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The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, FEB. 16, 1884.

NO. 279

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co.,
136 DUNDAS STREET

From the Pilot.

Wendell Phillips.

What shall we mourn? For the prostrate tree that sheltered the young green wood? For the fallen elm that fronted the sea, and guarded the fields from the flood? For the eagle that soared the tempest, afar from its eyrie's brood? Nay, not for these shall we weep; for the silver cord must be worn, And the golden fillet shrink back to die, And tears are never for those who lie with their faces to the eastward.

But we mourn for the fledglings left on the waste, and the fields where the wild way lies.

From the midst of the flock he defended, the brave one has gone to his rest; And the tears of the poor he befriending their wealth of affliction's pest.

From the midst of the people is stricken a symbol they daily saw, Set ever against the storms of a Higher than Human Law.

For his life was a compass protest, and his voice was never prophetic; To be true to the truth and faithful, though the world were arrayed for the Lie.

From the hearing of those who hated, a threatening voice he sent; But the lives of those who believe and die are not blown like a leaf on the blast.

A sower of indelible seed was he, a woodman that hewed to the light, Who dared to be true to Union when Union was traitor to Right!

"Fanatic" the insects hiss, till he taught them to understand; That the highest crime may be written in the highest of autographs.

"Disturber" and "Dreamer" the Palladians cried when he preached an ideal creed; Till they learned that the men who have changed the world with the world have disagreed.

That the remnant is right, when the masses are like sheep to the pen; For the instinct of duty numbers still routed by instinctive men.

It is not enough to win rights from a king and write them down in a book; New men, new lights, and the fathers' code the sons may never brook.

What is liberty now? License then: their freedom our fathers would see; And each new decade must have new men to determine its liberty.

Mankind is marking its way, with a broadening front; Shall it crowd its wayward farm-paths, or clear to the outward front? Its pioneers are the dreamers who heed neither tongue nor sword; Of the human spirits whose silk is woven from the lives of toiling men.

Come, brothers, here to the burial! But weep not, for his death we learn; For his fearless life and his fearless death; For his true unswerving voice; Like a silver trumpet sounding the note of human right.

For his brave heart always ready to enter the weak one's fight; For his soul unmoved by the mob's wild shout or the sinner's disgrace; For his freeman's spirit that drew no line between class or creed or race.

Come, workers; here was a teacher, and the lesson he taught was good; There are no classes or races, but one human brotherhood; There are no creeds to be outlawed, no colors of skin debarred;

Mankind is one in its rights and wrongs—right, one hope, one guard; By his life he taught, by his death we learn the great lesson; The right to be free, and the hope to be just, and the grand duty to provide the antidote to the poison and the remedy for the disease, by supplying them with sound Catholic books which will enlighten their understandings, purify their hearts, and make them brave and pure and upright.

—Extract from the Pastoral Letter issued by the Prelates of the New York Provincial Council.

Having had occasion, some time ago, to meet a non-Catholic bookseller, we heard from him that in a certain meeting where he was present, a question was there agitated among booksellers and librarians, about the expediency to be taken to prevent young folks from reading indiscriminately books of every kind; for the reading of some of these works was found to be the source of lamentable evils, domestic and public. The meeting seems to have been made exclusively, or almost so, of persons outside of the Church. The following narrative will show to what terrible misfortunes an inconsiderate reading may lead:

On a bright October morning, Eredrick Renard might be seen walking briskly towards Amiens. He felt unusually light-hearted this morning, for he had finished his work a day before the time, and was carrying it to the merchant for whom he worked. Suddenly, a thought brook in on the tune he was whistling. "How shall I spend the money father allows me? I don't know anything myself, but there's sister Kate; I'm sure she'd like a shawl for the winter. I'll buy one for her, and wrap it up nicely, and direct it to her

and then, my! won't she be surprised when she opens it."

Having reached Amiens and received pay for a drygoods store, on his way search of a drygoods store, he happened to look in the window of a book store. Attracted by the showy bindings and gilt titles of the books, he stopped to examine them more closely.

"How I'd like to have one of those books to read in my spare time, but they're too dear," he said, half aloud, and then he went on his way.

"Not at all," said the dealer, overhearing him; "I have a lot of cheap books within which I am sure will suit you."

Frederick, forgetting his sister's present, followed the man into the store.

"Here," said the dealer, showing a book, "is a delightful work just published. You may have it for twenty cents."

Frederick, running hurriedly through the pages, saw descriptions of feasts and of battles. "Twenty cents isn't much, and"—just then he thought some one whispered: "If you buy this book, you won't have enough for your sister's shawl."

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On his way home, Frederick could not keep from reading, or rather, devouring the book. In order to enjoy it more leisurely, he stopped and sat on a grassy knoll. He had not yet got a correct notion of the cause which led to the bloody quarrel, so vividly illustrated on the first page, when the approaching nightfall warned him to hasten his steps.

As he regretfully closed the book, the consoling thought flashed on him that tomorrow would be Sunday; and so then he would have time enough to finish the story. As he neared home he wondered what his father would say, if he knew the use he had made of his money. "If I tell him I bought a book, he'll want to see it; but there are some things in it which I think father wouldn't like, so I'll not say anything about it."

"This, then, is a bad book," whispered a small voice, "and you shouldn't expose yourself to read it. Haven't you been often warned against bad books?"

"Now, Fred," confidentially whispered another, "don't you mind what the old women say to scare the young. They want to deprive you of necessary knowledge and of innocent amusement."

Though Frederick resolved to follow this last suggestion, it was not without remorse of conscience. Strange, too, he felt that he was a different boy returning, from the one leaving that morning. He was so deeply engaged when the bell rang out the vesper hour, that he heeded it not; nor did he reflect that this was the first time in his life that he had missed Vespers at the little parish church. The services were long over when he returned home.

His parents, fearing something had happened, were very anxious about him. Something serious must have happened, for Fred was not at Vespers. Their affectionate inquiries about the cause of his absence made him, while he coined an excuse, wish them miles away. "I was taken sick in the woods, and so I couldn't go to Vespers, or return sooner." His pale and haggard face was to his affectionate mother sufficient proof of the truth of his story. She feared that he was catching some malignant fever. Frederick calmed her fears by assuring her that all was over, and he only needed a little rest. So, after supper the guilty boy retired to his room. But remorse of conscience and thoughts that were new to him disturbed his night's rest.

The next morning he felt colder. But the seed of evil had been sown in his heart, so that now he was disposed to look upon some actions, which he had been taught were wrong, as innocent and agreeable pleasures. "Why did they deceive me? I'm no longer a boy. Reason ought to tell me how far I can go."

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What was worse, in the Protestant's hands, that in addition to other accomplishments of a like nature, he could tell lie with as much grace as he formerly could tell the truth. At last his father, unable to stand his conduct any longer, said:

"Fred, it is now some time since a great change, certainly not for the better, has come over you. I am ignorant of its cause, though exterior signs make me suspect a very sad one. Since you persist in keeping it a secret from me, don't conceal

it from the good cure, but go to him and lay open your heart."

"Yes," replied Frederick, with sarcasm, "his reverence is just the man for me, poor little boy! to ask advice from."

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The next day, as soon as he was able to leave the house after the Sunday dinner, he went to a woods some distance away, to finish the enchanting story. He was so deeply engaged when the bell rang out the vesper hour, that he heeded it not; nor did he reflect that this was the first time in his life that he had missed Vespers at the little parish church. The services were long over when he returned home.

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WILLIAM COBBETT.

THE GREAT RADICAL HISTORIAN OF THE PROTESTANT REFORMATION.

How seldom the name of this remarkable man is heard on the lips or seen in the writings of speakers and writers of the present day. And yet William Cobbett was, to all intents and purposes, an extraordinary man. Without what are called the advantages of education in his boyhood, and existing while yet a young man as a common soldier in the British army, it would seem that the irresistible bent of his nature was in the direction of mental improvement. He possessed in no common degree that "native hardness of soul" that goldsmith speaks of, and would seem to have conquered difficulties and overcome obstacles in search after knowledge that few self-made men have shown themselves capable of surmounting. When under the same or a similar consciousness such as actuated Sheridan, for instance, who, after his first abortive attempt to deliver a speech in Parliament, swore that "it was in him," and that it "should come out," so Cobbett, doubtless, on assuming the goosequill, felt that within him which, when it should come out, he believed the working class of England would not willingly let die. His missiles were aimed at the aristocracy, nor was he slow in satisfying the most formidable of his opponents that he possessed alike the courage and skill necessary to meet their attacks. His famous Register presently made itself widely felt as the most fearless and uncompromising radical publication in England; indeed the logical manner in which he trumped upon his antagonists, without distinction of rank or station, became the boast of his many admirers. The more distinguished members of his malcontents, including such men as Sir Robert Peel, Canning, Palmerston and others, while deriving great amusement from his personal attacks upon themselves, were by no means appreciative of his remarkable power as a writer. We remember being told many years ago that, on entering the reading-room of their club house, the first and customary inquiry was for Cobbett's Register, the scurrilous articles to be found in which were wont to afford him and his friends no little merriment. It is not, however, to be forgotten that because Cobbett's amusingly rampant attacks upon themselves caused "Orange Peel" and his distinguished friends to laugh, that the clearness, shrewdness and logical vigor of his articles were unappreciated by a knot of men, who, after his first abortive attempt to deliver a speech in Parliament, that ever lived could condense into a single paragraph more point and meaning than Cobbett contrived to interpose into each sentence that he wrote, and this notwithstanding the opprobrious names he was accustomed to bestow upon his political antagonists. Blandishment of style would seem to have been his abhorrence, and he had nothing for his opponents but hard words and harder arguments. His prejudices against individuals or bodies of men when once conceived were ineradicable. Not would he let slip any occasion for the expression of gratifying his humor in this respect. So, during his sojourn in this country, with the view of securing the bones of Tom Paine, he, for some reason or other, conceived a prejudice against Dr. Rush, then a physician of celebrity in New York city. The consequence was that in an article he soon after wrote where the relation of cause and effect had to be strikingly illustrated, he maintained that the effect in the case alluded to, would be as certain to follow the cause as "death would be certain to ensue from the latest of Rush. Doctor Rush, if we are not mistaken, sent a challenge to Cobbett, which of course was not accepted. The doctor's only resource under the circumstances (libels were not fashionable then) was to horsewhip Cobbett, which he at once prepared to do. Cobbett, on being apprised of the doctor's intention, as also of the time when the horsewhipping would take place, had furnished himself with a red hot poker, which he flourished in the face of Rush on the latter making his appearance, horsewhipping in hand in Cobbett's office. Tradition states that Cobbett pursued Rush some distance into the street, but tradition we all know, is sometimes unreliable. The Thunderer, however, on Cobbett's return to England, gave him no peace in relation to the sordid matter of Paine's bones, and for years had no letter applied for him than "old bones." The Thunderer indeed was a match for Cobbett.

Taking him all in all, and not losing sight of the unfavorable circumstances by which he was environed up to the years of manhood, "few and far between" and the self-taught individuals to be met with who jumped so suddenly into notoriety as William Cobbett. The presumption is not extravagant in believing that what is called an "academic education" would have been lost upon Cobbett, that same "native hardness of soul" to which he has alluded standing in the way of his thorough development as a polemic writer. Latin and Greek he might have

acquired, may even the "humilities," as they are called, but his eager and impatient desire for controversy would, in all probability have been satisfied, and as a consequence, Cobbett's Register been lost to the world. In regard to his English grammar, which became decidedly popular for a space, it seems to have been consigned by the oracles of public education (as well in this country as in England) to that vast category rejected school-books ever accumulating, and that, too, in wanton disregard of the imprecations of their several authors. We can fancy, indeed, the indignant shade of Cobbett upon these circumstances, and in view of their ungrateful return for political benefits achieved in their behalf, they can do no less than club their means in causing to be published a complete and superb edition of his works, thus evincing their gratitude towards the man who had, while a denizen on earth, been really and exclusively their savior and deliverer from the oppressions of the British Government. It is scarcely necessary to refer to the reader that Punch had hit off Cobbett's style to a hair.

HER FAITH WAS TRIED BY THE WORLD.

Among the many trials that faith must suffer in this world, there are none more seducing than those which are prompted by the fear of losing the respect of others. We love ourselves, but too well, and our enemies call on us to do more than we know, is self-love. By the wins man to destruction. It is more tempting than the mother's voice, when it lures her babe to sleep. The rich of this world seek and find it waiting for them. The poor rise it to make misery find, but seldom despised. It was this self-love, or desire for the respect of others, that was made use of, to tempt a poor sick one, whom I attended. A poor colored girl called on me, one evening, to desire my attention upon her hand, she left her address, and I visited them. Their home was in the alley of a city, which I shall not name. When I saw her husband, the physician had refused to see him any more. After talking a while, and finding the cause of his sickness he called on me, and asked how I received me very politely. After a few remarks, I asked him if he had attended the case. He answered, "yes!" Then he went on talking about the sick man, using very unfeeling language concerning his race and color. Among other things he said, "the more I know of her, the less they will like him." He also asked me this question, "Do you get paid for attending the sick?" I said, "No, sir." He replied, "I do, and I don't go where they don't pay, in these cases."

There was no use in longer delay for aid from him. But just let me say here, he was the first and best of his profession, who refused, when I asked them to visit God's poor. I did the best in my power, and sent for medicines that seemed necessary. The poor man suffered continually and at length they sent in haste for me—thinking he was dying. Having hurried to his bedside, I found him in extreme danger and anointed him. After he had received the rites of the Church, I left for my home.

He did not die, but was well in a few days, after being anointed. He had a very aged mother, who sat watching him during all his illness. His wife was a Catholic. One day when I visited the house, his poor mother said to me, "Father, I want to become a Catholic, I know nothing about religion, but I believe God is where there is such power. I do not know what it was you did for my son, but I do know he got well, after you did it." She had reference to the Sacrament of Extreme Unction. He did get well, contrary to all expectations, after he was anointed.

She was ignorant of a fact well known to the children of the Church. She said to me, "Father, I am old. I never could learn to read, for many years I was a slave, was born in it. You will find me a dumb old woman, and awful hard to learn, but I want to die a Catholic. Will you teach me what to do, and how to do it?" I answered, "yes Auntie." She said "some ladies come here to see me, and left with me that Bible on the table. What good is that to me, I know nothing. If you teach me, I'll do the best I can, but you will have awful hard work, for I am an ignorant old woman. I want to save my soul." From that time, we began to repeat the simple truths necessary in such cases.

But now trouble began in that poor household. Those who had been in line on their return, opened war against

Pray for the Dead.

Oh! pray, pray for the dead!
Kneel in thought, where the withered
grasses
Rustling sway o'er a once bright head;

THE STUDY OF HISTORY.

THE PROVIDENTIAL FOUNDATION, GROWTH AND PRESERVATION OF THE JEWISH NATION.

The history of the Hebrew nation is the most interesting on record. It begins properly with the call of Abraham from Ur of the Chaldees.

Abram was the son of , who had three sons, Abram, Nachor and Aron. Abram died before his father, leaving a son, Lot. Abram and Nachor both married, the first Sarah and the second Melcha.

Abram was in his seventy-fifth year when he received the call from God to go out of his own country and when he came into the land of Chanaan he brought with him Sara his wife, and Lot his brother's son.

These are thy glorious works, Parent of Good, Almighty, thine this universal frame, Then wondrous fair; thyself how wondrous art!

Unspeaking, who still'st above these heavens, To us invisible, or dimly seen, In these thy lowest works; yet these declare Thy goodness beyond thought, and pow'r thy divine.

Speak ye who best can tell, ye sons of light, Angels-for ye behold him, and with songs And choiral symphonies, even as he sits, Circle his throne, behold him in heaven.

On earth join, all ye creatures, to extol Him first, him last, him midst, and without end.

Fairest of stars, last in the train of night, If better thou hast seen, or know'st, the smiling morn

With thy bright etrelet, praise him in thy sphere, While day arises; that e'erest hour of prime, Thou Sun, of this great world both eye and soul,

Acknowledge him thy greater, sound his praise In thy oblique course, both when thou cleav'st, And when high noon hast gain'd, and when thou fall'st.

Moon, that now meet'st the orient sun, and now thyself, With the fix'd stars, nev' in their orb that shines, And ye five other wond'ring fires that move In mystic dance, not without song, resound His praise, who out of darkness call'd up light.

Air, and ye elements, the eldest birth Of Nature's womb, that in quaternions run Perpetual circle, multiform, and mix And nourish all things; let your ceaseless change Vary to our great Maker still new praise.

Ye mist and exhalations that now rise From hill or streaming lake, dusky or grey, Till the sun paint your fleecy skirts with gold, In honour to the world's great Author rise, Whether to deck with clouds th' uncolours'd sky,

Or wet the thirsty earth with falling showers, Rising or falling, still advance his praise. His praise, ye winds, that from four quarters blow, Breathe soft or loud; and wave your tops, ye firmes,

With every plant, in sign of worship wave. Fountains, and ye that warble in his flow, Melodious murmurs, warbling tune, his praise. Join voices, all ye living souls, ye birds, That, singing, up to heaven's gates ascend, Bear on your wings, and in your notes his praise.

Ye that in waters glide, and ye that walk The earth, and stately tread, or lowly creep; Witness I fit, ye silent, or noisier, To hill or valley, fountain or fresh shade, Made vocal by my song, and taught his praise.

Hail, universal Lord, be bounteous still To give us only good; and if the night Have gather'd ought of evil, or conceal'd Disperse it, as new light dispels the dark.

It was a land of sweetness, that promised land, a land where the snative and unsuspect gladness of lowlight lim-gered long, that sweet spring tide which opens like the morning sung by the poet:

Lo! here the gentle lark, weary of rest, From his moist cabinet mounts up on high And wakes the morning, from whose silver breast

The sun ariseth in his majesty, Who doth the world so gloriously hold, The cedar tops and hills seem to his gold.

It was a land from which the wealth and meliorous of summer never seemed to part, Summer even as that of Shelley:

When the north wind congregates in crowds The floating mountains of the silver clouds From the high, high, and the stainless sky Opens beyond them like eternity.

All things rejoiced beneath the sun, the sea, The river, and the corn-fields, and the reeds, The willow leaves that glauced in the light breeze,

And the firm foliage of the larger trees. It was a land where

The snow-dron, and then the violet, Arose from the ground with warm rain wet, And their breath was mixed with odorous sent.

From the turf, like the voice and the instrument, Then the pied windflowers and tulip tall, And narcissus, the fairest among them all,

Who gaze on their eyes in the stream's recess, Till they die of their own dear loveliness.

And the Naiad-like lily of the vale, Whom youth makes so fair and passion so pale,

That the light of its tremulous bells is seen Through their pavilions of tender green;

And the hyacinth purple, and white, and blue, Which hang from its bells a sweet pale new Of music so delicate, soft, and intense,

It was felt like an odour within the sense; And the rose like a nymph to the bath adrest, Which unweild the depth of her glowing breast,

Till, fold after fold, to the fainting air, The soul of her beauty and love lay bare;

And the wand-like lily, which lifted up, As a moon, its moonlight-coloured cup, Till the fiery star, which is its eye, Gaz'd through the clear dew on the tender sky.

And the jessamine faint, and the sweet tuberos, The sweetest flower for scent that blows; And all rare blossoms from every clime Grew in that garden in perfect prime."

Such was the land upon which the eyes of Abram feasted as that to be held and enjoyed for countless generations by his own progeny.

With what ardent love of God his heart must have been filled, with what gratitude he must have been overwhelmed because of God's goodness and mercy towards him?

Not only was he himself and his posterity to be blessed but through him and his seed all the nations of the earth. Abram's stay in the promised land was of brief duration, for a famine breaking out he was obliged to fly into Egypt.

While Abram is directing his course to that country let us retrace our steps, to the sad period of the fall of our first parents. We have already made mention of the first effects of the advent of sin amongst the human family, alluding briefly and specially to the brutal murder of Abel by his brother Cain.

Cain went forth from the presence of his parents with their curse and the curse of his Maker upon him—and the mark of the murderer on his brow. He built himself a city and founded a race known as the children of men in contradistinction to the children of Seth, another son of Adam, born after the death of Abel, whose descendants were known as the children of God. It is said in scripture, of Enoch the son of Seth, "This man began to call upon God," not that Adam and Seth, his father, had not before him called upon God, but that Enoch did so with special devotion and solemnity.

The patriarchs who lived from Adam to Noah were blessed with many years upon earth, as may be seen from the following table compiled from Holy Writ.

Table with 2 columns: Name and Age. Adam lived 930 years, Seth 912, Enos 905, Cainan 910, Malaleel 895, Jared 969, Henoch 365, Methusala lived 969 years, Lamech 777, Noah 950.

It was in the days of Noah that took place the universal deluge, the causes whereof are recited in the book of Genesis. For many generations the children of God lived apart from the children of men, but after a certain time the sons of God seeing the daughters of men that they were fair took to themselves wives of all which they choose. And God said: "My spirit shall not remain in man forever, because he is flesh, and his days shall be a hundred and twenty years."

And God seeing that the wickedness of men was great on the earth and that all the thought of their heart was bent upon evil at all times, He determined to destroy man whom he had made upon the earth. And being touched inwardly with sorrow of heart he said: "I will destroy man, whom I have created from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for they repenteth me that I have made them."

Noah, however, was a just man and found favor with God. Him the Lord commanded saving from the destruction with which he was to visit the whole human and animal creation. He directed him to build an ark to receive himself, his wife, his sons, and his sons' wives. And the Lord said to him, go in thou and all thy house into the ark, for in thee I have seen just before me in this generation. Of all clean beasts take seven and seven, the male and female. But of beasts that are unclean two and two, the male and female. Of the fowls also of the air seven and seven, the male and the female. Noe did as God commanded. Then in the six hundredth year of the life of Noe, in the second month in the seventeenth day of the month all the fountains of the great deep were broken up, and the flood gates of heaven were opened. And the rain fell upon the earth forty days and forty nights.

And the flood was forty days upon the earth, and the waters increased and lifted up the ark high from the earth. For they overflowed exceedingly and filled all on the face of the earth, and the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth. . . . And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth, and all men. And all things wherein there is the breath of life on the earth died. And he destroyed all the substance that was upon the

earth, from man even to beast, and the creeping things and fowls of the air, and they were destroyed from the earth, and Noe only remained, and they that were with him into the ark."

After one hundred and fifty days the waters of the flood began to be abated, and the ark in the seventh month and seven and twentieth day of the month, that is five months and ten days from the beginning of the deluge, rested on the mountains of Armenia. And the waters went on decreasing till the tenth month on the first day of which the tops of the mountains appeared. It was not, however, till the second month and the twenty-seventh day of that month or, in other words, exactly one year and ten days from the time Noe entered the ark that the earth was dried and that Noe with his wife, his sons, and his sons' wives left their long tented place of refuge. When Noe had left the ark, his first act was one of thanksgiving to God for His mercy. For he built an altar and taking of all cattle and fowls that were clean, offered sacrifice to God. So pleased was the Lord with the sacrifice of Noe that He declared "I will no more curse the earth for the sake of man; for the imagination and thought of man are prone to evil from his youth; therefore I will no more destroy every living soul as I have done. All the days of the earth, seed-time and harvest, cold and heat, summer and winter shall not cease. Then God blessed Noe and his sons, bidding them increase and multiply and fill the earth, and He made a covenant with Noe that never again should the earth be wasted nor the children of men destroyed by a flood.

This is the touching and striking story of the deluge as told by the inspired writer, a story of the exercise of God's supreme and ineffable justice on the one hand and of His endless mercy on the other. It was to save the human race from the consequences of its own crimes and to arrest the justice of heaven that God sent the deluge.

More than two thousand years later God again saved man by a marvellous interposition, from material and spiritual destruction. On this latter occasion not by a destructive manifestation of His might, like the deluge but by the mission of His own Divine Son, to be born in a manger, to live amongst men, to suffer and die for their redemption, regeneration and sanctification.

TO BE CONTINUED.

KATE SHELLEY'S PLUCK.

IT RECEIVES A FITTING REWARD FROM THE IOWA LEGISLATURE.

The State Legislature took possession of the Capitol in Des Moines, Iowa, January 15th, and presented Kate Shelley with a handsome medal valued at \$200 in recognition of her heroism in preventing, at the risk of her life, on the night of July 6th, 1881, a disaster on the Chicago & North-Western Railway near Moingona. It was prepared by Tiffany & Co. of New York, and represents Kate in the act of crossing the railway bridge over the Des Moines River. Above are the words, "Heroism, Youth, Humanity."

On the reverse of the medal is the following inscription: "Presented by the State of Iowa to Kate Shelley, with the thanks of the General Assembly, in recognition of the courage and devotion of a child of fifteen years, whom neither the terrors of the elements nor the fear of death could appal in her efforts to save human life during the terrible storm and flood in the Des Moines Valley on the night of July 6th, 1881.

Congressman Holmes, to whose efforts the action of the Iowa Legislature is largely due, hopes to secure in addition to the small sum voted by the Legislature, enough money to pay for the education of Kate Shelley. Her family is poor, the father, who was a section foreman of the Chicago & Northwestern Railroad, was killed in an accident ten years ago. The mother has since then endured many hardships and privations in the endeavour to bring up her five children.

The story of Kate's heroic deed is as follows: Just before midnight, on the 6th of July, 1881, a storm of wind and rain of unusual severity descended upon the region around Boone, Iowa. In an hour's time the Des Moines River rose six feet. So great was the velocity of the wind that many buildings were destroyed.

Looking from her window Kate Shelley saw through the darkness and storm a locomotive headlight. A second later it dropped from sight, and she knew that the Honey Creek bridge was gone and that the train had fallen into the abyss. There was no one at home except her mother, her little brother and sister, and the girl knew that if the express train, soon due, was warned of the dreadful danger she must undertake the task alone.

She hurried from the house into the storm, she gained the railway track, and made her way to Moingona, a station about a mile from Honey Creek, as fast as she could struggle against the terrible wind. To reach Moingona it was necessary for her to cross the high trestle-bridge over the Des Moines River, which was exposed to the full force of the storm and about 500 feet in length. She crept upon the structure, the wind, the rain, the thunder and the lightning were appalling. She nearly lost her balance, and just escaped falling into the swollen stream. She could not see a foot ahead of her. The darkness was intense, except when the dazzling lightning revealed the timbers and the surging and seething waters below. Knowing that not a moment must be lost, she crept, from tie to tie, across the high trestle. Having gained the ground on the further side she ran to the station and told her story in breathless haste, and fell unconscious at the feet of the station keeper. Telegrams were sent flying up and down the line notifying all of the loss of the Honey Creek Bridge. The express came thundering along with many passengers on board, and was stopped. This account was recently given to the writer by one who was on board the train at the time, who said he should never forget or cease to be grateful for his life to the child heroine, with her torn and ragged clothes, and bruised and bleeding limbs.

THE TWO CREDOS.

AN ELOQUENT SERMON BY FATHER RYAN, S. J.

On last Sunday evening Father Ryan, S. J., who has been delivering a series of lectures at the Jesuit Church in Chicago, lectured on the worldly and spiritual Credos. He took for his text: "This is eternal life to know Thee, the only true God—John xviii. 3.

The preacher said that it was a pleasure to him and he knew it would be a pleasure to his hearers to return to the interesting subject of the Christian credo after a digression which, from the nature of the case and the character considered, could not be very agreeable to a Catholic audience. This evening he would ask them to consider the first word of the credo and the first word of the credo is "credo."

I believe. But though credo is the first word of the credo, the credo of the Christian credo is not the first credo. The fact is there are two credos—"I believe"—the natural and the supernatural, the human and the divine. Each has its own object, and the object gives each its peculiar character. The object of the natural credo is the senses, the tangible, the material, the temporal, the object of the supernatural credo is the unseen, the substantial, the spiritual, the eternal. The natural comes first in the order of time; the supernatural comes first in the order of dignity and power. The supernatural comes from above, and comes to conquer as a heaven-sent soldier should conquer, not by destroying even the supernatural. And when, the conqueror Christian credo that came from above returns to its home, it will be able to say with Christ ascending: "I have led captivity captive." But not only has it to conquer consent, it has to conquer something similar to itself, something that simulates and pretends to be the equal of itself, the natural credo, which says: "I believe in what I see; I believe in the world of sense; I am satisfied with the world of sense. What care I for the credo that comes from above? I need it not." Now, this seeming bravery is only a self-encouraging boast. The very vehemence of the protest shows that the challenger is beginning to fear. It is the boasting of Goliath, of Gath, who felt, he knew not why, that David was coming against him in the strength of the God of Israel. Divine faith knows this. It knows that man's heart is, as Tertullian says, naturally Christian. It knows that created good can never satisfy the almost infinite capacity for happiness that God has given the human soul. And so it says, calmly and confidently, to the human credo: "You do need me. You cannot have true life in you without me. You must have faith of some kind, and the faith you have in yourself and in the world is not food proper or sufficient to satisfy your hunger. You show by your own avowal that you must believe in something and someone—even though that something be only the surface of things that appear and that someone only yourself. Passing by and seeing your idols, I find that you are even superstitious. You have set up an altar to the world you worship, and on that altar you have placed yourself, to whom you would offer sacrifices of praise, reverence and service. Now, I came to show you a world more worthy of your worship and a person whom you shall find it more profitable as well as more honorable and glorious to praise, reverence and serve. Be not afraid if I tell you that the service most pleasing to the Master that sends me is the sacrifice of self. You shall not be forced to make the sacrifice. But you shall get strength and courage to make it freely; and you shall find that nothing is impossible to supernatural faith." So speaks the divine credo in its first parable with the human that it comes to conquer. The first sermon it preaches is on the dignity of the human reason and the power and freedom of the human will. It begins by professing its faith in man because it would end by having man professing his faith in God.

But perhaps the two credos may be seen and known better from their avowals than from their words. See them in action and look at the human credo first. It may be well to say that though what is here called the natural credo, the human "I believe," is found first in the soul that has not received the gift of divine faith, it is also found in the soul of the Christian. Supernatural faith does not destroy nature, but takes it up, assumes it, something in the same way as the eternal word assumed a human soul and body, and by nature sanctified both. What shall be said, therefore, of the natural credo may be applied to the Christian who does not practice what he believes as to the non-Christian who does not yet believe. St. Paul says: "The just man lives by faith." By the just man the apostle here means the Christian man—the spiritual, supernatural man. But it may be said with truth that every man, whether just or unjust, lives by faith. It is, of course, unnecessary to say that the unbeliever does not live by supernatural faith—that faith which is a divine virtue, or power, or habit, or faculty infused by God into the soul, raising the soul to a supernatural state, and rendering it capable of giving a meritorious consent to the revealed word of God. But it is necessary to say and to repeat, for it is not always remembered, that every man lives and acts by some kind of faith, whether that faith be divine, human or satanic. There is a satanic credo—the credo that believes and hates and trembles—the credo that is conquered, but can never be converted. This credo shall be considered in some future lecture. But at present only two credos are contemplated—the human and the divine—and these shall be seen in action.

The credos set out on their way and go to their work, each with its profession and purpose. The supernatural says: "I believe in God." The natural says: "I believe in the world—I believe in man—I believe in myself." Just look at the world for a moment and see if this is not so. "Go abroad into the street of the populous city," says Cardinal Newman, speaking on a kindred subject, puts it: "contemplate the continuous outpouring there of human energy, and the countless varieties of human character. The ways are thronged, carriage way and pavement; multitudes are hurrying to and fro, each on their own errand. The streets are lined with shops, open and gay, inviting customers, and wiles, now and then into some spacious square or place, with lofty masses of brick work or of stone gleaming in the fitful sunbeam, and surrounded or fringed with what simulates a garden's foliage. In another direction are found the homes of the mechanical arts. The air is filled, below, with a ceaseless, importunate, monotonous din; and overhead with a canopy of smoke, shrouding God's day from the realms of opulence, sullen to the stars at noon, and take up one of those daily prints, which are so true a picture of the world; look down the columns of advertisements, and you will see the catalogue of pursuits, projects, aims, anxieties, amusements, indulgences which occupy the mind of man. He plays many parts; here he has goods to sell, there he wants employment; there again he seeks to borrow money; here he offers you houses, great stores, or small tenements; he has food for the million, and luxuries for the wealthy, and sovereign medicines for the credulous, and books, new and cheap, for the inquisitive. You will read of the money market, and the provision market, and the market for metals; of the state of trade, the call for manufactures, of accidents at sea, of exports and imports, of gains and losses, of frauds and failures. This is the curious, restless, clamorous, panting being that is called the world." And this is the world at its best as well as at its busiest. Not the world that is sinful and seated in iniquity, but only the world that is not supernatural and not serving God in sanctity. Now try and get at the mind and heart of this world. See what is the primal force and power that sets this vast machine in motion. Stop it a moment in its restless course. Seeing what it is, ask it a question. Ask it why is it? and whence? and whither it tends? It may stand astonished and put you aside, and wish to hurry on. But if it stops and thinks and takes time to answer rightly, it will most surely say—the mind and heart of the world will say, the man of the world will say: "Why do I so act and live and move? Why? Because I believe in the world; I believe in the world; I believe in business, in commerce, in the useful arts, I believe in humanity, in individual talent and tact and energy and enterprise. I believe in social success, political power, material progress and national greatness. I believe in all this, I believe, and therefore I speak, and act, and work, and live. The man of the world cuts here. He is ready to say he lives for the world, but he does not care to say he dies for the world. Indeed, he does not wish to think of death at all. But death shall come, whether thought of or not; and will probably come to the man of the world, like a thief in the night, when he least expects it. The world shall die. In to-day's gospel its funeral sermon was preached in prophecy by the Son of God when He said: "The heavens and the earth shall pass away, but My words shall not pass away." It is true that the end is not yet. The world simulates an unending life, and so deceives its votaries who give it their credo and say: "I believe in the world which is. My credo is a present, practical credo." Now, the supernatural credo comes and finds men so believing, so acting, so professing their belief. What will this divine credo do? Will it call for the natural, human credo to its tribunal, and pronounce sentences upon it as being essentially sinful and radically wrong? Or, when it has conquered the human credo, will it condemn the captive to death, or even to perpetual imprisonment? No, it will not. It takes what is good in the human credo, its desire to know and its capacity to believe, and raising this desire and capacity to a supernatural plane gives each an object that will satisfy both. It gives to the natural credo the evidence of things that appear not, and the substance of things to be hoped for—gives it a new world to see, and new light and sight to see that world. "Lift up your eyes," it says, "and look from the place where you now art—to the north and to the south, to the east and to the west—all the land that thou seest I will give thee forever." And when the conquered and converted human credo has said to itself its "surrender covenant," "Be thou lifted up, my heart," it falls on its knees, and with folded hands says with the credo that comes from above: "I believe in God."

Wisely Adopted by Dairy-men.

The adoption by most of the prominent dairy-men and farmers of the United States, of the Improved Butter Color made by Wells, Richardson & Co., Burlington, Vt., is a proof of their wisdom in a business point of view. Nearly all winter butter is colored in order to make it marketable, and this color is the best, in regard to purity, strength, permanence and perfection of tint.

As an article for the toilet Ayer's Hair Vigor stands unrivalled. It cleanses the scalp and preserves it from scurf and dandruff, cures itching and humors, restores faded or gray hair to its original dark color, and promotes its growth.

Hope in Hopeville.

Mrs. McArthur, of Hopeville, declares she could not keep house without Hagar's Pectoral Balsam. It is a remedy in which the sufferer may safely hope for speedy relief and effectual cure of Coughs, Hoarseness, Bronchitis, Throat and Lung Troubles, which neglected end in hopeless consumption.

A Certain Result.

If your blood is impure it will burst forth in blotches, pimples and sores, festering and unsightly. Burdock Blood Bitters will thoroughly cleanse the blood and eradicate all foul humors from the system.

THE DELUGE OF DIVORCES.

Freeman's Journal.

From Rhode Island to Oregon is a long distance; but on the matter of divorce Rhode Island and Oregon are as one. Their divorce mills grind almost without intermission.

The Governor of Rhode Island recently called the attention of the Legislature to the fact that the little State was becoming a resort for people who want to be divorced with ease. In 1882, there were, according to the Governor, one divorce to six or seven marriages. During the ten years preceding 1882, there were 2,824 applications and 2,201 divorces granted. The Governor does not know exactly what to recommend, in order to stop the shameful increase of divorces.

He states that one-third of the population is Catholic, and talks that fact into account in arranging his statistics. Catholics are not counted among the offenders against the sanctity of marriage. We wish we could help His Excellency; we can only suggest that, as he assumes the responsibility of proclaiming days of fasting and thanksgiving, he might recommend the Non-Catholic two-thirds of the population of Rhode Island to turn Catholic. This is the only remedy for a state of affairs which no human law can remedy. So long as Protestant ministers consent to "marry" divorced people,—so long as "orthodox" Protestantism degrades marriage by teaching that man can break bonds made by God, the Governor, in his perplexity, cannot look for help among the sects. The State may make its divorce laws more stringent, but can only check the apparent increase of the social evil for a time.

Commenting on an equally shameful condition of affairs in Oregon, a Unitarian minister tries to show that the Catholic Church is not the guardian of domestic morality, by citing the social anarchy that followed the French Revolution. Domestic infidelity was so common in Catholic France, he would have us believe, that when the restraints of religion and law were withdrawn, divorce ceased to be rare and became a common luxury.

It is admitted that here in the United States where public opinion and secular law encourage license, it is the Catholic Church alone that exercises a powerful influence in preventing divorce. Rev. Samuel Dike, an "expert in divorce statistics," the writer in the February Century, the Governor of Rhode Island, in subtracting the Catholics of that State from his divorce statistics, admits this willingly. Why, then, need the Oregonian Unitarian, Rev. Mr. Eliot, go back to France and the Revolution?

Mr. Eliot would hardly assert that the Catholic Church cherished the atheism which burst forth in the dedication of the goddess of Reason and the abolition of Sunday. "Every tenth day," Alison says, in his "History," "a revolutionary leader ascended the pulpit and preached 'atheism' to the bewildered audience. Marat was universally deified, and even the instrument of death was sanctified by the name of the Holy Guillotine. On all the public cemeteries this inscription was placed: 'Death is an eternal sleep.' The comedian Monart, in the Church of St. Roche, carried impiety to its height. 'God, if you exist,' said he, 'avenge your injured name! bid you defiance, and I will be your enemy. You dare not launch your thunder. Who, after this, will believe in your existence?' * * * Sunday was obliterated. Infancy entered the world without a blessing; age quitted it without a hope."

Social anarchy reigned; religion was driven out and chaos took its place. Legalized adultery prevailed in France on the abolition of religion. It prevails in Oregon, except among Catholics. "Reason" favors divorce as "reason," Unitarianism and the other "isms" favor it now. The Church was hated by the Terrorists, and her laws abrogated. The Rev. Mr. Eliot is unfortunate in his illustrations. It is very illogical to throw on the Church crimes directly opposed to her inflexible principles.

The Rev. Mr. Eliot says: "The Catholic's position about marriage is one of the Church's peculiar attributes. But can it be altered by any candid historian that a higher degree of domestic harmony and general purity exists in Catholic countries than in Protestant?" Then Mr. Eliot clinches his argument by calling France the "home of the adulterous drama."

Candid historians with one accord admit that the Church has always been the protector of the family by upholding the dignity of the sacrament of Matrimony. So far as France is Catholic, France is true and pure in domestic relations. Adultery is a frightful sin and social evil; but adultery legalized and blessed by Protestantism is too monstrous to be fitly described. The representatives of the Church in France cry out against the "adulterous drama," which, however, has become very thoroughly naturalized in this country. The question is not whether marital morality flourishes more in a so-called Catholic country or not; but whether marriage is to be considered a mere contract, limited according to the whims of the contractors. Protestants like Rev. Mr. Eliot seem willing to answer it in the affirmative.

The disgusting eruptions on the face, the sunken eye, the pallid complexion, indicate that there is something wrong going on within. Expel the lurking foe to health. Ayer's Sarsaparilla was devised for that purpose, and does it.

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Catholic Record.
 LONDON, SATURDAY, FEB. 16, 1884.
 OUR INDIANS.

The Indian report for the year 1883 laid on the Commons' table this session, contains the assurance that the relations between the Indians and the government continue to be satisfactory, and that if no very rapid strides towards civilization have been made by the aborigines in the outlying districts and territories, a gradual movement towards civilization is noticeable amongst them, and that a general feeling of contentment with their treatment prevails amongst the Indians throughout the whole Dominion. On most of the Saskatchewan district reserves from Prince Albert westward and thence to Edmonton, and on the reserves in the southern part of the district of Alberta the progress made by the Indians is said to be very satisfactory. On many of these reserves they appear to take some interest in cultivating the soil with the gratifying result that the department has been able to reduce considerably the rations of flour issued to them, the crops of roots and grain raised by the Indians admitting this wise step. It is expected that a greater reduction in the rations will be annually effected until eventually the government will be relieved of the expense of rationing the Indians on the reserves. We are glad indeed to learn that the department is gradually closing the home farms which were established some years ago in connection with the Indian reserves. These farms were never of any practical use. What should have been done in the beginning and which it is now proposed to attempt was to place skilled agriculturists amongst the Indians themselves and teach them on the spot how to farm. To send persons who know nothing about agriculture on to farms fully equipped for them was to encourage idleness amongst them and do no good to the Indians. The report conveys the information that three industrial schools for the instruction of Indian children in mechanical arts and in agriculture were last summer established in the North-West, one at Battleford, one at Qu'Appelle and one at High River in the Blackfoot country. The mention of this fact reminds us that the bishops of the North-West have devised a comprehensive scheme for the training of Indian children in industrial schools. We trust that the government will lend every assistance necessary to secure the successful inauguration and operation of this scheme. None are so well acquainted with the character, wants, disposition and capacity of the Indians of the North West as the Oblate missionaries in that country. Let their schools then receive every encouragement and assistance. In regard of the Indians of Ontario and Quebec, the report says that, with the exception of the bands on the north shore of the Lower St. Lawrence, they are self-supporting and those in the Province of Ontario, with the assistance of their annuities and the interest on their invested capital, may be considered on the whole to be in comfortable circumstances. These Indians cost the country nothing, except in the support of schools for a few of the bands who have not funds sufficient in the hands of the Government from which to meet their expenses. The Indians in Nova Scotia, New Brunswick and Prince Edward Island are not in so satisfactory a condition as their brethren in Ontario and Quebec. This, says the report, is probably to be accounted for by the fact that they were not treated with the same liberality before these Provinces formed part of the Dominion, their right to ample reserves never having been recognized. Consequently they have no funds at their credit, and the assistance rendered them is from appropriations annually made by Parliament for the relief of the necessities of the most aged and most helpless among them.

The report gives some interesting information concerning the St. Regis tribe: The population of the band is 1,119; they own 141 dwellings, and the quantity of land cultivated was 2,282 acres. They own 189 farming implements and 757 head of live stock; they raised last year 16,967 bushels of produce and cut 529 tons of hay; and realized from furs \$410, and from other industries \$3,400. The department is happy to learn, adopting measures for the suppression of the liquor traffic as respects the Indians on this reserve.

The report also represents the Coughnawaga band as making a very decided progress. There are many good houses on the reserve and others building. The school is in a satisfactory condition and

the best of order maintained on the reserve.
 The population of the band is 1,485. They own 301 houses and 215 barns and stables; they have 4,800 acres of land under cultivation, 69 acres of which were newly broken last Spring; they own 1,350 farming implements and 985 head of live stock; they raised 10,700 bushels of produce last year, and cut 1,000 tons of hay. The value of the other industries which they engaged in is estimated by the agent at \$150,000.

The report shows that the amount at the credit of the Indian fund, consisting of all moneys held in trust for the benefit of Indian tribes or bands, was on June 30th, 1883, \$3,150,528, an increase of \$3,257 over that amount for 1882. The expenditure amounted to \$278,571 being \$21,293 more than the figures of 1882. The following was the expenditure an account of Parliamentary appropriations during the year 1883:

Manitoba and North-West	\$1,027,216
New Brunswick	4,627
Nova Scotia	4,017
British Columbia	43,731
Prince Edward Island	1,768

The following are the figures given by the report in the matter of education:

The number of pupils in Indian schools is as follows:—Ontario, 1,219; Quebec, 462; Nova Scotia, 79; New Brunswick, 71; Prince Edward Island, 11; Manitoba and North-West, 1,180; British Columbia, 672—a total of 4,394. The total Indian population of the Dominion is 131,137, of whom 36,483 are in British Columbia, 34,520 in the North-West, 18,121 in Ontario, 11,930 in Quebec, and 15,000 in the Attabaska and Mackenzie districts.

We hope to be able next year to chronicle a decisive stride in advance in the Indian policy of the government. We are not, we must confess, satisfied with the present working of the department, especially in so far as the interests of the Catholic Indians are concerned. More encouragement could be given to schools, and the Indians more successfully taught the mechanical and agricultural arts. Many changes for the better might also be made in the personnel of the department, some even of its prominent officials being very incompetent, and others intolerant and bigoted men.

THE REGISTRARSHIPS OF ONTARIO.

So loud an outcry is always raised when it is proposed to appoint a Catholic to any important place of trust that we deem it a duty to call attention to a fact of importance and significance, in connection with this matter. There are sixty-one registrars in Ontario, and how many Catholics do our readers think there are in enjoyment of these coveted places? Just six, as the following list will show:

Counties, &c.	Registrars.
Algoma Dis.	C. J. Bampton, Sault Ste Marie
Brant	T. S. Shenson, Brantford
Bruce	D. S. Walker, Walkerton
Carleton	W. H. Weller, Ottawa
Dufferin	Wm McKim, Orangeville
Dundas	S. S. Cook, Morrisburg
Durham E. R.	Geo C Ward, Port Hope
Essex	R. Armour, Bowmanville
Frontenac	M. P. Egan, Napanee
Grey	A. McDonald, Alexandria
Greenville	Patrick McCrear, Prescott
Greene	Bernard J. Morrow, London
Haldimand	Thomas Lander, Durham
Hastings	F. Farrell, Cayuga
Huron	R. Rose, Kingston
Halton	Francis Barclay, Milton
Hamilton (C)	J. M. Williams, Hamilton
Leeds	W. P. Fouton, Belleville
Huron	Jas Dickson, Goderich
Kingston (C)	E. J. Barker, Kingston
Ken	P. D. McKellar, Chatham
Lambton	E. M. Proctor, Sarnia
Lennox & Add.	John McNeil, Almonte
Lincoln	W. H. Cole, Brockville
London (C)	W. C. L. Gill, London
Madison	W. E. Robinson, Napanee
Middlesex	S. Blackburn, Glencoe
Muskoka Dis.	J. E. Lount, Bracebridge
Nipissing	John Doran, Pembroke
Norfolk	F. L. Walsh, Simcoe
Northum E. R.	W. H. Grover, Cobourg
Ontario	Wm R. Eyre, Cobourg
Ottawa	J. Ham Perry, Whitby
Oxford	Alex Burritt, Ottawa
P. Sound Dis.	J. Ingersoll, Woodstock
Perth	A. Starkey, P. Sound
Perth N. R.	Samuel Robb, Stratford
Prescott & Russell	P. Whelan, St. Mary's
Peterborough	Bernard J. Morrow
Prescott	J. Higginson, L'Orignal
Pr Edward	W. McKenzie, Picton
Richmond	Henry Penbrooke
Russell	Jas Kearney, Duncanville
Simcoe	Samuel Lount, Barrie
Stromont	J. Connelley, Lindsay
Taun B Dis	W. H. Laird, P. A. Landung
Toronto (C)	C. Lindsey, Toronto
Victoria	H. Dunlop, Lindsay
Waterloo	McDougal, Berlin
Wellington	D. D'Everardo, Welland
Wellington N. R.	J. R. Anderson, Arthur
Weston	S. R. Nightham, Guelph
Weston N. R.	J. M. Williams, Hamilton
York	E. W. R. J. Ridout, Toronto
York N. R.	J. J. Pearson, Newmarket

No one can pretend that Messrs. Waller, Whelan, Askin, Doran, McCrear or Morrow are inferior to the other gentlemen above named. All of the six Catholic registrars are gentlemen fully competent to discharge the duties of their office; some of them are men of superior talent and very rare attainments. Instead of six, the Catholics of Ontario are entitled in respect of population to at least ten registrarships. Why then this miserable appeal to fanaticism every time a Catholic applies for a position such as that of registrar? It arises simply from the actual existence in our midst of a very aggressive spirit of bigotry. To such extremes did certain of the fanatics who opposed Mr. Morrow's selection as registrar of Peterboro go that one McLeod, who appears to be a sort of shining light amongst them, actually made an appeal through the columns of the Toronto Mail to Protestants not to patronize Catholic men of business in the town of Peterboro. We talk of progress and enlightenment and yet the number of McLeods amongst us is by no means small. A little more self-assertion among Catholics would have the effect, if not of diminishing the number of such fanatics, at all events of effectually silenc-

ing them and relieving us from the inequality we now labor under. Let us show a true spirit of manhood and patriotic purpose of insisting upon equality with our non-Catholic fellow citizens and we cannot be refused justice in the distribution of the public patronage.

SEPARATE SCHOOLS.

We learn with pleasure that our friend Mr. C. Donovan, of Hamilton, has returned from the West very much improved in health. Mr. Donovan, is one of the most able and most deserving of Catholic educationists in this Province. He is, we are glad to hear, a candidate for one of the new Inspectorships of Separate Schools which the government, it is said, have in contemplation to create. Mr. Donovan is eminently qualified for this or any other position of authority in connection with the Separate Schools of the Province to which the government may see fit to name him. We will feel deeply gratified to learn that Mr. Donovan's long services in connection with the Separate Schools of Ontario have been in some tangible and worthy manner recognized by the government of the Province.

THE JUDGESHIPS AND SHERIFFAL TIES OF ONTARIO.

The Superior Court Judges of Ontario are the following:

Hon. John Godfrey Sprague, President of the Court of Judicature and chief Justice of Ontario.
 Hon. John Hawkins Hagarty, Chief Justice of the Queen's Bench and President of the High Court of Justice for Ontario.
 Hon. Adam Wilson, Chief Justice of the Common Pleas.
 Hon. John Alexander Boyd, Chancellor of Ontario.
 Hon. Joseph Curran Morrison, Justice of Appeal.
 Hon. Thomas Galt, Justice of High Court of Justice, Member of the Common Pleas Division.
 Hon. George William Burton, Justice of Appeal.
 Hon. William Proudfoot, Justice of High Court of Justice, Member of the Chancery Division.
 Hon. Christopher Salmon Patterson, Justice of Appeal.
 Hon. John Douglass Armour, Justice of High Court of Justice, Member of the Queen's Bench Division.
 Hon. Matthew Crooks Cameron, Justice of High Court of Justice, Member of the Queen's Bench Division.
 Hon. Featherston Osler, Justice of High Court of Justice, Member of the Common Pleas Division.
 Hon. Thomas Ferguson, Justice of High Court of Justice, Member of the Chancery Division.

In all thirteen judges, of whom there are Catholics—how many, reader, do you think? Well, not one. There are not indeed many Catholic lawyers in Ontario, but there are amongst the few we have men of acknowledged ability, great experience, varied attainments and rare intellectual culture. All these, however, have been thus far as effectually debarred from promotion to the bench of the Superior Courts, as if a special enactment had been passed excluding Catholics from such honors. Were a similar policy of exclusion pursued towards the Protestant minority of Quebec how soon we should bear of their grievance! We recommend no man for office because he is a Catholic, but holding that such exclusion as the list just given discloses is undeniable evidence that Catholics are excluded from the bench because they are Catholics, we protest against such injustice. The following is a list of the County Judges and Sheriffs of Ontario.

Counties.	Judges.	Sheriffs.
Algoma	H. W. McCrear	W. H. Carney
Brant	S. J. Jones	John Smith
Bruce	J. J. Kingmill	Wm Sutton
Carleton	A. A. Ross	J. Sweetland
Dufferin	T. A. McCarthy	Thos Bowles
Essex	D. J. Hughes	Colin Munro
Frontenac	C. R. Horne	John McEwan
Grey	A. N. Price	Wm Ferguson
Haldimand	H. Macpherson	G. H. Moore
Hastings	J. G. Stevenson	R. H. Davis
Huron	A. N. Price	(Annexed to Hastings)
Halton	Thos Miller	Wm Hope
Hamilton	T. A. Lazier	Robt Grier
Leeds	J. E. Jones	John McEwan
Lincoln	Arch. Bell	John Mercer
Lennox & Add.	C. Robinson	Jas Flinton
Lindsay	W. S. Senkler	Jas Thompson
Leeds and A.	H. S. McDonald	(Annexed to Lincoln)
Lennox & Add.	W. H. Wilkinson	O. P. Pruyn
Lincoln	E. J. Senkler	G. A. Woodruff
Middlesex	Wm. Elliot	W. Glass
Nipissing	J. A. Ardagh	E. Deedes
Norfolk	T. B. McArthur	E. Deedes
Northum. E. R.	G. McK. Clark	H. W. Barke
Ottawa	Z. Burnham	Thos Paxton
Oxford	D. S. McQueen	George Perry
P. Sound	A. F. Scott	Robt Broddy
Perth	D. H. Lizars	John Hossie
Peterboro	R. Dennistoun	Jas A Hall
Prescott & Russell	James Daniell	G. D. Merrick
Pr Edward	R. P. Jellett	Jas Gillespie
Richmond	John Deacon	Jas Morris
Simcoe	J. A. Ardagh	T. D. Metcalfe
Stor. Dundas	J. F. Pringle	D. E. McIntyre
Thunder Bay	Robert Laird	J. Clarke
Victoria	W. W. Dean	George Kempf
Waterloo	Wm. Miller	Moses Springer
Welland	Geo. Baxter	G. A. Duncon
Wellington	Geo. A. Drew	Hon P Gow
Weston	J. S. Sinclair	" " McKellar
Weston N. R.	J. Boyd	F. W. Jarvis

Of the forty-one County Judges, but one, Judge Doran, of Nipissing, is a Catholic. We speak not here of junior Judges of Counties, of whom there are, we believe, but two Catholics. Of the forty Sheriffs, three only are Catholics, Messrs. Merrick, Woodruff and Kempf. This list places in the very clearest light the position of the Catholic minority in Ontario in regard of important offices such as judgeships and sheriffal ties. To say that there are no Catholics fitted for these offices is to say that which is untrue. The fact is that their religion is made a barrier to their advancement.

PERSONAL.—Thos. Ryan, Esq., of Port Arthur, who has been visiting in London for the past few weeks, left for home on Monday last.

MUNICIPAL REFORM.

There was lately held in Toronto a meeting of a few civic officials from certain towns and cities of Ontario. This meeting, which has been dignified by the title of municipal convention, adopted a series of resolutions pointing to municipal reforms of more or less importance. We may premise our observations on the doings of the convention by stating that in our belief there was no necessity whatever for such a convention. The Legislature of Ontario is the proper body to deal with such matters. It contains men from all parts of the Province well acquainted with the working of the machinery of municipal government in their various localities. These gentlemen are more competent than any self-appointed body to deal with the question of municipal reform. This much said, we may observe that in many of the proposals of the convention we fully concur. Mr. Pratt, assessment commissioner of Ottawa, who was chosen chairman of the meeting, is reported to have stated that in his opinion the law was defective as regards the assessment of personal property and income. Banks and incorporated companies, whose shareholders were assessable on the dividends, should, he thought, be made assessable on their net income, as were loaning companies and building societies. In Montreal the Gas Company paid \$5,000 and the Street Railway Company \$12,000 of taxes per year. He read a circular prepared at Ottawa, in all of which he did not agree. It proposed to levy a business tax on all banks and companies, which are now exempt save on dividends, and on managers of theatres. On banks, \$400 a year where the paid-up capital does not exceed a million dollars; \$500 up to two millions; and \$600 over that amount. \$100 on insurance companies, \$500 on street railway companies, and \$2,000 on gas companies. He thought the tax on street railway companies should be say \$50 per car. Ottawa lost \$15,000 yearly by the exemption of the salaries of Dominion officials.

The convention then dealt with the various reforms proposed.

Resolutions were passed declaring the expediency of assessing the incomes of banks and insurance companies; the pipes, mains, etc., of gas, water, telephone, and telephone companies; and the property owned by incorporated companies and not required or used for the purposes of their business. A resolution was passed recommending that the municipal act be amended in such manner as to place the responsibility of exempting manufactories &c., on the electors and not on the municipal councils. It was further recommended that the board of Police Commissioners consist of the mayor, the police magistrate, the senior county court judge, and two members of the city or town council.

With most of these resolutions we are in accord, and we further hope that the abuse of exempting Dominion and Provincial servants from income taxation will, as the convention desired, be speedily removed. We see no good reason, however, why any change should be made in the composition of the Boards of Police Commissioners. The less City Councils have to do with the management and control of the Police the better.

Among other resolutions adopted by the convention was the following:

Moved by Ald. G. B. Smith, Toronto, James Gordon, of Ottawa, seconding, that the Legislative Assembly of Ontario be petitioned to amend the Assessment Act; That all exemptions from assessment regarding real property in the Assessment Act, or in any Act amending the same or other Act, be abolished, except as to church buildings, not including grounds on which they stand, and public and high schools and collegiate institutes and grounds connected therewith not exceeding half an acre, and except universities and colleges, free public libraries, and grounds not exceeding four acres, and public hospitals, and grounds not exceeding five acres, orphan, poor and lunatic asylums with grounds not exceeding one acre, cemeteries and municipal property and property vested in or held by Her Majesty as exempted in section 6; subsection 1 and 2.

To this resolution we take exception, on the ground of its being too vague and indefinite in certain respects, and in one respect at least absurd. Why, for instance, exempt church buildings and tax the ground on which they are built? What about the grounds of colleges and universities? And what is meant by that term institutions for the higher education of young ladies, such as convent schools and the like? These are questions we would like to see answered, and the replies thereto of a very definite character before the changes recommended by the convention are embodied in a legislative enactment. With the following resolution we are in thorough accord:

Ald. Gordon moved, seconded by Dr. McCammon, That all street railway companies doing business and running cars and sleighs in any city shall be liable to be assessed and taxed at a rate not exceeding \$50 on each car, coach, or sleigh used by them in their said business.

Street railways, besides having a monopoly of a valuable business, are too often a source of loss and annoyance to

individuals to be permitted to go free of taxation. In the matter of taxation we are in favor of placing the burden on the shoulders of rich corporations and monopolists and relieving the already overburdened farmer, mechanic, and laborer.

AN ORANGE CONCERT.

The Orangenemen of the Dominion Capital and its vicinity are a very noisy, if very insignificant body. There was a concert given in that city on the evening of the 1st inst., under the auspices of one of their lodges, and the occasion seized on to present one Brother Clarke, a local "big chief," who, like all Orange chieftains, big and little, is noted for tall sayings and small doings, with some sort of a testimonial. An address was read to Mr. Clarke, who, on rising to respond, was, we are informed, raving with loud and long continued cheers "intermingled with Kentish fire." Among those present, besides this lucky Brother Clarke, was one W. H. Lewis, a ubiquitous illiputian, eager to achieve notoriety by every day relieving his little soul of a great amount of no-popery twaddle. Then there was Brother Clewom, of unsavory renown, and Brother John White, M. P., of whom we shall say a word further on. One item of the concert report, as given by the Free Press, reads thus:

"Mr. Frank M. McDougal being again called upon sang 'If I oughty deeds' which was received with even more enthusiasm than the first selection he gave, and being loudly encored Mr. McDougal appeared, and explained that he felt fatigued, having already sung three songs besides having taken part in another entertainment during the evening; he would, therefore, request the audience to kindly excuse him from any further effort, but there was such a shout went up from the audience for 'Love in the kitchen,' that Frank was obliged to yield, which he did to the great delight of the large audience."

Mr. Macdougall is the youth who, last winter, ran as a Protestant candidate for the local legislature, hoping to secure an election between Messrs. Baskerville and O'Keefe, both Irish gentlemen, who had secured the Conservative and Liberal nominations respectively. Though supported by the extreme Orange and Calvinist elements of the population, Mr. Macdougall did not poll even half as many votes as did Mr. Baskerville, and fell fully two hundred, if not more, behind Mr. O'Keefe's tally. The young gentleman whose immaturity might be an excuse for a first indiscretion, has since, however, developed a boldness and offensiveness that augur ill for his career. His choice of the recitation "Love in the Kitchen" was made we have much reason to believe, for the special purpose of being offensive towards the Irish Catholic population of the city. But Mr. Macdougall may possess his soul in patience. He is of too little moment to cause, and Orange concerts too little heeded by Irish Catholics, to afford him an opportunity to cause them any pain. It is well, however, to know that Mr. Macdougall has gone over for good to the Lewises, the Clewoms, and others of the breed.

Mr. John White's speech on the occasion is reported by the Free Press after this fashion:

The chairman then called upon Brother John White, M. P., the champion of civil and religious liberty in the Canadian House of Commons. Mr. White stated that he had no expectation whatever that he would be called upon to make a speech nor would he attempt to do so. He was glad to be present at the meeting, and glad to see the honor that had been done to his trusty and well beloved Brother Clarke. In regard to the Incorporation Bill he might just remark that he had not charge of it this session. The committee in their wisdom had seen fit to place it in the hands of Brother Hector Cameron, M. P., of Victoria. Perhaps they had done wisely, for Brother Cameron was generally very successful with any Bill he took charge of, and so far as lay in his (Mr. White's) power he would assist Bro. Cameron in every way he could.

He couldn't understand why it was that Orangemen should be deprived of the privilege of an Act of Incorporation, allowing them to hold a piece of property which they had bought and paid for. Orangemen are good and true citizens who have never refused to do their duty to other society or church organization, and if they are refused the Act again he would urge upon them to be patient. A day was fast coming when it would be granted, he had just returned from a 7 or 8 weeks' tour through the great North West and as he passed through Toronto on his way home one of the Grand Lodge officers informed him that since he had started on that tour, 7 new warrants had been sent out to that great North-West western and even mightily power in this Dominion and even if the majority of the members of Parliament from the eastern provinces still saw fit to deny us our just rights, let us be patient and true, and like the noble defenders of Derry ever let our motto be "No Surrender," for the day is fast coming when victory will be ours.

The idea of coupling John White's name with civil and religious liberty is too rich for anything. The man actually does not know what liberty of any kind means. He evidently feels sore because of his having been superseded by Bro. Cameron in the management of the Orange Bill this session, and makes a poor effort to take kindly to the rebuff administered to him by the brethren.

Mr. White's empty boasts in regard of the North-West will frighten nobody in the East. Orangemen notwithstanding the almost superhuman efforts made on its

behalf in that country is making comparatively little progress there. We have never yet known Mr. White to speak out of Parliament without that "no surrender" sentence. It is rather old Bro. White, rather old, and very ineffectual, but is well worthy Bro. John White.

THE PARLIAMENTARY WEEK.

Last week was the first decidedly lively one of this session of the Dominion Parliament. The Pacific Railway resolutions were introduced by Sir Charles Tupper in a long, well-received and attentively listened to discourse. He was followed by Mr. Blake, whose speech also won the plaudits of his friends. The debate was continued by Mr. Ives, Sir Richard Cartwright, Mr. White, Cardwell, and others. During the week Mr. Laurier also introduced a motion implying censure of the government for its action in appointing Mr. Mousseau to the bench. The motion was rejected. Sir Richard Cartwright also introduced resolutions censuring the Finance Minister for his action in regard of the Bank of Exchange. This motion was also negated by a decisive majority. Mr. Onimé's dual representative bill was refused a second reading, while Mr. Cameron's (Huron) bill amending the law of evidence was allowed to advance to that stage.

In the Ontario House the first division resulted in a majority of twelve for the government. Mr. Neelon (Lincoln) was absent, while Muskoka is legally, and South Oxford, practically vacant. If both of these constituencies should return supporters of Mr. Mowat that gentleman's majority in the present Parliament will be—not including Mr. Speaker—fifteen.

SECRET SOCIETIES.

We said a word or two a short time ago in reference to secret societies, and recited the condemnation of them by the fathers of the late Provincial Council of New York, in their joint pastoral letter issued at the close of the Council.

The number of Irish Catholics who join secret societies is comparatively very small. But these societies often acquire an influence over the public mind entirely out of proportion with their numbers and real power. By these means Irishmen, who are not part of them, are often led into deeds of a deplorable character, and the Irish people made responsible for crimes of a most shocking description. The Irish bishops have time and again warned their flocks against these associations. Last year, in his lenten pastoral, the most Rev. Dr. Conway, Bishop of Killala, raised his voice in strong condemnation of secret societies and in earnest exhortation of his people in their regard:

"Amid the many evils that endanger our salvation and threaten our holy religion the principal one is that spirit of infidelity and revolution now so openly promulgated by men who call themselves different names—such as 'Socialists,' 'Communists,' 'Nihilists' and other plausible patriotic names—and who, though spread over many countries, are closely banded among themselves to overturn religion and civil society. From what we read in the public press, and from the crimes that have recently brought disgrace on our country, it is to be feared that some of those secret societies have already got some footing in this country, and may inveigle thoughtless persons to join them and may taint their minds with their bad principles. In the present state of the country precaution becomes very necessary, and hence to guard the people against those dangers I again and again beg their attention to the constitution of my Holy Name Pope Pius the Ninth, dated on the 4th of October, 1860, beginning with the words 'Apostolic Sedes,' in which those persons are declared 'to incur excommunication latus sententia,' reserved for the Roman Pontiff, who join the sects of the Freemasons or the Carbonari, or other sects of the same kind; which plot openly or secretly against the Church or the lawful power, and also those persons who show any favor whatever to the same sects." All the Popes from Clement XII. (1758) down to the present have issued the same excommunications against the like sects. Hence, beloved brethren, in your struggles to prevent the passing of unjust laws, or to repeal or amend those under which you already suffer, you must never throw off that reverence for authority which the Christian religion inculcates. God is the author of society. Society cannot exist without authority, and the laws are the voice of authority. Avoid him all secret societies, all illegal combinations, so severely condemned by the Church. Such associations afford, indeed, a fitting shelter to the infidels and revolutionists wherein to hide from the light of day their foul conspiracies against religion and society; but they never yet formed a true champion of justice and liberty. Their efforts have ever been cursed with sterility. The only result achieved has been the uprooting of the faith, the degradation of the national spirit, and the establishment of a tyranny—dark, treacherous, and irresponsible—that pressed on the unhappy members with a weight and cruelty compared to which the evils they were ostensibly created to remove might be considered liberty itself."

The Most Rev. Dr. McCormack, Bishop of Achonry, was not less explicit and decided in his condemnation of these pernicious and pestilential societies:

"We consider it our duty at the present time to repeat our warning to the faithful of the diocese about the danger of being led away in the paths of folly and wickedness by the snares of secret associations, so mischievous at all times,

but so disastrous in the present juncture of our affairs, to the best temporal interests of our poor country. Our Holy Father, Pope Leo the Thirteenth, in a recent letter upon the state of Ireland, addressed the following instruction and admonition to his Irish children:—"The adherents of evil societies, as we have been grieved to observe during the past months, do not cease to put their trust in deeds of crime, to excite the passions of the people, and, by seeking remedies worse than the disease, to adopt a course calculated to lead their fellow-countrymen not to safety but to destruction. Hence the faithful people should be firmly persuaded, as we have already reminded them, that the standard of honesty and utility is one and the same; that the national cause should be kept distinct from the aims, purposes, and deeds of unlawful associations; that, while it is just and lawful for those suffering oppression to seek their rights by lawful means, it is not allowable to make use of the protection which crime affords; and that Divine Providence allots to the virtuous the enjoyment of the fruits of patience and well-doing, but subjects the evil-disposed, after their fruitless labors, to heavy punishments from God and men."

The Supreme Pastor earnestly exhorts the Irish prelates to keep their faithful people entirely apart from those who, led away blindly by their own passions, think they serve their country by steeping themselves in crime, by drawing others into the same depraved courses, and imprinting a foul stain on their country's cause. "It is just and lawful, says his Holiness, to seek redress of grievances, but to do so by lawful means. The secret organizations extend grave evils to soul and body; the members become the prey of the informer, and the victims of the gallows; whilst, at the same time, the condemnation of the Church falls upon them, in such manner, that Sacramental Absolution cannot be imparted, if they do not sincerely promise to withdraw from every secret society. It is clear, therefore, that to join such a society is not only a sin against God, but opposed to self-interest, and to the welfare of our country at large."

These are views, as expressed by two only of the bishops of Ireland, but held by the entire episcopate of the country. As soon as Irishmen become convinced of the fact that secret societies can do nothing to promote, but a great deal to injure the cause of Ireland's independence, that country will be but one step from the enjoyment of that blessing. These societies may plot and carry out schemes of murder, assassination and the like; but do these schemes, even if carried out, advance the cause of Irish freedom? Or, rather, has not the good name of Ireland suffered to an unmeasurable extent because of the crimes planned by these societies and committed by their agents. Ireland can never be liberated by secret societies. No country has ever yet suffered anything but detriment from them. They are a veritable enslavement of their members and their votaries. They further the interests of the few at the expense of the many, and constitute a real danger to any people in whose midst they thrive. Ireland has never derived any benefit from associations except those whose purposes were open and whose methods were unfettered by secrecy. We have in America a few secret so-called Irish organizations. The purpose of their leaders is neither more nor less than self-aggrandizement through trading on the sacred name of Ireland and her misfortunes. Our leaders know too well the baneful effects of these associations to need any exhortation from us on the subject. None of them have obtained a foothold in Canada. We trust the day may never come when Canadian Irishmen, no matter what empty-headed and loud-mouthed "patriots," who, unlike them, have done nothing for the old land say in condemnation or vilification of them, will ever lend aid or encouragement to secret organizations of any kind or to their abettors.

CLARE.

Not alone by the brave men and noble women who people its rugged coasts, romantic hillsides and lovely valleys, is the sweet name of Clare held sacred. To every Irishman, no matter in what part of the dear old land he first saw the light of day, to every descendant of an Irishman no matter where his lot is cast, the very name of Clare recalls associations, remembrances and events that at once re-entangle his love for the old land. It was Clare that struck the blow which emancipated the Catholics of Ireland, it was Clare which gave the Liberator of Ireland his first seat in the Imperial Parliament, it was Clare which, fighting for right, overthrew Protestant ascendancy in Ireland, and paved the way for later triumphs that must culminate in national independence. The spirit which animated the men of Clare in '28 is still living, as fully testifies the meeting of Nationalists held at Kilrush towards the close of last month. The Freeman's Journal gives us interesting particulars concerning that meeting. The Irish Parliamentary party was there represented by Mr. Mayne, M. P., and Mr. Kenny, M. P. An address from the traders, nationalists, and workmen of Kilrush was read to the honorable gentlemen, from which the Freeman's Journal cites the following:—"We trust that you will live long doing battle in our country's cause as two of our illustrious chiefs, Charles Stewart Parnell, and we trust that in the immediate future what the brave and noble Davitt is fighting for, namely, the land of Ireland for

the people of Ireland, and what you, sirs, and all true Irishmen are seeking for also, will be triumphantly realized. Then, and not till then, will our country take her place among the nations of the earth, independent, prosperous and free.

Mr. Mayne returned thanks in a neat speech. The meeting was held in the market square, where a substantial platform had been erected. On the motion of Mr. John Egan, seconded by Mr. Daniel Kelly, the chair was taken by the Very Rev. Dr. Dignan, P. P. V. G. Kilrush.

The following resolutions, read by the Rev. Thos. O'Meara, C. C., were then passed in *glorio*:—"That we accept in full the programme of the National League as set forth in printed pamphlet published by the Central Council of the League.

That we express unbounded confidence in C. S. Parnell, our leader; that we believe Parnell's party to be the only party for Ireland, and that we by all legitimate means engage to sustain our trusted leader and his devoted party.

That the present Labourers' Act loudly cries out for amendment, and that our members and the Irish members be urged to use their best endeavors to have it amended.

That we unite with the bishops, priests, and people of Clontarf in condemning the Government emigration scheme, as we believe that not in emigration is to be found a remedy for the admitted grievances of the country.

That from our experience of the Land Act we believe it requires serious amendments to facilitate peasant proprietary, giving effect to the Healy Clause, the inclusion of leaseholders, and the dating of the judicial rent from the date of the originating notice.

The reading of the resolutions evoked the greatest enthusiasm, and their unanimous adoption voted with the utmost cordiality.

Mr. Mayne, M. P., who was received with great enthusiasm, said under O'Connell the Clare men fought a glorious fight, which led to a glorious victory. The work of '27, '28, and '29 was carried on within the lines of the Constitution enjoyed by a people enslaved. They were struggling to-day within the same prescribed lines, and so will their struggle be within the Constitution as it stands. Clare was more than ever called on to-day, to join in the struggle which distinguished her in '29. Of the Land Act, he would say that until it was amended so as to bring the Healy Clause into effect it would prove a farce. If the land did not turn into the ownership of those who tilled it, it would be simply a sham. There would be no improvement, and to the uncertainty lest these improvements might weigh against those who effected them. The Irish party in the House of Commons would never put on their coats until that act was improved so far as to enable the people to occupy the land which was their own.

As to the Irish party, the only fault to be found was it was too small, every man having to do as much work as three. The working power of that party should be increased. If there was ever a country on the face of the earth which emigration ought to have made prosperous, it was Ireland (groans and cheers). It was no remedy. Cromwell did the same as Mr. Trevelyan—the Cromwell of our day—did (groans). Belgium was a prosperous country, and Trevelyan—the Cromwell of the present day—with all his polish and culture knows there was more waste land in Ireland than in Belgium. These people knew nothing of the land they came to govern; they were all remarkable for their incapacity.

Mr. Kenny followed in a speech of remarkable vigor, and the meeting was also addressed by several priests, amongst them the Rev. J. Crowe, P. P.; the Rev. Fathers O'Neill, O'Meara and McKenna. It is in Clare now as it was in Clare of old—priests and people are together in the maintenance of Irish rights. Clare, in a word, is heart and soul with Ireland in the present struggle, and Ireland is with Mr. Parnell.

LABOR OF LOVE.

DUBLIN, WEXFORD AND WICKLOW FARMERS ASSEMBLY IN LARGE NUMBERS AND PLOUGH MR. PARNELL'S LAND.

An interesting demonstration took place in the demesne of Mr. Parnell at Avondale, county Wicklow, Jan. 16, on the occasion of the ploughing of fifty acres of Avondale farm by a large number of farmers of the county Wicklow and the counties of Dublin and Wexford. The demonstration was intended as another evidence of the esteem in which the farmers hold the leader of the Irish people, and in its extent and the warmth of the zeal shown by the farmers to participate in the work it recalled the memorable occasion when many farmers and laborers took part in a similar work when Mr. Parnell was in Kilmalsham as a suspect. This tribute to Mr. Parnell is one solely reserved for the farmers and agricultural laborers, and that the enthusiasm displayed at the demonstration showed no abatement was gratifying to its promoters, Mr. Andrew J. Kettle, Mr. James Grehan, and P. L. O. Cabinteely. The portion of the Avondale demesne which was the scene of the demonstration is a large field containing fifty statute acres. It is situated near Avondale House, and stretches for a short distance along the beautiful vale of Avoca. Last year the field was under a cereal crop, and a similar crop having been prescribed for it this year, the farmers decided to organize the demonstration to prepare it for the seed. About 10 o'clock in the morning numbers of laboring men began to assemble in the Avondale demesne, and for a couple of hours horses and carts with ploughs were arriving at frequent intervals upon the scene. Mr. Grehan and Mr. Kettle were the superintendents of the operations, and the dispatch and completeness with which the somewhat extensive work was carried out proved their practical efficiency in matters agricultural. At 12 o'clock, 160 ploughs were set in motion in different parts of the lands, and when they got into full working order the scene

was most interesting and unique. Almost every variety of plough was present, and the well-bred, powerful horses attached to some implements of modern make showed that the well-to-do farmers took an interest in the work, as did the older make of plough and less valuable team that the poorer tenants were mindful of the gratitude due to Mr. Parnell. The horses were all decked out with green boughs and arrayed with ribbons. In some of the ploughs green banners were neatly arranged, and most of the ploughmen displayed the national colors in scarfs and hat bands. The work was accomplished so expeditiously that the entire fifty acres were ploughed in less than four hours. In an adjoining field about 100 carts were engaged in carrying the produce of six acres of potatoes from the pits to the farmyard at Avondale. The whole appearance of the surroundings was lively and business-like. Numbers of the fair sex and other who did not take part in the work assembled as interested spectators. Mr. Parnell was not at home, but was represented by his manager, Mr. Kerr, who in the evening entertained the farmers who were present during the day at Avondale House.

GREAT IRISH DEMONSTRATION IN CHICAGO.

The Chicago reception to the Messrs. Redmond, both Irish members of the British Parliament, on Jan. 29th, was a great success, and an impressive illustration of the strength of Irish national feeling in that rushing city. Mr. John Redmond's speech was one of extraordinary power from the first. He briefly sketched the English confiscations of Irish land, and the creation of a system "so vicious in principle and so brutal in practice that we look in vain for its parallel in the history of the civilized world." A natural result followed. Poverty, misery, famine, discontent, and unsuccessful rebellion followed each other in dismal sequence, generation after generation. Then the process of consolidation of estates began to creep in, and it had gone on so steadily ever since that to-day we have the astounding fact that 740 men own one-half of Ireland, and a little over 10,000 men own the whole of it.

Every member of the British Parliament was conceived in the interests of the landlord and against the tenants until in 1870, startled into a momentary consciousness of the enormity of the system which they were supporting by their blood and their treasure, the English Parliament passed a land act which professed to protect the improvements of the tenant, but it left the old power of raising rents and of eviction in the hands of the landlord and landlord's agents.

From that date down to the establishment of the Land League, a period of less than ten years, no less than thirty-one bills were introduced into the House of Commons to amend the land system, and although all of them were supported by an overwhelming majority of the Irish members, they were all defeated by majorities composed of Englishmen and Scotchmen. The most extreme of these measures was less revolutionary than the Land Act which in 1881 the League forced the Government to pass, and they were all conceived in a spirit of conciliation toward landlordism. The fact is that at any time for fifty years before the establishment of the Land League the people would have been willing to have made terms with the landlords. All they wanted was permission to live, permission to remain so long as they paid a fair rent in undisputed possession of their poor homes, dearer to them than their palaces to the rich. Their *summum bonum* was fixity of tenure and sufficient food, and they were forever begging for justice and holding out the hand of conciliation. All they wanted was to go on carrying the soil with their labor for the benefit of the landlord. But no! The absolute power of landlordism would not be yielded, and generation after generation the landlords of Ireland rudely repulsed the hand of friendship held out to them by the people. But they did it once too often. A new spirit sprang to life among the people. They could be uncompromising as well as the landlords, and not one moment longer would they be content with the terms of the landlord. The standard of their claims should be that of "No surrender." Henceforth they said their demands should be for their right, and their right was for the land. Fixity of tenure meant fixity of landlordism, and they would have none of it. The day of patience was past, and with one voice the cry went up to heaven that landlordism should go—"The land for the people." The men who first raised that cry were few in number, but their head was Charles Stewart Parnell and his name was Davitt. Before many weeks had passed they found that their words had sunk deep into the hearts of the people, and that they had the manhood of Ireland at their backs. They speedily assembled the leading men together and the Land League was formed. From the very commencement the principles of the Land League were plain and unmistakable. The people—the tillers of the soil—should become the owners of it. But it was not proposed to inquire into the titles of the estate of any landlord; and with a sense of justice, nay, I believe of generosity, which the impartial historian will record with wonder and admiration, the representatives of this people, plundered and oppressed and degraded and done to death by landlordism, proposed that they should assume possession of the land upon the payment of its full rental value to the landlord. They called upon the State to advance the money necessary for this transaction, as had been done in Prussia and other European countries, but meantime they called upon the people to organize and refuse to submit any longer to the impositions of rack-rents. You know what followed. The scheme was denounced as revolutionary and communistic; we have lived to see it adopted and recommended by a committee of the House of Lords.

Mr. Redmond rapidly sketched the work and suppression of the Land League, drawing in lines of fire the scene of an eviction in the West of Ireland, with the brutal murder of Ellen McDonagh, by a band of police, who charged with fixed bayonets on a crowd of women and children whose only offence was groaning at

the police and soldiery while forcibly removing a family for not paying the rack-rent. The brother of the poor girl, single-handed, attacked the police, and was soon placed under arrest with eyes upon his wrists. Coming to his feet, he said: "Picture that scene, ye fire-side philosophers who would reform humanity on a theory, but make no allowance for human nature and human passions, and tell me can you wonder if the people of that whole countryside, their blood turned to flame by sights they had witnessed, deprived of the advice of their leaders, and stripped of every hope, were driven to desperation, to madness, to outrage and crime. Let no man misunderstand me. I deplore the Irish crime. I detest it, I denounce it. But I say that Irish crime is due to English mis-government; that England has sown the wind and is reaping the whirlwind, and that upon her head rests the primary responsibility of much of the innocent blood which has been spilled in Ireland.

Speaking of the failure of the Land Act he said:—"The Land Act has been in operation for about two years. Of the 600,000 tenant farmers in Ireland only 80,000 have as yet had their cases decided, and of these decisions sixty per cent. have been appealed against. The total amount of reduction of rent have only been \$350,000, and to achieve that miserable result the tenant-farmers have paid another \$500,000 in costs, and it will cost the State \$750,000 for the workings of the land commission; whereas the Land Leagues with rough-and-ready measures have obtained a reduction for the people of considerably over a million. The rents fixed by the land courts lasted for fifteen years, but at the present rate of progress it will take twenty years to decide all the cases of the disputed land in Ireland. Meantime, what are the tenant farmers to do? The new rents date, not from the time of application to the court, but from the time of the decision of the question of rent by the final court. So that the most rack-rented tenant may find on applying to the court that he has years to wait, and that meantime he is liable to eviction for non-payment of the old rent. This is a direct inducement for the landlords to appeal from one tribunal to another, and from itself will be sufficient to clog the entire machinery of the act. But it is a small defect compared with some of the others. The entire class of leaseholders, 130,000 of the most rack-rented tenants in Ireland—are entirely excluded from all the benefits under the Act.

A BRILLIANT PERORATION. What has been the history of the eighty-two years of the so-called union with England? A history of ruined prosperity, of embittered passions, of poverty, misery, famine, insurrection, bloodshed, and murder—a history of reforms refused to peaceful agitation only to be granted afterward to violence, and from the days of Catholic emancipation down, the same lesson taught to the people—to hope nothing from England's sense of justice, but everything from her fear. Such a system of government stands self-condemned before the world and cannot last. Here, where the paralyzing fingers of centralization have not hid their withering grasp, where a free congress legislates for a free country, it ought not to be necessary for me to argue in favor of Irish legislative independence. Were I so disposed I might base Ireland's claim for self-government upon England's failing to govern her; upon the disastrous effects which the union has entailed upon every Irish industry and every Irish interest. In a word, I might base our claim upon grievances; but although I know that a claim so based must be powerful in the minds of all impartial men, at the same time I will not base dishonor as to pretend that either I or the Irish people base our claims for self-government upon grievances alone. We believe that our claim has a firmer basis. Grievances may pass away, but Ireland's nationality will remain. Grievances may pass away, but Ireland's divine right to self-government is imperishable. Do what England may, she cannot make Ireland a part of herself. She cannot make Ireland other than a separate country. The Almighty so willed it when he traced the lines of the universe, and gave to the Ireland we love a separate existence. He so willed it when he gave to Irish intellects and Irish hearts a distinct and unmistakable individuality.

Now what means are we to adopt to secure the triumph of our cause? I would be very frank in this matter. I believe that all means which brave and honorable men would consistently adopt justifiable for Ireland. But in the selection of means, as practicable politicians and reasonable beings, we are bound to select those which are most likely to secure our end. The means adopted by the Irish people for the last four or five years are plodding patience and persevering efforts. The people have learned a lesson of political patience. They have a leader whose political sagacity has been proved and whose transparent honesty has been tested, and the people see themselves at the end of every year that they are nearer to their goal.

WHEN MR. PARNELL ASSUMED the leadership of the Irish people he found Ireland's parliamentary representation little better than a mockery. For the first time in Irish history he created a rather independent Irish parliamentary party, independent of all political parties, recognizing only one tribunal—the verdict of the Irish themselves. He found the great bulk of the Irish people crouching at the feet of their oppressors begging for justice. He has changed them into independent men, standing erect and demanding their rights. He found the country torn up by religious animosity, and the consequences are that to-day Catholics and Protestants and Presbyterians have been united on the popular platform. He has destroyed in theory, at any rate, the power and caprice of evictions and of arbitrarily raising rents, and the tenantry to-day see the absolute possession and ownership of their land almost within their grasp. He found the Irish franchise so restricted, in comparison to that of England and Scotland, that only one man had privileges in Ireland for every ten in those countries. The extension of the franchise which was about to be made to Ireland, all English politicians acknowledge, would not be, perhaps, were it not for the power of Mr.

Parnell and his party in the House of Commons.

Fellow-Countrymen, my last word to you tonight will be words of encouragement and hope. I believe in my heart and conscience that Ireland's night is well nigh over. True, her plains and her valleys still lie shrouded in darkness, but the watcher on the tower sees a break in the far east and rudely glow upon the mountain-top, and he knows that the god of the day has risen, and that anon will flood every nook and corner of the land with his broad, glad light, and that darkness and the things of darkness shall disappear. When that moment comes—that moment for which our forefathers so wildly and so vainly prayed, and wept, and struggled—there will go up to heaven a cry that will be echoed unto the corners of the earth; that will be chorused in America and re-echoed under the Southern cross; and the sea-rovers of the earth, wherever they may be, will hear that cry, and they will rejoice, for they will know, their glad hearts will tell them, that the God of justice will have decreed that those who sow in tears shall reap in joy, but at last regarded the tears and the sufferings of a faithful people, and the Ireland, their Ireland, is free. Mr. Redmond's voice had a pathetic touch as he uttered the conclusion of his address. When delivering his peroration there were tears in his voice and in his eyes, and a flash was upon his cheeks. A deep hush had fallen upon the assembly. Throughout all Ireland continued some moments after Mr. Redmond had finished; the nerve strings had been too tensely drawn to permit of an immediate relaxation. Then a shout arose, and another and another, until the walls fairly reverberated the sound.

MR. T. P. O'CONNOR, M. P., DENOUNCES THE EMIGRATION POLICY.

Mr. T. P. O'Connor, M. P., addressed a crowded meeting recently in the rooms of the Southwark Branch of the Irish National League, Blackfriars Road, London. We take the following extract from his speech:—"I pass to the subject of emigration, the second great branch of Lord Spencer's policy. I tell you quite plainly that I don't believe one single word of what most of the English advocates of emigration say in favor of their scheme. With many of them philanthropy is a sham, with the majority it is downright hypocrisy (cheers). The one man who has had the courage to avow the true motives of the policy of emigration is Lord Derby. 'I think, he said, 'a few millions spent on emigration just now would pay us well.' Would you say well? I and I have both witnessed the parting of the Irish father from his son, the Irish mother from her daughter at an Irish railway station. We have heard the heartrending cries as they knew that for the last time on earth they looked into each other's eyes, and we know the profound depths of intense suffering which this represents, and Lord Derby's comment is, a few millions would pay as well. (Cheers.) Why, if he were talking of a knacker going to a yard for carrion to turn into cats' meat, the language could not be crasser or more brutal or heartless (loud cheers). But then remember the language is plain and truthful. He does not, like another distinguished advocate of emigration, dangle a rope in one hand and dangle a baby in the other (laughter and cheers). Ladies and gentlemen, the true motive of the policy of emigration is to weaken the national forces of Ireland (cheers). I see that Mrs. Tuke has been quoting the opinion of a Catholic American bishop of, I believe, the Irish race—I mean Dr. Ireland, of St. Paul's. I had the pleasure of an interview once with that able, energetic, and I am sure, high-minded prelate. 'If I were to be favored with another interview with him, I would like to argue this question of emigration out. First, I would desire to point out that emigration confers no benefit upon the people left behind. On the contrary, it greatly prejudices their position. So long as the nation's right of Ireland are denied, so long will a portion of the people be unable to live prosperously in Ireland. Every man taken from Ireland diminishes the chance of the restoration of their national rights. Every man taken from Ireland just now is therefore an addition to the forces which will perpetuate the poverty and maintain the necessity of emigration for Ireland (loud cheers). That is the central consideration in discussing emigration, that it is the conditions of Irish Government which must be changed, and that until these are changed Irish poverty will be chronic (cheers). Further, would have asked Dr. Ireland whether he was aware that with the diminution of the Irish population there is a simultaneous diminution of the cultivated area of the country, and I would have called the Archbishop's attention to this most remarkable fact, that recent statistics prove that the marriage rate and the birth rate in Ireland are now lower than in most of the countries of Europe. That is a most significant fact. What does it prove? Why, that it is the young and strong who are leaving the country, that it is the old, who are married already, or passed the marrying age, that remain at home; in other words, it shows that English rule has not only taken four millions of our people, but that those four millions, speaking generally, were the flower of our people; while again, speaking generally, the five millions left behind do not represent the youngest, the strongest, the most energetic portion of the race (cheers). The policy of Lord Spencer is the legitimate descendant of the policy of Oliver Cromwell. The Protector sought to destroy the Irish race by fire and sword. Lord Spencer, after the more civilized manner of his age, seeks to weaken the nation by emigration—the means are different, the end is the same (cheers).

OBTAINED.—We are pleased to notice from our esteemed young friend S. A. Pendergast, son of Mr. John Pendergast, of this city, received the order of subscription at the hands of Bishop Waterson, of Columbus, Ohio, a few weeks since.

IRELAND'S CASE.

JUSTIN MCCARTHY, M. P., DISCUSSES THE IRISH QUESTION BEFORE AN ENGLISH AUDIENCE.

Mr. Justin McCarthy delivered an address on "Ireland's Case" before a crowded meeting in Mechanics' Hall, Nottingham, Eng., Jan. 13. We give a brief extract from his able speech:—"Mr. McCarthy, when the cheering which greeted his appearance upon the platform had subsided, asked what was the question of the issue between England and Ireland? Irishmen were saying up to the present and always the past government of England and Ireland had not been equal, and had not been equal on anything like the principle of equal justice. On that point every one of them were in accordance. He did not believe that there was a single Englishman who would not say with him that the government of Ireland from the earliest settlement down for into this century was so bad as to have no excuse or vindication whatever. He did not want to go back too much into the past; still it was not historically possible to break with the past, although their story was continuous. Therefore he wanted them to understand that while he did not lay too much stress on the history of Irish government and mis-government in the past, yet it was impossible to understand their story or claim at all if they confined themselves to the question of Irish government in the present. There were three or four great sources of complaint which Irishmen had to make against England. The spirit of misgovernment which kept Ireland down for so many centuries kept down and levelled against the English people as well. The government of England by the people began within the memory of living men, with the first reform bill of 1832. Ireland had three grievances in especial—the question of religion, the question of the land and the question of the political ruling system. He did not intend to take much account of the religious question, as it had already been to a great extent put down by public opinion, and the details remaining might easily be settled. Then they came to the question of the land, and there it was necessary to go back a little into history. He found it impossible to understand why any English popular audience should have the slightest sympathy, with the cause of the Irish landlord. There never was a single question raised in Parliament or out of it which had for its object the benefitting of the English people in which the Irish Tory landlord body were not found to war against improvement and progress (Cheers). He was not speaking of landlords as men but as cases, and he said they had been the enemies of the Irish people, and had also proved themselves enemies of the English people when they had a chance of so doing. The Irish farmer and laborer held his very existence at the mercy of his landlord, and recent legislation had shown that it was essential to the life of the country that the law should stop in and say: 'This people shall exist without you—in spite of you—in defiance of you, if needs be. The signs of the times were long enough seen in Ireland, and attempt after attempt was made to redress the grievances of the land, but the legislation always came too late to be of the slightest use. If a bill happened to pass the House of Commons, the House of Lords, House of Landlords, many of them Irish landlords, dealt very summarily with it. He asked whether, under this condition of things, they could have had in Ireland a race of men growing up favorably affected towards the House of Commons and the English Parliament. Was it possible that the people could have felt anything but profound distrust of the system of government at Westminster. (Cheers.)"

Right Rev. Louis E. Hostlot died in Rome on Friday, February 1. He was rector of the American College, and had been recently created a Domestic Prelate by the Pope.

Mr. A. M. Sullivan will shortly go to work upon a life of the late Archbishop of Tuam, John Meffale. Dr. Meffale, professor of the Irish college in Paris and nephew of the deceased Archbishop, is collecting the material and will soon place it in Mr. Sullivan's hands.

In France Bishop Freppel, member of the Chamber of Deputies, exhorts the clergy to preserve an attitude of neutrality in political matters. He advises laymen, however, to serve the cause of the Comte de Paris, the legitimate heir of the Comte de Chambord.

Most Rev. Archbishop Williams, of Boston, was tendered an enthusiastic welcome home by his devoted flock. Nearly two hundred priests were present at a banquet given in honor of the Archbishop, at which an address and a purse containing \$7,000, were presented to his Grace.

La France publishes an account of negotiations now pending between France and the Vatican. The recent visit paid to the Pope by the Crown Prince of Germany, has had the effect of rousing Prime Minister Ferry. He has promised to make an effort to ameliorate the condition of the clergy and of the dispersed religious orders.

From "Plain Facts about Texas" we learn the following relative strength of the religious denominations in that state: Methodist Episcopal, 17,701; Methodist Episcopal, colored, 9,373; Methodist Episcopal, South, 82,939; Protestant Methodist, 5,000; Presbyterian, 1031; Presbyterian, South, 5,200; Cumberland Presbyterian, 13,387; Protestant Episcopal, 3,665; Campbellites, 16,000; Baptist, 70,857; other sects 2,545; Roman Catholic, 120,000.

The College of the Propaganda, finding its means of action and influence liable to be crippled by the decisions of the Court of Cassation, has determined to put its wealth beyond the reach of the Italian Government by removing its financial base of operations from Rome and establishing new financial bases in London, Paris, Vienna, New York, Bombay, and Sydney. The Archbishop in each city will be delegated to receive the subscriptions which were hitherto sent direct to the Propaganda Treasury. The delegates to apply them to the work of the Church in their own countries. The administration of the Propaganda will remain in Rome.

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