

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, JAN. 20, 1882.

NO. 171

CLERICAL.

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

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

N. WILSON & CO.

Feast of the Holy Name.

Oh! the bliss, sweet, holy name,
Jesus' echoed first in Heaven;
Prophecy, Scripture, all proclaim
None greater e'er to earth was given.

What peace, what comfort, bless the hearts,
Where reigns this Name triumphant;
How to each soul the sound imparts
Sweet love and grace abundant.

No honey's sweeter to the lips,
No sound to ear more cheering;
No working purer heart's bliss
No loved name so endearing.

When uttered first the Heavens rejoiced,
The earth with gladness trembled;
The Saviour's name archangel's voiced,
And hell its rage dissimbled.

How raptured Mary's heart and eyes,
When Heaven first pronounced it;
When Gabriel, radiant from the skies,
Consulting her, announced it.

Jesus! Oh, heavens, hand ye down,
The mighty Name is spoken;
Acknowledge Him your lamp, your crown,
Throw wide your portals open.

Oh, earth! give ear and halt the sound,
That peace and sweet joy brought thee;
Where darkness reigned, a name was found,
And light and freedom sought thee.

Thro' hell's abode of endless woe,
The Name hath penetrated;
Despairing soul's cover low,
In vain regenerated.

The martyrs rapt in Jesus' love,
Nor feared nor felt the torture;
Bright angels hovering from above,
Changed pain to ecstatic rapture.

The hermit in secluded dell,
Thro' these saw Heaven's vision;
The Virgin in her vestal cell,
In these found joys elysian.

Oh, Name! with blessings ever fraught,
In all the ages story,
One truth thou hast the world taught,
"Tis pain that leads to glory."

To stamp thee firmly on my heart,
Shall be my best endeavor;
That naught of earth's brief joys may part
My love from thee forever.

CATHOLIC PRESS.

"The Land League," says Father Cashman of Chicago, as quoted in a recent issue of the Union and Times, "has introduced no informers." True, because the Land League has no secrets. Dublin Castle and the world know all that is worth knowing about the Land League. They know its avowed purpose to abolish the infernal institution of Irish landlordism; they know its measures, openly proclaimed and publicly executed, for that purpose. The great trouble with the English government has been to keep the Land League from being too open and avowed in the face of the world. Consequently the Government has dispersed the public meetings, suppressed the newspaper-organs, and bastiled the orators of the league. If the English government could but get the Land League to disappear from the farms and market-places and sink to moonlit bogs and woods and heathery mountains where Irish patriotism has lived a hunted life for ages, England would know from long and successful experience just how to deal with it. In holes and corners, government spies and informers and organized forces, would watch and guard the league, encompass it with lies, shut it off from the sympathies of the world, and finally kill it. If the Land League were so cornered, if the great organization had degenerated into a secret society with grips and pass-words, with invisible members, and with means and objects vaguely defined; professional informers, such as Armstrong or Reynolds or Jimmy O'Brien of '98, would swarm in it, and the Castle would be among the first in possession of its secrets. There are at present, we admit, small tactical secrets to be preserved in regard to some boycotting process or the breaking up of a hunt or such matters; but when these secrets exist they extend generally between some local genius and the dozen or so of choice spirits co-operating with him for the occasion; and the faithfulness of these few well chosen and mutually commended persons is hardly to be wondered at. But such measures, justifiable or not, are as likely to surprise Parnell as Forster when both hear of them; they are neighborhood not national secrets. The great measures of the Land League, however, the essential means of boycotting, and the operation of the no-rent decree oblige the Irish tenants to come out in the open day, face to face with the Irish landlords and with the prostituted power of British law. There can be no shrinking out

of sight or behind backs. The tenants are fighting an open, brave, almost desperately brave, battle in which they may be deserted by leaders or backers on whom success depends, but in which they can hardly be otherwise betrayed.

Boston Pilot.

The old Emperor of Germany, with the fatuity of those whom the gods wish to destroy, has precipitated a struggle in Prussia which can only have one end. The loom of the people's liberty never unweaves or works backward. The kings cannot believe this; but it is as true as the principles of nature—of which indeed it is one. Addressing the Prussian Ministry on Jan. 4, the imperious autocrat said:—

"It is my will that in Prussia and also in the legislative bodies of the Empire no-doubt will be allowed to attach to my constitutional right or that of my successor to personally direct the policy of the government. It is the duty of my Ministers to support my constitutional rights by protecting them from doubt and obscurity, and I expect the same from all officials who have taken the oath of loyalty to me."

We do not regard the Germans of to-day as having a high regard for liberty; but they are a great and proud people, and so insolent a blow on the face as this could not be borne in silence. The Emperor's words have profoundly stirred the people, and a conflict has suddenly begun which may end in seeing Germany a republic.

London Univers.

A BIGOTED Lutheran, an out-and-out supporter of the anti-Catholic policy of Prince Bismarck, and the leading German historian of the present day—all these are rolled into one in the person of Herr von Treitschke. If there is any man likely to be in favour of Piedmontese rule in the Eternal City, it is the same Herr von Treitschke. Yet, strange to say, this gentleman is quite of a different way of thinking, although he hates the Pope and loves the Pope's enemies. He has recently published in a German review called *Preussische Jahrb.* an essay on "The Roman Question," from which we translate the following leading passages:

All the grave objections that Massimo d'Azeglio urged against Rome as a capital have been fully confirmed by the experience of the last eleven years. No impartial observer can deny at this day that Florence, with its highly cultured and at that time still prosperous population, was a very much better capital for Italy than Rome, which, ever since Caesar's days, has possessed a cosmopolitan character, and neither has nor can have an independent class of citizens (*bourgeois*). By the side of the gigantic reminiscences of a past that embraces the entire world, the new kingdom appears as small as the Quirinal and Houses of Parliament on the Monte Citorio do by the side of the Vatican and of St. Peter's Church.

And this, let it be once more clearly understood, is the opinion of one of the foremost public men of Protestant Germany, who looks on Cavour as a regenerator of mankind. An opinion of this kind need only be reproduced by a Catholic journal, without adding a word of comment.

The incident who presides over the Ministry of Public Worship in Catholic France has for his principal henchman an individual called Castagnary, a Protestant, who acts as *directeur des cultes* under him. This gentleman has of late addressed a circular to all the French prelates, in which he says:

I want you to furnish me with the most precise and the most detailed information with respect to the bishops and the diocesan personnel in general. What this means may be gathered from the fact that in all French ministries it is usual to keep a pigeon-hole, or file, for each individual member of the service, containing everything relating to his antecedents, his public and private life, his political opinions, &c. By reference to such notes *individuellement*, as it is called, the heads of the departments can form an opinion as to whom to propose for promotion in cases of vacancies, &c. But Catholic ecclesiastics, from the cardinal down to the humblest *desservant* in a village, are perfectly independent of the executive, having nothing in common with the members of the civil service, except that they draw their humble pay—which is merely a "compensation" for what was withheld from the Church ninety years ago—from the same public exchequer as the functionaries alluded to.

To put Catholic Church dignitaries on a level with those, as has been done in the above-mentioned circular, is a gratuitous insult inflicted on the whole Catholic Church. A "CRANK" was not long since brought before a London Police

Court charged with various petty thefts. He had sundry "inspirations" and theories as to "removal," but all to no purpose. The prisoner reminded the magistrate, we are told, that "to steal" was to remove by stealth, which he had not done. He had a friendly and brotherly conscience which exonerated him from the charge. He had only done his duty in the matter. Sir Thomas Ouden, the magistrate, failed to see the duty of stealing books, to which the prisoner answered that he was only taking the books away in a friendly way, and that property, though, in a sense, sacred, was not so absolutely. Sir Thomas Ouden reminded the prisoner that he had been before the court for stealing a bottle of wine. The prisoner asserted that on that occasion he was going to take it to a poor Protestant woman in need. He had been disowned and disinherited by his family for leaving the Church of Rome. Sir Thomas Ouden said the prisoner was either a very cunning fellow or a madman, but at any rate he had acquired very loose habits, which must be checked. He should send him to Newgate for a week to ascertain the state of his mind. It is a strange fact that these ludicrous inspirations and false consciences, whether in London or Washington, are united with a perverso hatred of the Church of Rome.

So terrible is "Italy" the threat that the Pope will leave Rome, that the merest rumor that he has done so, is sufficient to throw the Roman Bourse into a white heat. The Roman correspondent of the London Times says: "The absurd report put in circulation on Tuesday afternoon that the Pope was on the point of leaving Rome, which, it appears, was first given in all seriousness by a Deputy to his colleagues in the Chamber, had almost produced a panic on the Bourse on Tuesday night, when an influential broker, who, immediately on hearing the news, had driven off to the Vatican to verify it, announced its absolute want of foundation. On Wednesday, the report was the exclusive subject of conversation everywhere, and all the papers printed paragraphs upon it."

PEOPLE who undertake to interest other people on matters of public import, or on any matter of any kind, might at least try to be accurate as to facts, even if they be wrong as to inference and deduction. For the facts may themselves rectify the lack of sound judgment on the part of the teacher. Strictly Catholic questions are as rare in the world to-day as they ever were; and a multitude of persons who are not Catholics, who are hereditarily, by disposition and by training, opposed to Catholic teaching, many of whom have never read a Catholic book, and can hardly be expected to enter into Catholic ideas, sit daily and weekly in judgment on these questions, and deliver their decision with a sense of infallibility that the Pope never claims and never will claim in matters calling for purely private judgment.

Baltimore Mirror.

Two Mormon missionaries are at work in the neighborhood of Uniontown in Pennsylvania and are making hosts of converts to the fifth polygamy. The correspondent of the New York Herald in that city is authority for the statement that "an orthodox prayer meeting stands no chance of a large gathering if held in the community where Prophet Joseph is at the same time preaching Mormonism." That may be or it may not, but this is certain that Catholics are persuaded to give up their holy religion for the elusory mysteries of the Endowment House. Catholics may abandon the practice of their religious duties, but a singular grace preserves them from the mires of heresy. Not to them, however, be the praise, but to God, who is long-suffering and merciful to them.

Catholic Review.

DR. FERNES, of Philadelphia, is credited with a "new departure" in celebrating the Lord's Supper without distributing the elements to the people. The bread and wine are to "stand on the table as sacred symbols, to speak through the eye to the heart, the minister interpreting." The Churchman thinks this is the Roman heresy of "hearing Mass" in a new form.

It is pretty evident that what the Churchman knows about the "Roman heresy" and "hearing Mass" in a new form" is more novel than valuable. FREDMONT will still find the Papacy a mill-stone about his neck.

and the family of Victor Emmanuel will afford the world another example of the fate of those upon whom this stone shall fall. The ministerial journal, the *Diritto*, is in an absolute panic as to the manner—the changed manner—of Germany towards the Sovereign Pontiff.

BELLIES are generally cowards, and the Italian Government, after heroically defeating the religious orders and threatening the Holy Father, are beginning to eat Pisto's look with the wholesome dread of Euellen Bismarck's cuigel before their eyes. Strange to say, it is just beginning to dawn upon their sight; how very proper it will be to "guarantee more efficaciously the liberty and independence of the Pope in Rome." They never thought of it before.

CHRISTIANITY IN CHINA.

NOT PROGRESSING AS IS SUPPOSED AND THE REASON WHY—THE ONLY MISSIONARIES RESPECTED AND TRUSTED ARE THE CATHOLICS—IMPORTANT REPORT TO THE BRITISH GOVERNMENT.

From the London Register.

In his Annual Report upon affairs in Hong Kong Sir John Hennessy makes some remarks upon Missionary enterprise in those parts which deserve a wider circulation than they are likely to obtain by means of the Blue Book in which they appear. Hong Kong is one of the most important centres of Missionary work in the world. One ecclesiastic there acts as the business agent of eighteen Missionary Bishops in China and Japan. At one time last year there were five Bishops in Hong Kong itself, and the number of priests and ministers of the various Christian denominations is said to be extraordinary. Sir John Hennessy reports that at the Te Deum on the Queen's Birthday he has seen an altar crowded with Italian, French, Spanish, and Chinese priests, and this large religious element has done good to the Colony in many ways. But, whilst admitting this, the Governor "cannot confirm what has been more than once recorded in the Blue-Book reports that have been printed for the information of Parliament, namely, that this colony is producing a beneficial effect on the heathen population of the great Empire of China, and leaving the surrounding mass of ignorance and superstition. On the contrary, for many years past Christianity has been declining in China, and at this moment the total number of Christians is considerably less than the number that existed in the last century." Why? Because, replies Sir John Hennessy, missionaries proceed from HONG KONG INTO CHINA

SUPPORTED BY TREATIES, CONSULS, AND, IF SEEDS BE, GUNBOATS.

The Chinese associate them with a system to which, whether rightly or wrongly, they object very much—the system of foreign intervention. A Chinese statesman, who was recently visiting Sir John Hennessy, said to him: "The missionary enterprises that have their headquarters under your government would be treated by us with the same friendly toleration that we accord to the Tamis and Buddhists, but for their constant appeals to what they call Treaty rights. But these Treaty rights, though framed by the late Emperor of the French and the illustrious Lord Palmerston in the interests of true Christianity, and not for any political object whatever, do not appear to us Chinese to be as serenely elevated above worldly considerations as their religiously-minded authors doubtless intended, and the consequence is that

CHRISTIANITY IS MAKING NO WAY, IS INDEED DECLINING VISIBLY."

In reference to the above remarks of the high Chinese functionary to Sir John Hennessy, a correspondent, who has lived in China, writes to the London Echo that the Roman Catholic Missionaries do not, as the Chinese are disinclined to accept. The Protestant Missionaries from England and America are generally married, with large families; they frequently inhabit well-built European houses in the best positions at the various foreign settlements, and they are usually in receipt of some hundreds of pounds per annum from the societies who send them out. The Catholics, on the contrary, are single, self-denying men, sent forth by their Church with no money allowance beyond what is necessary to support life. They identify themselves with the people of the country by adopting their dress, their frugal habits, and their manners and customs, and by living among them. They even officiate at the altar with the pigtail visible over their ecclesiastical vestments. The pay they receive is little more than that of common coolies—from five to seven dollars a month, equal to from seventeen to twenty-four shillings. Such an amount is, of course, only sufficient to buy rice and such simple food as the natives of the lower classes consume. Some of their Bishops receive as stipend only about twenty dollars a year. One, personally known to our correspondent, spent upon himself about half such income, and divided the remainder among his poor. Contrast this with the proceedings of the Protestant Missionary Society who in 1879 defended against the officials of a Taoist Temple an action brought to dispossess them of the land which, by evidence at the trial, they held under a very questionable title indeed. In this case the judgment was entirely against the missionaries, and those among them who were examined did not pass the ordeal with any means "flying colors."

GIRLS!

What Preparation are you Making for a Christian Womanhood?

In marriage is the vocation of the majority of women, says Father Cronin, of the Catholic Union. That it is a high and a holy one, deserving something in the way of serious training and prayerful preparation, is apparently an unfamiliar thought to many future wives and mothers. Yet how much of others, as well as of their own future happiness is contingent on how they spend the time between their attaining marriageable age, and their marriage.

The Sacrament of Matrimony will not, of itself, transform the frivolous, petulant, extravagant girl into a model of Christian womanhood.

The daughters of the worthy poor, who cannot shirk the wholesome discipline of work, generally bring into their married lives a store of patience and of industrious habits which oftentimes fructify in their families, moral and material prosperity. It is among the daughters of the middle classes and of the rich, that there is risk of

WASTED GIRLHOOD, and consequent unreadiness for after cares. A thoughtful mind cannot but be dismayed at the butterfly-lives of bevy of girls, who are, in society parlance, "out." "When girls 'come out,' do they ever go in again?" asks a wise, but unworshipful, *patron* *familiaris*, in one of the cleverest of current serials. The query is reasonable and significant elsewhere as in Washington; judging by the self-same girlish faces persistently and continually to be seen in the public parks and promenades, and in all other possible places of display or amusement. Have the girls anything to do?—any aim in life—one naturally questions. Yes; they all expect, nay, intend to marry, some time or other. Pending the hour and the man, they dress, drive, flirt, gossip, mainly intent, it would seem, on killing time.

Many a girl's multiplied and beautiful toilets, pocket-money and other fashionable possessions are a severe drain on the paternal exchequer, which has already so many necessary demands upon it; and the increased toil of MANY A FOND AND FOOLISH MOTHER is the price of her elegant daughter's plentiful leisure. The shallow-brained, shortsighted creature fears to impair her matrimonial chances by doing anything more laborious than basking her hair or embroidering her handkerchiefs. Nor are idleness and general inefficiency excusable in the daughters of the rich. Every young girl should become mistress of some one of the numerous and increasing resources whereby industrious women, however refined, may acquire a certain independence, and be, if not a help, at least not a burden, to their parents, or be prepared, if already rich, against the sudden reverses which so often come to families in this country of easily made and easily lost fortunes. No girl whatever her condition or prospects, CAN AFFORD TO BE IGNORANT of the details of domestic management (which includes the secret of home happiness), of the value of time, of the importance of punctuality, and an intelligent interest in the great questions of the day.

In the meantime—the time of care-free childhood—heart and mind and hands should be exercised in the requirements of after years. Society's claims would not thereby be ignored; but there would be no tolerance for the constant pursuit of pleasure, excitement, and admiration, conduced by a faint intention of settling down after marriage.

Many butterfly-girls marry, we grant, for there's a jangle about youth and beauty that often blinds men to the lack of enduring graces. But by-and-by, the dream of love has a bitter waking. For the noblest-natured man, or the most commonplace, a life-partnership with a vain, selfish, "hen-headed" woman is a dreary prospect; nor can he expect much compensation in his young children who are growing up under the misrule of an old child.

GAVE UP HIS RELIGION.

The religion his father lived and died in. The faith his mother taught him as a child. The belief transmitted to him through generations. His grandfather suffered famine for it—endured hunger and cold rather than even seem to waver in it. Years back his forefathers risked their lives to teach it to their children. They travelled miles to listen to its precepts and to receive its consolations. They lost their lands sooner than compromise it. They suffered the rigors of the terrible penal code which transported their school-masters and hung their priests.

One who bore the same name, consecrated to its service by a divine vocation is said to have lost his life in its ministrations. Hunted down by the minions of a despotic government he boldly avowed his faith before the cowards who made his death a martyrdom.

And this descendant of such a race, bearing a name rich with such associations has given up—what? His religion? He has given up his religion! He no longer goes to church, though the divine sacrifice that his fathers heard by death in the danger and cold of winter midnights, is now free and open before him. He no longer receives the sacraments that his kinsman died to administer. The heritage of faith passed down through so many years of persecution, carefully entrusted by father to son as more precious than the lands lost to them or the knowledge decarated them, has been squandered, lost and spurned by this man!

Why has he given up his religion? Has he thought deeply, studied long and

closely and arrived at the conclusion that it is not true? Is he earnest in his search for truth and many, and independent in his conduct and character? Or has the process of attention been gradual; spread over many years and subject to diverse influences? Where has he received his education and who have been his teachers? What books has he read? Who have been his associates? Has he no social advantage to seek, no political purpose in view, or no business prospects to subserv?

Analyze the hidden motives, the occult influences, so devious, imperceptible and gradual, and see if he has given up his religion because he loves truth and possesses knowledge. Even his own conscience deadened by worldly influences and flattered by self-esteem will at times make its voice heard in unobtrusive accents. Especially on his death bed, if the opportunity for reflection is at all vouchsafed him, will the poor and flimsy reasons that induced him to give up his religion stand out in their weakness and nakedness.

UNITY OF CATHOLIC DOCTRINE.

Cardinal Manning recently delivered a lecture at the Church of St. Mary and John, Wolverhampton on the unity of Catholic doctrine, in the course of which he said: "England was once a province of the great empire of Jesus Christ. In every church of the land was once to be found the altar where the Word was made flesh, dwelling in the mystery of the Most Holy Sacrament. In the palace of the prince and in the cottage of the peasant there was the crucifix; in the hands of the tiller of the soil and that of his little children there were the beads of our Blessed Mother. The festivals of the Church were observed throughout the land, and they were all of one faith. The unity of the Church then pervaded England, and England was contented then as a province of the sovereignty of Jesus Christ. How was it now? Was there in England a remnant of that great, world-wide empire? Yes, there was; a small remnant, indeed, cut down by three centuries of what he might call persecution. But it was alive still. He directed attention to the history of the English nation, written by the venerable Bede, for the purpose of showing that when St. Augustine, sent by St. Gregory, came to this country he brought with him the Catholic faith, which was believed by their forefathers three hundred years ago, and which was being preached to them that night. There was a great prelate living in the midst of their forefathers in the time of desolation in England, who lifted up his nearly solitary voice, whose body lay in the Church of SS. Peter and Paul in that town, and whom they had honored and would honor him again by raising an altar to him—Bishop Milner. He taught the same doctrine that were now taught by the Catholic Church.

THROUGH THE CENTURES ENGLAND WAS SO SHATTERED

three hundred years ago, yet much of Christian faith has survived. God in his infinite mercy had preserved, during the time of the prolation of the Church in this country, a great multitude of Christian truths, and they had given light to millions who had lived and died, knowing no more, through no fault of their own. How was it now? Doubt was abroad on every side and rationalism was beginning to average the faith. The human intellect rose against the faith, and rationalism was now raising against the human intellect. The assertion of the claim of private judgment wrecked the faith, and now rationalism was wrecking private judgment. But rationalism was the disease of adults, and grown men, able to take care of themselves, and responsible for what they thought and did. There was a greater peril still. The Christian children of England were robbed of religion, and the light of Christian faith shown in the schools was growing faint and pale. Christian instruction was either excluded from the day-school or postponed until after the toil of the day had been gone through, and when the minds of the little ones were weary. He earnestly exhorted mothers and fathers, whether they believed in the unity of the Catholic Church or not, to stand firm and not permit their children to be instructed in schools where they could not be taught the Christian Faith. He had great hopes of England.

ENGLAND HAD NEVER REGRESSED THE FAITH. In England, which was called the great Protestant country of the world, if the people could themselves, what answer would they give? Did they reject the faith? No; for they were not in existence when the faith was rejected. Was it rejected by their forefathers? No; but a wicked king, corrupt courtiers, base men, faithless bishops, and unworthy priests—they robbed the people of England of that which was their most precious inheritance. Yet the people of England to-day loved the word of God, shrank from empty ceremonies and unmeaning ritual, were weary of religious division, and were seeking for unity of faith, and he doubted if there was one who, if he woke up the next morning and found such unity would not rejoice in his heart. Earnestly, in conclusion, the preacher put it to his hearers, could they conceive that God would not in his own good time bring about the accomplishment of this wish in England.

An unfortunate landlady who seeks relief, because her tenants have not paid rent on her Irish estate, says that her regular income has been six thousand dollars a year. Now she "needs a little warm clothing and other necessities required at this season." No doubt she is one of those who lay the prevalent distress among her tenants to the credit of their improvidence and wasteful habits.—Pilot.

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TO CORRESPONDENTS. All matter intended for publication must have the name of the writer attached.

THOS. COFFEY, Publisher and Proprietor. Subscribers who change their residence will please send us, by Postoffice, their old as well as New Address.

When a subscriber tells a postmaster to write "refuse" on a paper, it is not to be taken as a refusal to receive the paper.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COFFEY, You have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to you that the change of proprietorship will work no change in its name and principles.

FROM HIS GRACE ARCHBISHOP HANNAH, St. Mac's, Halifax, Nov. 7, 1881. I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See.

Catholic Record. LONDON, FRIDAY, JAN. 20, 1882.

IRISH LANDLORDS ATTACK GLADSTONE.

The landlord organs in Ireland are just now occupied in a most ungracious work, namely: an attack on Mr. Gladstone, who always spoke so tenderly of them in his speeches, and who was so mindful of their interests in his Land Bill.

"There are other features of the case on which we (the Government) do arrive at the conclusion that there is great necessity for searching and comprehensive legislation. The first of these is that old and standing evil of Ireland—that Land hunger which must not be described as if it were merely an infirmity of the people."

every grievance, and bring justice to every homestead. Again, it is evident that in speaking of "land hunger" he could not possibly mean anything but excessive rent-raising, whilst "the other circumstances" no doubt referred to the increased cost of labor and living as well as the lessened value of many commodities from which the farmer derived an income.

"A fair rent means such a rent as, in the opinion of the court, after hearing the parties and considering all the circumstances of the case, holding and district, a solvent tenant would undertake to pay one year with another, provided that the court, in fixing such rent, shall have regard to the tenant's interest in the holding, and the tenant's interest shall be estimated with reference to the following considerations, that is to say:—

(a). In the case of any holding subject to the Ulster Tenant Right Custom, or to any usage corresponding therewith, with reference to the said custom or usage. (b). In cases where there is no evidence of any such custom or usage, with reference to the scale of compensation for disturbance by this Act provided (except so far as any circumstances of the case shown in evidence may justify a variation therefrom), and the right (if any) to compensation for improvements effected by the tenant or his predecessors in title."

A TELEGRAM.

There is joy in Toronto. A telegram was recently sent from London to our Methodist confreres that the most encouraging week of revival had been spent in our Wellington street Methodist Church, and that one hundred had given evidence of deciding for Christ.

Archbishop Croke was stigmatized by faithless Irishmen, not long ago, as a traitor to the Irish cause, having been bought off by the British Government.

A FALSE CHARGE.

The Methodist sect has in various places made attempts, more or less successful, to establish seminaries wherein young ladies may receive a higher education. They have a perfect right to do this wherever and whenever they choose.

Question.—How is it that it is so much more expensive to get an education at our Methodist Ladies' College than at the Catholic Convent? Is the former intended for the rich? and is it not an inducement to the poor to send to the latter?

Answer.—For the same reason that some articles of merchandise are sold for less than others, viz., because they cost the seller less, and are actually worth less to the buyer.

In some respects the answer is a very ingenious one. The question was evidently a most difficult one for the editor. We will not accuse him of knowingly making statements contrary to the facts, but we take the liberty of correcting him on one or two important points.

We look upon this society in every respect as a training school for our Catholic young men. In it they will become fitted for public life both in the role of speakers and thinkers.

to wear a plain uniform, and finally, we will hazard our reputation that a Convent graduate is as thoroughly educated as any young lady trained in the Wesleyan or any other seminaries. We have given our friend some idea of what a Convent girl really is. Now, can he conscientiously claim like qualities for his graduates of the Wesleyan Female Seminaries?

CATHOLIC LITERARY SOCIETY.

Quite recently our Catholic young men in this city, under the guidance of Rev. W. O'Mahony, founded a Literary Society in connection with St. Peter's congregation, and under the patronage of his Lordship the Bishop of London.

One of the leading American weeklies, the Philadelphia American, dresses up Mr. Gladstone and his Government in the following unique style: Of the Irish troubles we have spoken repeatedly, and always with regret that so much courage and magnanimity should be wasted upon an impossible task as Mr. Gladstone is wasting upon the conciliation of Ireland.

The English Government of Ireland has in its hands several hundreds of Irish prisoners who are so criminal that it holds them under lock and key, without giving them trial or access to their friends.

It will be the ambition of each member to appear to as much advantage as his neighbor when called upon to take his part in the various exercises of the association. It will create a taste for reading and research, and afford a channel for giving expression to the knowledge thus acquired by patient labour.

and arranged their information in a systematic way, then in public they will have to give expression to it in the form of an address, a thing which will cultivate a style of speaking to large multitudes of persons assembled together.

EDITORIAL NOTES.

It is reported that Mr. John Bright, a very "liberal" member of the Coercion Cabinet, recently said that Irish-Americans take their ideas of Ireland from tales of bygone times.

The Toronto Globe's special visited a number of families who had been evicted from the property of Lord Kenmare under circumstances of great cruelty and injustice, which he describes.

One of the leading American weeklies, the Philadelphia American, dresses up Mr. Gladstone and his Government in the following unique style: Of the Irish troubles we have spoken repeatedly, and always with regret that so much courage and magnanimity should be wasted upon an impossible task as Mr. Gladstone is wasting upon the conciliation of Ireland.

The English Government of Ireland has in its hands several hundreds of Irish prisoners who are so criminal that it holds them under lock and key, without giving them trial or access to their friends.

ing him back; but, before he is allowed to take up his residence in America, our State Department should ask for some explanation as to the class of prisoners to which he belongs, and why people good enough to enjoy the free air of America are not good enough for the somewhat less free air of Ireland.

The following extract is from a reply of the peasants of Lombardy, one of the richest and most enlightened provinces of Italy, to a ministerial circular advising them against emigrating: "What do you mean by a nation, Mr. Minister? Is it a mass of poor wretches? Then, we indeed are a nation. Look at our pale and emaciated faces, our bodies worn out by excessive toil and insufficient food. We sow and we harvest wheat, but we never eat white bread. We cultivate the vine, and we drink no wine. We raise cattle, but we eat no meat. We are clothed in rags and live in pestiferous holes. We are cold in winter and hungry in summer. Our sole article of food is a little Indian corn, which is made dearer by tax. We are decimated in the dry districts by burning fevers, and in swampy districts by malarial fevers. The end is premature death in the poor-house or our own huts. Yet, despite all this, you advise us, Mr. Minister, not to expatriate ourselves. But, is a land where one cannot earn a living by unceasing toil, a fatherland?"

The Family's Defender, a publication devoted to the educational reform, which is ably edited by Mr. Zach. Montgomery, furnishes the following happy illustrations of how evil communications corrupt good manners: "A few evenings ago, while making the voyage by the ocean steamer Ancon from the city of San Diego to San Francisco, we chanced to engage in conversation with Dr. M. touching our favorite theme, the educational question. Our conversation had not proceeded far when we observed that a small group of ladies sitting near by, having themselves evidently become interested in the subject, were discussing quite earnestly the demerits of our State school system, especially that feature of it which brings good and virtuous children into close contact with the low and the vile. During a lull in the conversation between Dr. M. and ourself we heard one of the ladies illustrating her views on that branch of the subject by using the following beautiful simile, which deserves to be written in letters of gold. Said she, "If you put into your pocket two pieces of coin, the one being of copper and the other of silver, and if, after carrying them together for a few days, you examine them, you will find that your silver coin will be badly tarnished, while the copper will be no brighter than it was before." That lady was a stranger to us. We know neither her creed nor her country, but that she was perfectly sound on the main question we have not the slightest doubt. If parents everywhere would only think of this simile, and learn a lesson therefrom, what a blessing it would be for themselves, their children, and their country!"

LONDON SEPARATE SCHOOLS.

The twenty-fourth annual report of the Trustees of the Catholic Separate Schools to the supporters has been prepared for submission. Satisfactory progress for the year has been reported, and after referring to the irregularity of attendance, it continues:—The number of pupils in the register for 1881 was 756; boys, 379; girls, 377. Daily average, 55 per cent. of the registered number.

Receipts—Balance from 1880, \$114.54; taxes from city for 1880, \$2,100.00; taxes from London East, \$109.20; taxes from Westminster, \$108.12; taxes from London West, \$81.07; taxes from London Town West, \$50.64; county rate from Mr. A. Murray, \$34.67; Government Grant, 2nd half 1880, \$237; Government grant, 1st half 1881, \$244.50. Total, \$3,079.78. Disbursements, including teachers' salaries and general expenses, \$2,223.20. Balance on hand, \$856.52. Assets—Jan. 2, 1882. Balance on hand, \$856.52; city taxes for 1881, as per estimate, \$2,250; county taxes, do., \$307.92; Government grant, second half 1881, \$244.50. Total, \$3,708.94. Liabilities, \$42. The report is signed by Rev. M. J. Tierney, Chairman; James Reid, Treasurer. Auditors, J. J. Gibbons and Thos. Wright. The finances are certainly in a most pleasing condition.

Sea Reverie.

BY FATHER RYAN.

Strange sea! why is it that you never rest? And tell me why you never go to sleep...

MYSTERY OF THE INCARNATION.

The Blessed Virgin Mary.

The following beautiful discourse was delivered in the Dominican Church, Dublin, at the close of a series of Lenten sermons by the Very Rev. Fr. Burke, O.P.

from that sin. Adam defiled the fountain-head of our nature, polluted the source of our being. Sin, then, became the rule with many, exemption from sin the exception...

true God, and true man; as truly God as he is man, and as truly man as he is God. Well then might the prophet exclaim: "O ye heavens! send down your dews, and ye clouds rain down the Just One!"

With much suffering and with many prayers did our natural mother give us birth; but Mary suffered for our sake such affliction, such agony as woman never before endured.

deferred to in every possible way. A London tradesman would rather be swindled by a nobleman than be paid honestly by a common man, and for one to have permission to put over his door, "Plumber" (for instance) "to His Royal Highness the Prince of Wales" is to put him in the seventh heaven of ecstasy.

minute if he knew that remittances were coming. But the work of caring for the crops is not all the women and children do. They knit and sew every minute of the time...

Seeds We have extensive stock of seeds of which we wish to tell the public. Thirty years experience as PRACTICAL MARKET GARDENERS AND FLOWERS, gives us such knowledge as to enable us to judge not only what are the best kinds for Fruit, Flower or Vegetable crops (whether for Private or Commercial Gardening), but also those which best the quality of all kinds and Plants. Our Greenhouses and Frames in Jersey City, are the largest in America, covering upwards of four acres, and in glass, employing an average of seventy men throughout the year.

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China Cups, Saucers and plates—Extra.
China Moustache Cups and Saucers—23c and Upwards.
Glassware Tea Sets—35c. and Upwards.
Stone China Tea Sets, 44 pieces—\$1.75 and Upwards.
Stone China Chamber Sets, 9 pieces—\$1.65 and Upwards.

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URSULINE ACADEMY, CHATEAU, ONT.—Under the care of the Ursuline Ladies. This Institution is pleasantly situated on the Great Western Railway, 9 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including groves, gardens, orchards, etc. The system of education embraces every branch of polite and useful information, including the French language, Plain sewing, fancy work, embroidery in gold and chenille. Board and Tuition per annum, \$100. Music annually in advance, \$100. Music, Drawing and Painting, extra charges. For further particulars address, MORRIS SERRAVALLO, 41 ly

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CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch, No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, 110 Queen Street, East, London, Ont. Members are requested to attend punctually. ALEX. WILSON, Secy.

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NOTICE TO CONTRACTORS.

Tenders for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a large sum, for the construction of that portion of the road between Post Moody and the West-end of Contract B, near Emery's Bar, a distance of about 36 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.

Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

He will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for C. P. R."
F. H. VAN,
Dept. of Railways and Canals, Secretary,
Ottawa, Oct. 24th, 1881.

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