

The Catholic Record.

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

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NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

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TWEEDS now in stock.

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The Monks of Old.

I envy them, those monks of old,
Their books they read, and their beads they
To human softness dead and cold,
And all life's vanity.

They dwell like the shadows on the earth,
Free from the penalties of birth,
Nor let one feeling venture forth,
But clarity.

I envy them; their cloistered hearts
Know not the bitter pang that parts
Beings that all affections' arts
Had linked in vanity.

The tomb to them was not a place
To drown the best-loved of the race,
And blow out each sweet memory's trace
In dull obscurity.

To them it was the calmest bed
That rests the aching human head,
They looked with envy on the dead,
And not with agony.

No bonds they felt, no ties they broke,
No music of the heart they woke,
When one brief moment I had spoke,
To loose it suddenly.

Poetical they lived, peaceful they died,
And those that died their fate beside,
Saw brothers wither by their side,
In all tranquillity.

They loved not, dreamed not; for their sphere
Held not joy's visions, but the tear,
Of broken hope, of anxious fear,
Was not their misery.

I envy them, those monks of old,
And when their statures I behold,
Carved in the marble, calm and cold,
How true an effigy!

I wish my heart as calm and still
To beams that fleet, and bias that chill,
And pangs that pay joy's spendthrift ill,
With bitter usury.

CATHOLIC PRESS.

Western Watchman.

THAT the Pilgrim stock is the salt of the nation has for a long time been a truth that went without saying. They were the sponsors of the Republic and the strength of the one was the permanency of the other. Puritan New England had assimilated all the civil and social virtues that guaranteed the nation's future. Of late years this truism has been combated and nowhere more virulently than in New England itself. Now and then we find a bold honest Puritan arraignment the pretensions of his brethren with a cogency of reasoning and volume of evidence that for the time being shake old Plymouth Rock to its basis. The latest pronouncement of this kind is from a disciple of Sylvanus Cobb. Rev. Sylvanus Hayward, of Massachusetts, speaking of the frequency of divorces in New England, declares that the great number of desolations of the marital relation is but a symptom of a deeper and deadlier evil. "Plain language," he says, "is the best. The cause of increasing divorces is the increase of adultery. I claim no extensive acquaintance with statistics. Human nature, studied in a small hamlet, gives an insight to the character of the whole race. Within my remembrance divorces have increased ten-fold, perhaps more. But of all divorces granted within the narrow circle of my personal observation, only one could fail to be justified on the highest possible grounds. And there is no reason to suppose this observation is peculiar or exceptional. The increase of divorces is simply the just and proper result of the increase of adultery."

The Church is making vast progress in India. In the province of Penderichery alone there were 80,000 adult baptisms last year and 25,000 infant. Dr. Hunter, a Protestant clergyman, in a recent work on the Indian Empire, has this to say of the priests who are laboring in that country: "The Roman Catholics labor with scanty means. The priests deny themselves every comfort that in Europe is considered necessary. In many districts they live as frugally as the natives themselves and their influence sinks deep down with the social life of the communities among which they dwell."

New York Tablet.

A ZELU chief teaching "the centre of civilization" morals is a startling spectacle. Such a spectacle has been witnessed lately in England. A deputation from the National Temperance League had an interview with Cetewayo, and his sable majesty has lectured them and the whole British nation. His people were total abstainers up to the time he was taken prisoner. Since then spirit-stores have been opened among them, and they have become almost as much the helpless victims of in-

toxicating drinks as the people of the "centre of civilization." This is a serious blow to English good opinion of themselves. To be told before the whole of Europe that Zululand has been debauched through the acquaintance of England is too bad.

The crowbar brigade is still doing its work in Ireland, and the poor are ruthlessly hurled day by day on the wayside to die of hunger or rot in the poorhouse. It is shameful, it is monstrous that, in accordance with the harsh letter of savage laws, so many suffering people have been driven from their wretched abodes, sent forth into the "pelting of the pitiless storm," because they were, by God's will, deprived of the means of paying their rent. Let us to-day take one county only, and let us see what was done in Donegal. It is very hard there for any small farmer to "live and thrive" on the cultivation of land, as the crops are generally very small in proportion to the seed and the labor expended on cultivation. It is an unkindly soil, wild and almost barren. Some evictions took place near Malin Head, the most northerly point in Ireland. The hills of historic Inishowen (a most peaceable district) echo to the cry of many an aged woman on whom the law is so severe, on whom man has no pity. Lately there was a grand field-day at Carndonagh, in Donegal. Not content with constabulary, the evictors obtained the aid of the military, and the Fifteenth Regiment helped in the work. At one place a poor girl, daughter of the tenant, was so ill that the local medical man gave a certificate to the effect that her being removed would probably cause her death. And yet this poor, sickly creature was taken away through torrents of rain. At length some kind of an arrangement was made, and the sick girl was taken back to her father's cottage. And yet, with these terrible events staring us in the face, men can be found to defend the heartless eviction system. To wipe out slavery from this continent cost millions of men and treasure. Who will wipe out white slavery in Ireland even at the same cost?

London Universe.

WHILE the Jesuits have been turned out of France, Germany and Switzerland, and their schools and colleges been suppressed with a rude hand, it is gratifying to note that in Catholic Spain the Order, which has one of the celebrated Spaniards for its founder, is still more flourishing than ever. The *Epoca* informs us that a Basque nobleman, the Marquis de Comillas, has placed the sum of two million reals, or rather more than £205,000 at the disposal of Father Thomas Gomez, of the Company of Jesus, for the purpose of establishing a national ecclesiastical seminary in the Marquis's estate in the district of San Vicente de la Barquera. In this seminary, 200 youths specially fitted for the priesthood, and drafted from the poorest classes of the Basque country, are to be boarded, lodged and clothed, and to be instructed in the same subjects as in the theological seminaries of Rome. In the desert of persecution and oppression through which the Catholic Church on the Continent is now wending her weary way, this new foundation forms something like a cheering oasis.

MR. GRAY has received a large number of additional letters of sympathy, and the fine of £500 has been subscribed. Many cities have voted to him the honor of "freedom," so that his leaving prison will be followed by a triumphal procession round more than half of Ireland. So much for Judge Lawson!

Baltimore Mirror.

The number of suicides is frightful. Every day from one to a dozen cases of self-murder occur. Women as well as men, and even children take their own lives and for the most frivolous pretexts rush into eternity. Among the causes conducive to this sin are these three: the "sensation" which the newspapers make in announcing the commission of the crime, the false lenity which induces coroners' juries to report that the deceased were of unsound mind, and the pagan weakness of clergy men at the funerals of those who have done themselves to death. Last week John R. Morris, Treasurer of Long Island City, New York, drowned himself. At the obsequies, the Rev. Mr. Putney, of the Methodist Episcopal Church in Astoria, delivered a sermon, in the course of which he said: "This aged soldier of the cross, after toiling with us for over forty years found his burden greater than he could bear, and sank beneath the

waters of the sea. He had faith and hope all his life, let us now have charity." This minister accuses God of having let this man be tempted beyond his strength. It is such maudlin gush as this that makes men look with less horror on suicide than they should. Formerly the corpses of self-murderers were buried at cross-roads at midnight with stakes driven through them. If something of that rigor were in force nowadays, so many people would not kill themselves, and ministers and others would have less to answer for before the judgment seat of God.

Philadelphia Catholic Standard.

THE steadfast adherence of the people of Ireland to the true faith, despite ridicule, reproach, persecution, and every possible influence that can be brought to bear, to persuade or compel people to abandon their religion, has often been a matter of wonder. The explanation is simple. True faith begets devotion and devotion increases and strengthens faith. The people of Ireland are both faithful and devout. The following story well illustrates this. It is taken from Dr. Aekland's memoir of Dr. William Stokes, an eminent Irish physician, who for a number of years was Regius Professor of Physic in the University of Dublin. Both Dr. Stokes and Dr. Aekland were Protestants. Dr. Stokes says: "An aged priest, Dean of Westport, told me a story illustrating the deep religious feeling of the Irish peasantry. 'I had the largest parish,' he said, 'in the Diocese and had no less than four curates—God help them. They were scattered here and there through the mountains. It was a Sunday morning early, and you never saw such heavy rain as was falling, when a boy on a horse rode up to my house with word that Father Sheehy was taken very bad and would not be able to celebrate Mass. All the curates had their hands full. I was going to breakfast, but I had to go off without it, and the rain was so thick and heavy that in five minutes I felt the water running down my back as it poured in through the roof and sides of the covered car in which I traveled. Well, I went on the blast and the storm only seemed to increase as I got higher up part of twelve miles, when the boy pulled up. 'What are you stopping for?' said I. 'For your reverence to say Mass,' said he. 'Where?' said I. 'There!' he said, pointing with his whip to the ditch, where I saw a large flat stone. 'That's the altar!' he said. So I got out and put on my wet vestments, and after a while one poor creature came out of the mist and then another, and then a woman and a man carrying a child, and then more and more till a great crowd gathered round the stone, so great you couldn't see the end of it in the fog and the mist; and they were all wet to the skin after walking over the mountains in the storm. They were all down on their bended knees when I came to the elevation of the Host, and with one consent there arose a great cry from them, 'Cead mille failthe! Christo mo Slanach!' A hundred thousand welcomes! Christ my Saviour!"

North Western Chronicle.

WE have been taught to respect the priestly character and it seems to us that one of the most alarming signs of the times is the tendency to belittle the priesthood. Respect for authority is rapidly disappearing. The priesthood is authority's last rampart, and even that has been attacked. It is attacked daily by those who hate the Church, and who because of their ignorance are excusable; it is sometimes attacked by those who are of the household of the faith, and their assaults are always deadly. These attacks from within are becoming more frequent of late. Even those molders of thought instituted and supported by Catholic money for the defence and propagation of Catholic ideas, Catholic newspapers, are beginning to ridicule and belittle the priestly character and thereby undermine the very authority it is their pretended mission to support. That a priest may err goes without saying. He is human. That his wrong doing may give scandal to the Catholic body is undisputed. But there is an authority in the Church to which the priest is responsible, a court before which his actions must be tried before sentence can be pronounced. It is not the province of the Catholic paper to sit in judgment on the priest. It is not the business of the Catholic editor to blacken the character of a priest who, with the approbation of his ecclesiastical superiors, is laboring for the salvation of souls. Every

scurrilous attack against the character of a priest in our Catholic papers is left in its baneful results wherever that paper reaches. The faith of the young in their spiritual guides is weakened; repeated attacks extinguish it. Nor will columns of solid piety in the same journal ever bring faith back.

Lake Shore Visitor.

IN the day of health and strength, a man seldom thinks of that which will surely one day come upon him. It seems he does not care about looking enough ahead to see his wife and little ones left without his earnings and thrown on the cold charity of the world. He perhaps may think as much about his home and family as man can think, and may leave them at the end of each week the result of his six days' labor, but that is as far as the extent of his effort goes in their temporal interest. The man is good but short-sighted. On the other hand there are fathers, who not only live and labor for their families, but by a certain tact which they fortunately possess, sell their lives in their behalf. These are the men who earn and save their wages, save it in that peculiar manner wherein interest of over an hundred per cent is returned. From a very remote period societies of a beneficial nature have been in existence, and these have been so organized as to give every man, no matter what age, or occupation, an opportunity to reap the benefit. Hundreds joined them and thus grew stronger day by day the secret and forbidden societies, that hold out not only the benefit of insurance, but also have attached to them the secrecy which makes them dangerous, and have pulled many a man from Church and duty, so anxious was the mortal to look after his family interests. Money has about it a certain spell, and the desire to possess it has in all ages occupied the minds of men. Yet it seems to us that for the man of family the happiness of wife and children should be the cause why money should be looked after, or hard labor performed. Beyond the grave man cannot take his money. He leaves behind him what he has carefully hoarded, and then the anxieties and doubts, and troubles and watchings, are given a latitude before unknown to them. The prudent man will look ahead and be prepared for the future. He will not be miserly, nor will he be extravagant, but feeling it to be his duty to look after the interests of those committed to his charge, will take the necessary precautions to make them happy.

Boston Pilot.

THAT the resolution of the Canadian Parliament, sympathizing with the cause of the Irish people, is not to be dismissed from consideration by Lord Kimberly's snubbing reply, or the lofty condemnation of the Times, is apparent by a letter to that paper from the pen of Hon. L. S. Huntington. The writer ably rebuts the English idea that Canada is "impertinent" in offering advice on a purely Imperial question, by saying: "You should remember that Irish difficulties have not all been confined to Ireland. Irish Fenianism, far from being 3,000 miles away from the Dominion, hovers all along the borders, and sometimes displays itself in attacks at least more serious than any probable attacks of Ireland upon English soil. Perhaps, considering the temper of the Irish in America, what we have suffered may prove a small affair with what is to come; and while Imperial wisdom and justice have sometimes conceded compensation to foreign claimants, they did not exact from the American Government payment for the expenses to Canada of putting down Fenian raids, presumably because Irish hostility, even in America, was acknowledged to be of Imperial growth." He reminds the English critic that the confederation of the British North American provinces reduced to a minimum the local and sectional estrangements which once divided the English, French, Irish and Scotch inhabitants of the Dominion, making them prosperous and happy citizens of a country lately shaken by religious and national feuds. Sharpest thrust of all is his reference to the case of those other colonists who revolted, a hundred years ago, less against the paltry tax or lack of representation in Parliament, than against the "insular arrogance," then, as now, the distinguishing trait of the true Briton. England is not overwise in snubbing Canada's interest in Imperial affairs. The loyalty of the Dominion is a sentimental thing at

best, and a fair weather sentiment all the time. Insular arrogance is wasted on sturdy citizens of a country who have constantly before their eyes the example of the great nation which cast loyalty to the winds a century ago, and threw while Canada stood still. The Times sneers at the resolution of the Dominion Parliament as a "bid for the Irish vote." The Times cannot conceive of any higher motive, for the Times would be the first to bow down to the Irish vote were it a potent factor in Imperial affairs. The sympathy of Canada, we are sure, was dictated by a nobler motive, but England's reception of it will influence the Irish vote of Canada, as England's arrogance and brutality have always influenced Irish minds. It is not wise to despise Irishmen, even when dragged into submission at home. It is the height of insolent folly to despise them, in their power, three thousand miles away and next door to the home of many millions of other Irishmen.

BRANTFORD LETTER.

On Friday last, a written examination was held in our school on the work of the month of September, conducted by the local superintendent, Rev. Jas. Lennon. The introduction of the system is likely to be of much benefit to the pupils. The teachers have also begun a system of marking which should result in causing emulation among the pupils. The number of marks obtained by each is read before the school at the end of the month. For September the standing of the first pupils in each class was as follows: 1st department boys—Seniors, 1st, James Comerford, 2nd, John Simon, 3rd, James Palmer, Juniors—1st, J. Conroy, 2nd, George Comerford, 3rd, John Gaffney, 1st, dept. girls—First division—1st, Lizzie Cahill, 2nd, Mary Doyle, 3rd, Sarah Gaffney, Second division, 1st, Mary Atfield, Third division, 1st, Rose O'Grady, second department boys and girls—First division, 1st, Annie McDonnell, 2nd, Mary Dwyer, 3rd, Agnes McDonnell, 4th, Peter Casey. Second division, 1st, Alice Tracey, 2nd, Eugene Frowell, 3rd, Emma Furney.

In his reference to the death of the late Father McNulty at high mass on Sunday our parish priest made a touching allusion to the deceased, and spoke of his long service to the cause of religion as a priest, and of his ardent charity, mentioning especially the home for destitute aged people and orphans which he had provided for the Sisters at Dundas.

Mr. Thomas Cunningham is recovering from a dangerous attack of inflammation which has confined her to her room for the past six weeks.

Mr. A. McEvoy took four first prizes and one second on his poultry at the late Southern Fair here. Miss Jessie Cantillon was also the winner of prizes in the ladies' work department.

Mr. Matt. Smith, of Syracuse, spent last week with his folks here; and Mr. Wm. O'Grady of Stratford, was in town over Sunday.

OBITUARY.

Death of an Esteemed and Venerated Catholic Priest.

Rev. Father John McNulty, after a well spent life, died at the House of Providence, Dundas, on the 30th of Sept., at the age of 78 years. He was born near Westport, County Mayo, Ireland, and came to this country when a boy. He studied for the priesthood in Montreal, and was ordained about half a century ago at New York. He first exercised his sacerdotal duties in Lower Canada. The principal part of his life was spent in Ontario. He officiated in the Ottawa Diocese for a considerable time and removed to Toronto in 1854, and subsequently to the Hamilton Diocese about 25 years ago, during which period he was Parish Priest of Caledonia up to the last two years, when, through failing health, he retired to the House of Providence. He was a priest of exemplary habits and piety. The House of Providence stands as a lasting monument of his charity and devotion to the cause of the needy and suffering. He devoted the proceeds of a frugal and well-spent life to the purchase of the institution as a home for aged and infirm old people and helpless orphans. Here his last days were spent in peace and happiness, carefully nursed and tended by the Sisters of St. Joseph. Very Rev. Vicar-General Heenan has been in almost constant attendance on him since his return from the Continent. He retained his faculties to the last and ended his days on earth peacefully and happily with the consolation of knowing that "he had fought the good fight." The funeral took place from the Institution for the Church of St. Augustine at 10 a. m. on Thursday, 3rd Oct., from hence back to the House of Providence, where he will be interred beneath the noble monument which he founded.—Hamilton Times.

Rheumatism. This painful disease, that so often cripples for life, arises from poison circulating in the blood, and often from an excess of acid. Inflammation is developed in the muscles, ligaments and joints, by cold, damp clothing, &c. Liniments are serviceable to relieve, among many, Haygard's Yellow Oil is preferable. To eradicate the rheumatic poison from the system, nothing can surpass Burdock Blood Bitters.

BOOK NOTICES.

We have received from Beniger Bros. vol. II. of the elements of Ecclesiastical Law, by Rev. S. B. Smith, D. D. The work is specially adapted to the discipline of the Church in the United States, and should find place in the library of every clergyman in America. Dr. Smith has shown much erudition and remarkable industry in the compilation of the work. We have also before us from the same publishers "Wonders of the Sacred Heart of St. Teresa," "Novena of St. Teresa," and "Thoughts of St. Teresa," all of which we heartily commend to our readers as excellent little works of piety in which deeper interest will be excited owing to the approaching tri-centenary festival of that great saint.

The Catholic World for October reached us some days ago. It contains many fine papers. In the historical line those of Mr. S. Herbert Burke, on the reign of Henry VIII., and of Mr. Hugh, P. McElhannon, on the Crusades, deserve special mention.

INDUCTING A PASTOR.

Clerical Changes—Addresses.

On Sunday the Bishop of Kingston, on his return from Peterborough, canonically inducted Rev. Edward Walsh, late of Kitley, into the parish of Trenton, receiving his profession of faith in presence of a large congregation at the second mass. The Bishop explained to the people the nature of the obligations assumed by the new pastor; and at the conclusion of His Lordship's address Father Walsh ascended the altar, and in a short discourse declared to his people his sense of responsibility for the charge laid upon him, and his determination to fulfil to the utmost of his power the several duties of his office, as set forth by his Bishop.

In the afternoon the Bishop of Kingston, accompanied by the new pastor of Trenton, with Father Kelly and Father O'Brien, proceeded to the church of Frankford, where he addressed the congregation of that division of the Trenton mission with reference to the financial arrangements, preliminary to the separation of Frankford from Trenton and its union with Sterling, which His Lordship proposed to separate from Belleville in order to form a new parish, with Frankford and Sterling united.

The Rev. George Brophy, of the parish of Read, succeeds Father Walsh in the parish of Kitley, and the Rev. John Meade of Winchester succeeds Father Brophy in the parish of Read. The Rev. Terence Fitzpatrick, of Fenelon Falls, takes charge of Chesterville in the township of Winchester, which has hitherto been the Northern Division of Father Meade's parish, the Southern Division of which consists of Morrisburg and Matilda, to which no pastor has yet been appointed.—Kingston News, Sept. 26.

We do not say that the moderate use of intoxicating liquor is in itself wrong and sinful; we are no Manicheans. We do not propose to take from others against their will their right, allowed them by nature and nature's God, to use with legitimate bounds wine, beer or whisky. But neither do we acknowledge as resting on ourselves an obligation to use these liquors, and we claim the God-given right to abstain at our own free choice from such use.

We do not say that total abstinence is holier than others. This were unpardonable pride and unpardonable silliness; God alone judges of individual holiness. But we do say, as an abstract principle, that total abstinence practised through a supernatural motive is a high act of virtue most agreeable to God and most deserving of reward at his hands.—Bishop Ireland.

A Fact.

Our rigorous and changeable climate, and our mode of life induces frequent colds, that often lead to severe Coughs, Bronchitis and other lung troubles that are liable to end in Consumption. The best and most pleasant remedy known for these difficulties is Haygard's Pectoral Balsam, to be obtained of any Druggist.

Never Neglect It.

If you suffer from a cough, never neglect it, it is no trifling matter, and might lead to a specially fatal disease of the Lungs. Haygard's Pectoral Balsam will allay all irritation of the mucous membrane by its soothing healing power; it cures Bronchitis, Asthma and all throat and Lung complaints.

Mrs. J. M. Gifford, of Port Rowan, was for many years a sufferer with Liver Complaint, and a serious complication of diseases. In a recent letter she says that she has only taken two bottles of Burdock Blood Bitters, and has nearly recovered her health, and authorizes us to use her name in advertising to suffering humanity.

Better than Gold.

A good name, good health, a good companion and a bottle of Haygard's Yellow Oil are among the first requisites for human happiness. Yellow Oil cures Rheumatism, Sprains, Lameness, Bruises, Burns, Frost Bites, Croup, Sore Throat, and all pain and inflammation.

Salut Magdalene.
 Life's choicest blessings would I freely give,
 Fair Magdalene, fair Magdalene,
 If so thy gift of tears I might receive
 And weep alone, of that unseen.

For to the feet of Him who spoke to thee
 Sweet words that can to us give hope,
 Through blinding tears alone my way I see
 From out the darkness where I grope.

O tears that spring from Hope's eternal fount,
 And from the bruised heart of love!
 These pearls do silver o'er the souls that mount
 On wings of light to God above.

If sorrow in that best above could be,
 There like to thine, sweet Magdalene,
 For in thy grief is such divinity
 As pain doth pleasure make, I ween.

Through sweet salt tears and those full eyes
 Of thine,
 That upward look with burning love,
 As white as lilies washed with dew doth shine
 A soul that none no more will rove.

Not purer, fairer on thy mother's breast
 Did thy young face in sleep repose
 Than, at the feet of thy dear Lord, at rest,
 While all thy heart in love o'erflows.

Oh! that thy grief were mine, as mine thy
 love,
 That love might lead me to the feast
 Where Jesus is, and I might enter in
 And of my burden be released.

O salut! that sinner wast, pray thou for me,
 Who walk in darkness and in woe,
 Who, bound in heavy chains, but would be
 free,
 If where my Saviour is thou'lt show.

Into the desert then alone I'll go,
 Nor miss the words that I do have;
 And my sweet tears shall never cease to flow,
 And I shall never cease to grieve.
 —Catholic World.

THE CHURCH.

Its Influence upon Civilization.

It was with no small degree of pleasure we announced last week that a series of Sunday evening lectures would be given at the old Cathedral, on Jefferson avenue, during the coming fall and winter. These Sunday evening lectures proved quite popular at this church last year and were listened to with pleasure and profit by crowded audiences.

It is to be hoped that the attendance will be fully as large this year, and, indeed, judging from the number of those who were present at the church last Sunday evening, when the opening lecture of the course was delivered by Fr. Walsh, S. J., the lectures will be as popular as ever.

The Rev. Father announced the subject of the lectures to be "The Church and Civilization," and then proceeded to say that during the evening lectures in the past we have studied all that relates to the Church of Christ as regards its authenticity and from certain distinguishing features which necessarily belong to it, we saw which of all existing churches must be the true Church, the Church founded by Christ.

The Church of Christ must be one, holy, Catholic and apostolic, and the Church of Rome being the only one in which these four marks are to be found, she must be the bride of Christ. We have never as yet, however, seen in particular what the Church has done for mankind, even in a social point of view, what a benefactor she has been to the world, and what she has accomplished in the social order is one of the most interesting of studies. She is no mere theorizer who plans but never executes. She shows her love for those in whom she interests herself, not by empty suggestions but by deeds. Her work as we shall see is written on every page of the world's history, since her foundation. The monuments that on every side testify to that work show how much we should glorify God for having given us in her so mighty an instrument for all that most vitally concerns us.

Let the world talk of its philanthropists; let it raise monuments to its heroes; that is all right, so long as true worth is honored. It would be unfortunate were it otherwise. For the honor of national gratitude this country should never forget Washington; his well known figure should grace every city in the land; he did for his country what few patriots have accomplished, and so long as disinterested patriotism bears recognition, we hope that marble and bronze will tell of Yorktown and the defeat of the minions of that power that would crush national aspirations to gratify lust for conquest.

Ireland was lately in carnival and justly so by reason of him whose well known massive form was unveiled in her capital's greatest thoroughfare. Well was the recognition merited; well might the hundreds of thousands that stood before his statue honor the man who found his country a nation of slaves, and left it a nation of free men. He who cast off the chains their fathers wore for centuries deserves a remembrance from posterity.

It is all right, then, to honor worth, but whilst the other friends of humanity are honored its greatest benefactor should not be forgotten, and a study of what the Church has done for the world will show us how much is done for her, and a study of her influence on civilization will be most interesting.

To understand fully and judge at its proper value what the Church has done for civilization we must know in what condition the world was upon the Church's first entering it. The more sunk she was in degradation the more thanks are due to the Church for having raised her out of her degraded state, and the lower the moral feeling of humanity had sunk the greater the admiration her regeneration must excite within us.

In what condition then, asked the lecturer, did the Church find the world? This is a point we should well fix in our minds; for, knowing it, the blessings resulting to individuals in particular and to society in general will be all the more apparent. A very dark picture society then presented. It was fair to external appearance, but within it was corrupt to the very core. The great Roman Empire had just then reached the zenith of its glory; Rome was mistress of the world, her supremacy was undisputed, her sway was universally acknowledged, her appearance dazzled the world, literally bewildered it. Pageants such as people

had never before seen passed through her streets, the treasures of the world were there displayed, the presence of men from every nation under Heaven testified to the extent of the mighty empire. The magnificence of her palaces, the costly garments of her sons and daughters, the crowded attendants that followed in their footsteps presented a scene that could be witnessed only in Rome under Augustus, and produced such an effect upon beholders as to make them exclaim in wonder, "Rome! you are mistress of the world! Happy is the world in having such a mistress."

But beneath all this outward glitter there was corruption within, there was a moral depravity that preyed upon the vitals of humanity, that was undermining society. Morality existed only in name, men that praised it by word outraged it by act. The secret moralists had no difficulty in assisting at the prostitutions of what men called the Floral games, the most infamous of infamous pastimes. The scenes of degradation that took place at the villas of the Romans baffle description, a Christian audience would listen to them with loathing disgust. Respect for ordinary decency prevents a repetition of the vivid descriptions of Tacitus. The slaves that cultivated the earth and that by the sweat of their brows ministered to Roman luxury, were kept constantly chained, their food was hardly sufficient to sustain life, the merest pittance of bread and water was their repast. At night their beds were in subterranean dungeons from which light and air were excluded.

As Rome had to be amused, the African lions that might appear in the amphitheatres were by law protected; unfortunate slaves might be destroyed by hundreds, but woe to the poor peasant who killed the beast that would destroy him. When an unfortunate victim perished in the circus, torn to pieces by a savage panther, or galled by the horns of a stag, persons afflicted with certain diseases would madly rush in to bathe themselves in his blood, the beast that went to appear in the games of the circus were fed on human flesh.

To celebrate the birthday of a certain individual on one occasion, three thousand Jews were given up to be torn to pieces by wild beasts in the amphitheater. During the reign of the Emperor Claudius, nineteen thousand men slaughtered each other, not far from Rome, for the amusement of the Romans. No wonder amidst such degeneracy suicide was a common crime. The extinction of moral feelings generates an indifference to death, and hence the frequency of self destruction amongst a people whose morals are corrupt. For man by gratifying his passions becomes like the beast of the field, and quits life with the same unconscious with which they leave it.

Infanticide, continued the speaker, was a recognized institution of Rome, sanctioned as it was by its laws. We may imagine our times bad enough, and Heaven knows they are bad enough, but it can be said without fear of contradiction, that the most corrupt nation of modern times was a nation of ages when compared to the people that lived when Christ became man. The world will never again in all likelihood, witness the orgies of the villas of Rome's nobles; will never again become drunk with human blood shed in an amphitheater.

Of all the degradations of paganism, the gladiatorial combat seems to have been the worst. Men were then found to shed each other's blood for pay, to shed the blood of their friend, to shed the blood of their friend in deadly combat. The sword driven to the hilt through the body of perhaps a dear friend was gazed over, was hailed with rapturous applause by the spectators. The sight of human blood seemed to have a maddening effect upon the people. Men and women became wild in their expressions of delight. A kind of delirium took possession of them, such charms had the shedding of blood for this deluded people. Thus, whilst outwardly society presented a brilliant appearance, veiled as it was by a brilliant garb of ostentation and opulence, within it was all corruption—its boasted morality was a sham.

How could society last in such a state? Must not its dissolution have come sooner or later? Must not barbarism have been the consequence of such unrestrained degeneracy?

To understand what must have become of society with such corruption existing in its midst, we have to draw our own conclusions from what would at present be the consequence if immorally were practiced, if games were tolerated, if human filial decency was a pastime, if men and women calling themselves civilized were found to applaud the brutalities of the arena. The immoral theater is now closed by law, the violators of the law of decency are punished. If those things were not condemned, but sanctioned, schools would exist in which vice would be taught, corruption would ensue, society could not stand the strain. Its dissolution would necessarily follow.—Western Home Journal.

Finish the Soup First.
 Hotel life in Ireland is sometimes made comical to strangers by the grotesqueness of waiters just fresh from rural life. It appears that a Dublin hotel-keeper told such a newly-imported "server" that he must always serve everyone with soup at dinner, and be quite certain that he had it. Thereupon ensued the following scene between a tourist and a new waiter. Barney, "Soup, sir?" said Barney. "No soup for me," said the gentleman. "But you must have it," said Barney; "it is the rule of the house." "Hang the house!" exclaimed the guest, high in exasperation. "When I don't want soup, I won't eat it. Get along with you!" "Well," said Barney, "I can say as just this—it's the regulation of the house, and a soup drop else ye'll get till ye finish the soup!"

By looking at the quotations of the Virginia tobacco markets it will be found that the highest price paid for fillers—which is the tobacco which forms the body of the plug—very closely corresponds with the invoiced price of tobacco leaf imported into Ontario. As over four-fifths of all the imported into the Province is for "Myrtle Navy" stock, this fact is official proof of the claim that the "Myrtle Navy" is made of the finest Virginia leaf.

IRISH CRIME.

Dublin Freeman's Journal.

Those pretensions, one-eyed, partisan statisticians, who by their perpetual quotations of "Irish crime" seem to intend to preach that crime exists nowhere else, will do well to study Professor Leone Levi's address to the British Association. The statisticians who listened to the paper thought it of such value that they ordered it to be printed in extenso amongst the Transactions of the Association, and no one who reads our yesterday's report of the address will question the wisdom of the resolution adopted by the meeting. For a couple of years past there have been in Parliament and in the English press weekly, monthly, quarterly, and annual returns of crime in this country, and by this as well as by other means the public mind has become impregnated with the strange delusion that we are the most crime-loving and crime committing people in the world. No greater misconception ever prevailed, and no more wicked calumny on a race was ever circulated. That numerous and grievous outrages saddening the hearts of all patriots have been committed in Ireland, we do not at all deny. How could we deny it? We who have never ceased to bewail the violence, and who have persistently used our dearest efforts and influence to suppress them. This candid and sorrowing admission of facts is, however, quite a different thing from the glowing and padded enumeration that brought pleasure in the record malignantly perverts it, into a lath and string of exclusive speciality. We have often and often, in self defence against this monstrous imputation, been compelled to point out that our people, with all their faults, have no such bad preeminence in wickedness, that they have no innate love of evil, and absolutely and comparatively there is far less crime, as well as fewer types of crime, with us than with the other peoples of the United Kingdom. This is the great national truth which that able and accomplished economist, Mr. Levi, impressed by figures, and facts, and computations on the Southampton savants, and it was for incantating this that the Association thanked him. Professor Levi was discussing facts in the interest of civilization and the spread of science, and for his facts he appealed to the annual volumes of judicial statistics for England and Wales, Scotland, and Ireland respectively. Not one of these returns is complete for the purpose of the economist but notwithstanding their defective method of compilation, they abundantly exhibit the relative criminality of English, Scotch, and Irish peoples. "According to the statistics issued," says Mr. Levi, "the number of indictable offences within the last ten years in England, Wales, and Ireland indicated a slight increase of crime. In recent years, both absolutely and relatively to population, it would be seen that the number of crimes reported to the authorities was uniformly smaller in Ireland than in England and Wales. Balancing the returns of the ten years from 1871 to 1880 inclusive, he finds that the average of the two periods of five years had been per 1,000—England and Wales, from 1875, 1.98; Ireland, 1.36. From 1876 to 1880—England and Wales, 2.09; Ireland, 1.57. He finds that in Scotland and Ireland the proportion of convictions was uniformly greater than in England and Wales, while the proportion of convictions was greatest in England and Wales and least in Ireland. Mr. Leone Levi notices that the want of evidence to sustain the Irish convictions goes far towards accounting for the inversion of these two proportions. He subjects the statistics in Ireland to the comparison—there is much point in the comparison—in cases of offences against property offences against the person. In England in 1880, 72 persons were apprehended for murder. Of these 43 were discharged for want of evidence or want of prosecution, or 18 per cent. of the whole, and 29 committed for trial, or 39 per cent. In Ireland in the same year 33 persons were apprehended for murder; 37, or 60 per cent. of the whole, were discharged for want of evidence, and 16, or only 30 per cent. committed for trial. In England 28, or 46 per cent. were convicted. Of 35 committed for murder in Ireland only 3, or 8 per cent. were convicted. Calculative crime on the basis of population, Mr. Levi gives the following figures—In proportion to the population the offences against property were 5.13 in the 1,000 in Scotland, against 1.16 in England. The offences against morals were in the proportion of 0.21 in the 1,000 in England, against 0.04 in Ireland. Offences against the person 11.58 in the 1,000 in Scotland, against 2.82 in England; and the offences against property 6.67 in the 1,000 in Scotland, against 1.6 in Ireland; but in Scotland crime was worse in Ireland, being 16.90 per 1,000, 6.77 in England, and 7.26 in Scotland. He adds that "but for drunkenness and small crimes the criminal statistics are favourable to Ireland," as compared with France, the state of crime in the United Kingdom gave unsatisfactory results, in France the proportion being 17.18 per 1,000, as against 20.62 per 1,000 in the United Kingdom.

It has Entered the Capitol Buildings.
 It has finally gained its point and no less a personage than the Sergeant-at-Arms of the House of Commons, Mr. P. W. McDonnell, Ottawa, thus indorses the Great German Remedy. "St. Jacobs Oil" is a splendid remedy. I used it on my left hand and wrist for rheumatism, and found it all that it is claimed to be. Mrs. McDonnell used it for a most severely sprained ankle; by the steady use of the article for a few days a complete cure was effected. St. Jacobs Oil does its work very satisfactorily and also rapidly; such at least is my opinion.

MOST EXHAUSTIVE are the changes which rack the muscles and joints by the rheumatic. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, by promoting increased action of the kidneys, by which the blood is more effectually depurated, removes through the natural channels certain acid elements in the circulation which produce rheumatism and other ailments. It is also a fine laxative anti-bilious medicine and general corrector. Sold by Harkness and Co., Druggists, Dundas St.

"ROUCH ON RATS," clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15c.

BISHOP KEENE ON INTEMPERANCE.

The following able letter was written on behalf of total abstinence to Rev. J. B. Cotter, President of the Catholic Total Abstinence Union of America.

RICHMOND, Va., July 5th, 1882.
 Since I cannot have the happiness of being present at the convention, I will comply with your request that I should "state my views on the subject of Catholic total abstinence."

Personally, I trust that my views on the subject are well known to the Union. For two years before the Union was organized I was doing my best in the cause of Catholic total abstinence. When the Union began, I had the honor of being one of those who laid its foundation. And the year that have passed since then have only deepened my conviction that the cause of Catholic total abstinence is one of the noblest, one of the most truly Catholic, one of the most necessary to our generation, in which the energies of any Christian or any minister of God can be enlisted. And the weightier and the wider my responsibility for souls has become, the more have I felt myself constrained not only by charity but by bounden duty, to persevere in and to redouble my efforts for the dissemination of Catholic total abstinence.

The Church of Christ can never ally herself with Manicheism or fanaticism, by teaching that intoxicating drinks are evil in themselves, or that whoever uses them in any way is guilty of sin. But neither can she omit her sacred duty of teaching and proclaiming that even the best things must be given up by them to whom it becomes a proximate occasion of mortal sin and that one is bound to lay aside even what is harmless in itself, if the use of it be a scandal to his weaker brethren. On these two undeniable principles stands the cause of Catholic total abstinence.

Sad and bitter experience has but too well proved the following points:
 First.—The drinks most in vogue amongst our people, and the drinking customs prevalent amongst them, have a natural tendency to lead to excess, to intoxication, and to frequent, even habitual drunkenness. In the walks of cases, nothing but the strongest resolution, and the most careful precautions can guard against these results. That it would be rash to count upon the use of these safeguards by people in general, is proved by the hundreds of thousands of drunkards in every generation.

Second.—To the bulk of those who have contracted the habit of drunkenness, or who are drifting towards it, the further use of intoxicating drinks is a proximate occasion of mortal sin; and therefore they are bound to give it up. It is generally admitted that whoever has fallen into the awful habit cannot trust himself to take a glass of liquor, and that if any one takes the habit taking hold of him, his only salvation is to stop. Cardinal Manning uttered the verdict of universal experience when he declared his conviction that the only efficient remedy for drunkenness is total abstinence.

Third.—Intoxication is a painful source of innumerable other grievous sins. The prelates of the United States, assembled in Second Plenary Council, solemnly declared that from drunkenness proceed the worst scandals which the church has to deplore. Hence that which is the proximate occasion of intoxication is, in most cases, the proximate occasion of many other grave sins besides; and this increases exceedingly the grievousness of the evil and the obligation of shunning it. It is a shocking and dangerous consequence to individual character and fortunes, to the welfare of families, and to public trusts in high and low places, which flow from this one fell vice. But these things are but too well known, and we can be spared the sad recital. It was the knowledge of these things that moved the assembled prelates to implore the pastors of souls for love of Jesus Christ, to make use of every means in their power for the extermination of drunkenness; and hence too did they bestow special approval and blessing on all who, better to guard against excess, pledge themselves to total abstinence.

Fourth.—When we look around and consider how wide-spread, how destructive, and how scandalous is the evil in question, and when we call to mind our duty to God, to the Church, to ourselves, and to our neighbor; then it becomes self-evident that it is every one's duty to do what God's providence makes it possible for him to do, toward arresting such an evil and removing such a scandal. And this duty must depend, not on the efforts of drunkards, but on the efforts of sober men. As a bishop said to the delegates of the Council: "The backbone of the Catholic total abstinence movement must be men who never were drunkards." How any Catholic could feel indifferent to this desolating and soul-destroying evil, I cannot understand. How any Catholic could fail to use any opportunity that God gave him to check this flood of destruction, I am still less comprehend. And the greater the influence any one may possess toward hindering the evil, the more do I wonder by what logic he can possibly excuse himself from exerting it. But that any Catholic should, in any way, help on the evil; that he could be bribed, at any price, to harness himself to this demon engine in its mad career, is to me an onward in its kind of solution. The bare notion of the case ought to create among all Catholics a hatred of the vice and everything that tends to produce or maintain it.

Fifth.—Every Christian knows that he cannot hope to keep any good resolution without the grace of God, nor to have the grace without using the means to obtain it. Hence the earnestness with which the Plenary Council already quoted exhorts all to bear in mind that, without prayer, the sacraments, and the other means of divine grace, their own frail efforts can never produce good and lasting results. Hence too, the wisdom of the Catholic Total Abstinence Union, which aims at extirpating drunkenness, and spreading the blessings of temperance, not merely by the force resulting from organized and fraternal effort, but above all, by the incomparable power of religion; by keeping their organization and their efforts under the constant guidance and influence and blessing of the Church of Christ.

These points seem to me to be statements of undeniable facts, and of the unquestionable teaching of good sense, of natural morality, and of the Church of God. Any organization that is built squarely on this foundation holds an impregnable position; and if it be faithful to these principles, and animated by the zeal which these facts ought to inspire, it cannot fail to do great good, and to be an invaluable auxiliary in the Church's work for the welfare of mankind and the salvation of souls.

The Church's heart is wrung by the evils caused by intemperance, and especially among her own children. She appeals to us all to join with her in striving out the accursed vice. The call that will go forth from your convention, will be an echo of her cry of sorrow, of alarm, and of entreaty. May it find a response in thousands of hearts. May it make a new epoch in the great work of reform. May it create throughout the length and breadth of the land a sentiment of indignation and protest against intemperance and all that lead to it. May it arouse every one who deserves the name of Catholic to unite in straggling the monster of disgrace and destruction. Sincerely yours in Christ,
 JOHN J. KEENE,
 Bishop of Richmond.

MIXED MARRIAGES IN GERMANY.

Liverpool Catholic Times.

The troubles of Catholics in Germany are not yet at an end, in spite of the progress which has this year been made towards a solution of the differences which had so unhappily arisen between the Church and the Government. Last week the news was current that Herr Von Schaefer, Prussian Minister at the Vatican, had been invited to pay a visit to Prince Bismarck before returning to Rome; and the announcement was received with surprise, as it was well known that the ambassador had already taken final leave of the Imperial Chancellor. That some reason of special importance must exist for this second visit was evident, and there was probably good ground for the opinion that it was to be found in the unfortunate circumstances that fresh complications have arisen between the Church and State in Prussia on the subject of the marriage laws, and that the Emperor feels strongly on the subject—being, it is needless to say, opposed to the course adopted by the Catholic clergy. The controversy, we believe, arose on the occasion of the marriage of a certain Catholic Government official to a Protestant lady. The parties had intended that the marriage ceremony should be performed both in the Catholic church and in a Protestant place of worship, but the priest of the parish informed the bridegroom, as it was his duty to do, that such an arrangement was unlawful for him. However, Prince-Bishop Herzog, at Breslau, has forbidden his clergy to celebrate any marriage of a Catholic with a Protestant when the parties had already been married by a Protestant minister, or when the performance of such a ceremony, after the celebration of the marriage in the Catholic church, was in contemplation. To everyone in this country, Protestant and Catholic alike, nothing unreasonable will be found in all this. The rules of the Church are well known, and if a Protestant intends to marry a Catholic the terms on which it can be rightly done are fully understood. For a Protestant to be married in a Catholic church is no hardship, and offers against no Protestant party; but we have ever heard of. For a Catholic to be married in a Protestant place of worship and by a Protestant minister is a distinct and willful offence against the principles of his religion. To have a marriage celebrated both by a priest and by a Protestant minister is evidently absurd, even if it be nothing worse. Suppose that in the case of a mixed marriage in England the parties repair to the Protestant minister, the Catholic party is guilty of grievous sin, and cannot receive the grace of the Sacrament of Matrimony until that sin is sincerely repented of and forgiven in the Sacrament of Penance—a *valid* marriage has been contracted. It will not be necessary, and it will not be possible, for the priest, for the simple reason that they have been married already—and the marriage though improperly contracted, is still perfectly valid. In the same way it is obviously absurd—if it be nothing worse—for the parties in a mixed marriage to betake themselves to a Protestant minister and go through a marriage ceremony, if they have already been married by a priest. In the Catholic party it is only absurd, it is something worse. What is to be said of a Catholic who, having been duly married, consents to seek for himself and his wife, as if they were still unmarried, the nuptial "blessing" of a heretic? All this is perfectly well understood in this country, and English good sense does not tolerate the idea that a marriage can be contracted twice over on the same day and by the same parties. Unhappily the case is otherwise in Germany, and certain journals there have not been ashamed to make capital against the Church out of the occurrence to which we have alluded above. The pretext is flimsy enough, but it serves no doubt as well as any other, when the object is merely to discredit the Catholic clergy and to open a quarrel which it was not too much to say when it is remembered that some journals have had the hardihood to assert that the Catholic Church considers all Protestant marriages to be invalid. This is sufficient indication of the tone of the controversy, and the knowledge displayed by the assailants of the clergy. But let that pass. When once the question of how the Church regards Protestant marriages had been stated, the semi-official North German Gazette took upon itself the task of making further inquiries into the matter. Very soon it discovered that the decree of the Council of Trent was promulgated some years ago at Berlin. It found that a provision from the Catholic clergy was placarded at the doors of all the churches of the capital, informing the faithful that henceforth Catholic and mixed marriages not contracted in accordance with the form prescribed by the Council of Trent were null and void. Consequently such marriages, to be valid, must be concluded in the presence of the parish priest and, at

least, two witnesses. This is the sum and substance of the matter. And on account of this the Church is being held up to the indignation of Germany as most unreasonably intolerant and exercising the hatred of all true Protestants. Why so? Merely because she will not admit that marriages in which one of the parties is Catholic may be contracted before a Protestant minister quite as well as before a Catholic parish priest. Now, is there in reality anything intolerant in the declaration of the clergy of Berlin? It should be observed that it leaves Protestants and their marriages quite alone, and is concerned only with marriages in which one of the parties is a Catholic. Yet it is precisely this circumstance that renders it, according to the Protestant press, so unreasonably intolerant. When Catholics in Germany and elsewhere show greater intolerance to complain of than Protestants should make known their own tenets to their own people, a marvellous change will have passed over the face of society.

CHARLES KICKHAM'S LAST HOURS.

His final Profession of Faith and Patriotism.

The death of Mr. Charles J. Kickham was a sad and unexpected surprise. On Saturday morning he was in good health as he had been enjoying for many years. No premonitory symptom had warned him to expect any sudden or immediate change. It was about noon or shortly after that hour on the day named, he was taking his accustomed walk in the garden, when he received a "stroke" in the arm. It would appear that he immediately understood the warning and felt it was serious. In fact, he almost regarded it as the last summons. He shouted as a signal for help, but he was able to reach his own room. There he wrote a brief note, which was scarcely readable, to Dr. Sigerson, who had attended him on several occasions, and who was an intimate friend. It simply urged the doctor to come at once to his assistance, although at the time of writing the letter he did not believe that medical aid would be of the least service.

For some hours after the attack Mr. Kickham was conscious; but gradually his speech began to fail, and his words were hardly understandable at nine o'clock on Saturday night. Dr. Sigerson tried every means within his great experience of nervous diseases; he was night and day at the bedside of his patient, applying every well known remedy in such cases. On Sunday it was obvious that Mr. Kickham was passing away from the world. He never rallied from the first moment that he felt the pull at his arm. He grew worse and worse, and was sinking so rapidly that he died on Monday at about five o'clock. But he lingered until Tuesday night at half past eleven o'clock, when he passed away in peace.

While Mr. Kickham was able to speak, his thoughts were almost exclusively occupied with his country. After he was unable to do so, he wrote clearly: "Let it be known that I die in the Catholic faith; that I love Ireland; and I only wish I could do more for her."

Having been born, according to our information, in 1828, Mr. Kickham was scarcely fifty-four years of age, but looked at least sixty. His aged appearance was only the natural result of a protracted illness and of infirmities which prevented him from taking any exercise. For many years past he could only commune with the world by means of the deaf mute alphabet, and his sight being very defective, the words had to be spelled upon his own fingers.—Dublin Freeman.

The Salvation Army's Paper.

A copy of the War Cry, the official organ of the "Salvation Army," is before us. It is published in Philadelphia, and consists of four pages, costs three cents, and is full of hysterical accounts of the doings of the army. To any man whose religious faith and feelings are sacred to him this publication cannot but be a source of offence. However earnest the soldiers of the Salvation Army may be—and we believe they are earnest—good taste is assuredly not one of their characteristics; and the War Cry is calculated to excite in New York our Major was there. So was Jesus. Both worked hard for souls." Again, in an account of a meeting at Manchester, Conn.:

"God came upon us. One soldier clutched the hair of the next comrade and off came the entire scalp in her hand, and revealed a bare head. The soldier dropped the scalp, but it kept hold on God. The scalped soldier shouted glory to God; anything for Jesus. This was but a sign that God was going to remove the covering from the eyes of the people."

We need not multiply examples, but surely such language as this, though not meant irreverently, is likely to create irreverence in others.—New York Sun.

Mrs. A. Nelson, Branford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of my city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best result." Sold by Harkness & Co., Druggists, Dundas St.

Mr. Bortholme, Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through rheumatism, and has tried every remedy she could hear of, but received no benefit, until she tried Dr. Thomas' Electric Oil; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured.

The Catholic Record
Published every Friday morning at 466 Richmond Street, Toronto.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
DEAR MR. COFFEY,--As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to introduce to subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

LETTER FROM MGR. POWER.
The following letter was given to our agent in Halifax by Mr. Power, administrator of the Archdiocese of Halifax.

Catholic Record.
LONDON, FRIDAY, OCT. 6, 1882.
FREE MASONRY.
The growth, in recent years, of the Masonic body throughout the world is a matter well worthy attention and calling for grave reflection.

one remarkable feature connected with Masonry which should never be lost sight of, and it is, the marvelous growth, with its growth, of impiety and infidelity. In those countries, especially where the influence of Protestantism has declined before the vigorously repeated assaults of infidelity, Masonry has grown with wonderful rapidity.

AN INJUSTICE.

The Montreal Gazette, in its issue of the 30th ult., does what we consider grave injustice to His Grace the Archbishop of Toronto, in its reflections on the recent controversy on the use of "Marmion" as a text book in the High Schools of the Province of Ontario.

THE POST LABEL SUIT.

Some months ago certain very damaging statements appeared in the columns of the Montreal Post in reference to Mr. F. B. McNamee, a well known Irishman of that city.

EDITORIAL NOTES.

Yellow fever has once more broken out in the Southern States. Up to the close of last week there had been at Brownsville, Texas, five hundred cases and one hundred and thirty-five deaths.

ARCHIEPISCOPAL VISIT.

Yesterday afternoon His Grace Archbishop Taschereau, of Quebec, favored the students of the Ottawa College by a visit to that institution.

statements of a character very hurtful to the prosecutor, one of his own relatives testifying to the truth of the fourth charge made by the Post.

RELEASE OF MR. GRAY.

The release of Mr. Edmund Dwyer Gray is one of those acts of clemency for which the British authorities in Ireland will, no doubt, expect a great deal, and receive no credit.

MONUMENTS TO THE LATE RIGHT REVEREND MONSIGNOR CAZEAU.

The two monuments in memory of the late Mr. Cazeau are now both completed in the Convent of the Good Shepherd, Quebec, one in the chapel, the other in the cemetery, where his remains are interred.

WELCOME HOME.

The home-coming of Bishop Walsh on the 28th ult. imparted an additional degree of elation to the attractive features of the Fair week.

RETURN OF BISHOP WALSH.

Three Thousand Persons Assemble to Greet Him.
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natives go about shouting with delight over the recent explosions there and crying, "This is the people's bon-fire, lit by the people in honour of the Khedive's infidel friends!"

The Hon. L. F. R. Masson has been called to the Senate to fill the vacancy caused by the death of Mr. Dumouchel.

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WELCOME HOME.

Long before the arrival of the train, citizens began to congregate at the Richmond street depot, which in a short time presented an extremely animated appearance.

WELCOME HOME.

The welcome was magnificent and well worthy of the city of London, his Lordship and companions being escorted to carriages in waiting.

WELCOME HOME.

May it please Your Lordship--We, the undersigned citizens of London, concurring not only those whose privilege it is to follow your spiritual guidance, but also many who, though not of the flock you rule with such paternal solicitude and success, fall not to admire your exalted qualities.

WELCOME HOME.

The address was accompanied by a purse containing \$1,000, a voluntary testimonial of esteem.

WELCOME HOME.

In reply, His Lordship, who appeared to be deeply affected by the unexpected order to which he had been submitted, said:--My friends, I beg that you will accept my sincere and hearty thanks for your extreme kindness to me on this occasion, and for this splendid reception.

WELCOME HOME.

His Lordship the Bishop of the city of Quebec, visited the Sacred Heart on Tuesday the 5th.

WELCOME HOME.

When the address was made, a beautiful floral wreath was presented, which he trusted would in time achieve even greater success.

science, and to kneel in prayer and before altars made sacred by the ordinances of their religion and memories of their fathers.

Government which is the best in the world, which combines liberty and justice, just laws and the possession of equal rights.

WELCOME HOME.

Upon the conclusion of His address, a display of fireworks was after which the crowd, fully numbered, dispersed.

WELCOME HOME.

On Monday, the 2nd inst., five Holy Angel Guardians, His Lordship Walsh visited the newly erected house on the corner of Park & Clarence streets, of which we received a description.

WELCOME HOME.

Thanks to our good, Heavenly Father, the Star of the petitions for your Lordship's speedy return have not been rejected.

WELCOME HOME.

To do this, we are well aware that the display we could make in our power, to hold in appreciation of the kindly training of the sound Catholic training and this we purpose with the obtained for us by Mary, "dom," thus becoming each to her and more worthy to be spoken of.

WELCOME HOME.

The Bishop, in reply to the pressed warm thanks to their kind hearts, expressed their appreciation of the kindly training of the sound Catholic training and this we purpose with the obtained for us by Mary, "dom," thus becoming each to her and more worthy to be spoken of.

WELCOME HOME.

When the address was made, a beautiful floral wreath was presented, which he trusted would in time achieve even greater success.

WELCOME HOME.

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CARDINAL MANNING ON DEVOTION TO THE BLESSED VIRGIN.

On Sunday morning, the Cardinal Archbishop of Westminster preached to a crowded congregation at St. Patrick's, Park Place, Liverpool, on behalf of the new mission of St. Bernard, Kingsley Road. Taking his text from St. Matthew xiii. 55—"Is not His Mother called Mary?"—his Eminence remarked that from the beginning, or not to go further back than 2640 years, nothing had been said against the faith of the Catholic Church more universally than against what the world thought the superstitious and idolatrous honour which they paid to the Blessed Mother of God. He had heard honest and truthful minds say that one great difficulty which they had in accepting the Catholic religion and submitting to the Catholic Church was this devotion or worship of the Blessed Virgin. This love and veneration which they paid to her he held to be the true mark of the disciples of Jesus Christ; and when rightly understood, that which some at first sight thought to be a hindrance they found to be a perfect argument, convincing and persuasive, for receiving the Catholic faith. This worship—for he loved the word as a good old ray English word which their forefathers had used, and which they understood as a reverence—this worship, devotion, or loving veneration that they paid to the Mother of their Blessed Redeemer sprang not from the imagination or fancy, but from the root of CHRISTIANITY and Catholic piety itself. No man could be a Christian in full light and understanding who did not believe that God created the first creation, Adam and Eve, who sinned and fell, and that He had redeemed the world which He made by a second creation in the second Adam, and the second Eve—His only Son, who incarnate and the Immaculate Mother who bore Him. No Catholic child ever yet contemplated the finite and the infinite, the eternal and the transient, the created and the uncreated; but was there any honour, any dignity, any veneration that they could offer to the Blessed Mother of their Redeemer that could ever approach, he would not say the glory and dignity God had laid upon her, but the filial veneration, the love and reverence which His Divine Son paid her always? Did not His love impose upon them the obligation of walking in His footsteps? In those lands where there were to be seen every token and sign of the veneration of the children for the Blessed Virgin, they found the doctrine of the Holy Trinity, the Incarnation of the Eternal Son, and the whole revelation of faith preserved inviolate and intact. How was it in those LANDS WHICH WOULD REFORM THE FAITH and practice of the worship of the Church of God? If they looked to Germany, to Switzerland, to the Protestants of France, to England outside the unity of the Catholic Church, they would see the ravages of unbelief among the unlearned and of subtle rationalism among the educated. Wherever there was faith in the Incarnation, and in the measure of that faith, there was a loving veneration of the Blessed Virgin; and in the measure in which the one faith declined the other declined with it.

LOURDES.

A Woman Afflicted with Paralysis Made Whole at Mary's Shrine.

The Paris correspondent of the Glasgow Herald, under the date of August 10, writes: "A miracle warranted genuine, is just reported from Lourdes, where it was witnessed by numbers of pilgrims and skeptics who have been forced to admit the evidence of their own eyes. A lady, named Blanche, of good family, and sister to the ex-chief engineer of the Suez Canal, had been suffering from paralysis since the year 1876. She had been under the treatment of the highest and most experienced medical men without any beneficial result. In fact, instead of getting better, she became worse, and her life was passed in an invalid chair, as she had entirely lost the use of her limbs. Finding there was nothing more to be hoped for from the doctors, who pronounced her case incurable, she determined in 1879 to make a pilgrimage to Lourdes, and try what faith in the waters of the sacred grotto could do for her. She was conveyed thither accordingly, and was plunged into the healing pool twice or thrice, praying fervently all the while, but without any miracle being performed on her behalf. Three years passed by, her condition becoming gradually worse. Latterly a conviction took hold of her mind that another visit to Lourdes would prove happier than the first one. Therefore, accompanied by her brother and several relations, she once more undertook the journey last week. She was carried down to the sacred pool, where numbers of persons were assembled, whose hearts were moved to pity by the sight of her utter helplessness. She was placed in the healing waters, and remained immersed while she repeated certain prayers and invocations to our Lady. Suddenly she felt (so she says) an indescribable sensation as if an electric fluid were flowing through her veins from the crown of her head to the soles of her feet. Instantly she recognized with awe that a miracle had been wrought and exclaiming, 'I am cured!' 'I am cured!' came out of the pool unaided. Her brother, whose skepticism was so great that he refused to be present, was called, and fell into his sister's arms weeping abundantly. The Archbishop of the neighborhood visited the lady, as well as many other persons who attested to the fact that when she came to Lourdes she was an inert mass, and that when she left she required no arm to lean upon, and that the services had been held, and Mlle. Blanche has returned home a firm believer in the healing properties of the waters of the sacred Grotto."

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ENGLAND'S VICTORY IN EGYPT.

Catholic Review. The Irishman who led the Anglo-Irish army into Egypt has accomplished his work to the letter, as he mapped it out beforehand. He even timed himself in advance, and he came up to time. No man would think of comparing General Wolsey with Napoleon; yet his short and successful campaign in Egypt casts that of Napoleon in the shade. He might almost repeat Cesar's phrase, "I came; I saw; I conquered." In the war that gives her Egypt, England has not lost a thousand men. And what is her gain? It is more than Egypt. It is more than control over the Suez Canal. It means pre-eminence in European affairs where England's interests are at stake, and this is how the European powers will view the conflict and its issue.

We know perfectly well that the sentiments of our readers, as a class, are anti-English. That is England's fault; not theirs. Our own feelings are anti-English, as against English oppression and injustice, of which there is still much extant in this world. But when events are before us like those we are dealing with, and facts in this Egyptian campaign, so far as results go, are overwhelmingly on the side of England.

The bombardment of Alexandria, which opened the war, was a most brutal and unnecessary proceeding. We have no respect for Mr. Gladstone, notwithstanding his late policy; yet we believe this cruel bombardment and the massacre that resulted from it, was wholly due to his "peace at any price" policy. It is now plain to see that had England, which had assumed the office and responsibility of leading power in Egypt, only shown its hand at the start, only intimated in unmistakable terms that if Arabi or a hundred Arabis dared revolt, it would string them all up, there would have been no revolt in Egypt, no bombardment or massacre at Alexandria, no Egyptian campaign. We do not say that Arabi and his followers had no cause to revolt. Doubtless they had abundant cause. But the revolt could have been prevented on England's part, first, by a show of firmness, and only by an approach to just dealing with the Egyptians, who are ground to earth to support their own politicians, and in addition to put from ten to fifteen per cent. into the pockets of English bondholders. All Egypt is to be given up and put in the pocket of the English bondholders. But Mr. Gladstone is averse to fighting. He is, as long as he can be, a conscientious man; though when interest or party comes in conflict with his conscience, Mr. Gladstone elaborately apologizes to his conscience for feeling compelled to part company with it for the time being. So he hesitated about Egypt. The result of his hesitation was a war which brought great misery to Egypt, and as glory in this world goes, great glory to Sir Garnet Wolsey and the British arms. Mr. Gladstone's government, which was rapidly going to pieces, will be strengthened; the English holders of Egyptian bonds who stuck to them or bought them when they were selling dirt cheap, will be jubilant; and John Bright will be sorry that he left the Cabinet. Thus does Lord Beaconsfield's daring policy prevail though that able and unscrupulous statesman who laid in his grave. He always maintained that had England declared her intention to fight there would have been no Crimean war. In the last war between Turkey and Russia he carried out his declaration, and the result was that Russia, instead of dictating her own terms to Turkey, submitted the treaty of San Stefano to the European powers. In Egypt, Mr. Gladstone, after much hesitation, adopts the same policy, and a war which his bigging and bagging provoked is ended in one of the briefest campaigns on record. Arabi Pacha had all Egypt at his back and was really favored by the Sultan and the Khedive. He was on his own ground, with his soldiers were at home; his army almost doubled that of the British invaders; he had ample provisions, and his choice of position; he lacked nothing in the armaments of war. Yet at the first real engagement in force his power flew to pieces; his men scattered like the leaves of a windmill, and he showed the stuff of which he is made, the clay of the fellahs. There was nothing in the man save the sense of a small politician. He was great among his countrymen, but he was not great among the nations. He was great among his countrymen; but he was not great among the nations. He was great among his countrymen; but he was not great among the nations.

CAUSES OF NULLIFICATION AND MISSIONARY WORK. In bygone days, when Portugal was the most prominent European Power in India, the Government recognized it as a duty for a Christian nation to spread the faith in its dominions. The College of Coimbra was founded by the Portuguese sovereign, for the education of missionary priests; and the first Portuguese missionaries, on their voyage to India was undertaken at the royal expense; and to a great extent the missions were supported out of the treasury. The English government of India began with a far different character; to suppress the missions and to favor the Hinduism and Mohammedanism, seems to have been for a long time our policy of purchasing favor. In latter times, and under the best of circumstances, naturally we could not expect direct support from the Government for Catholic missions; and it happens that the work once done, backed by a royal treasury and the influence of the ruling power, has now to be done mostly by the alms of private individuals.

Considering the vastness of the field that is "white for the harvest," the support that is yearly forwarded for the missions in India is sadly insufficient. The Societies of the Propagation of the Faith and the Holy Childhood supply some of their over thirty thousand pounds a year; but there are single districts of the country where Protestant missions have at their command a larger sum, while on the part of sectarian missionaries there is a dangerous opposition; for, if Protestants cannot convert the pagans, they can keep them back from entering the Church.

ACTUAL CONDITION OF THE INDIAN MISSIONS. Nevertheless, in the face of all difficulties, great results have been already obtained; and the Catholic missions of India seem to be at the beginning of a period of rapid prosperity. There is a yearly increase of converts, and the rate of increase is greater every year. The Catholic population of India upwards of 1,300,000. Though large in itself, this is after all but a small number compared to the 250,000,000 of the population. But there are whole tracts of country which the missions cannot yet touch. In the South, where they are best established, the Catholics form a considerable element of the population, and there are villages entirely Catholic. In the whole of India our numbers may be reckoned, roughly, as one in two hundred; in the South, as one in

fourty. The yearly increase comes from three causes. First, conversions; secondly the ordinary increase of population, which is more rapid among the Catholics than pagans and Mohammedans, a fact especially noted in the census report of 1873; thirdly, there is the occasional discovery of Christian families or groups of families, who, since the disastrous period of which we have spoken, have been without priests or instructors. On the other hand there is a heavy loss by the southern emigration of native laborers, the "coolies," whose numbers as converts are so great that special missions are established for them in Bourbon and Mauritius. In 1868, in consequence of seasons, more than 10,000 Christians went abroad in this way from the Madura mission alone. Notwithstanding these losses the southern missions of Madura and Pondicherry are among the most flourishing in India. In two years, 1877 and 1878, the missions of Pondicherry alone received more than 50,000 adult converts, besides giving baptism to 15,000 pagan children. And also, in the extreme south of Travancore, the scene of the labors of St. Francis Xavier, has a flourishing Christian population.

COLLEGES, BAPTISMS, MISSIONARIES. The work of the missions has advanced so far that seven-eighths of the clergy are natives. There are four great Catholic colleges, ranking among the most successful in India—Bombay, Calcutta, Negapatnam, where there is a seminary, and the new college at Mangalore. In a single year we may count the annual increase at about 100,000 baptisms; and so far from being the mere fruit of conversions which often is counted in Protestant statistics, these conversions are so thorough as to have an effect apparent among the population. Dr. Hunter, a Protestant writer, chief of the Education Department, says in his recent book on "The Indian Empire"—"The Roman Catholics work in India with slender pecuniary resources. They themselves the comfort considered necessary for Europeans in India. In many districts they live the frugal and abstemious life of the natives, and their influence reaches deep into the social life of the communities amongst whom they dwell."

THE GOOD WORK MAY BE AIDED. At this moment the work in India seems to have reached the stage at which the yearly increase of numbers becomes steadily higher, and if European zeal does its part our Indian Empire will be one of the most fruitful fields of the Church. In three ways we can give help—by intercessions, since we must not believe, like so many outside the Church, that money is the medium of conversion; by alms to the two Societies, the Propagation of the Faith, or the Holy Childhood, or to a Missionary College, and contributions in any quarter are received for any special country; thirdly, by taking an interest in the subject of these missions, since an increase of interest and information would probably lead to missionary vocations, and there is at present need of English speaking priests for the educational part of the work, most of the missionaries already there being of continental nations.

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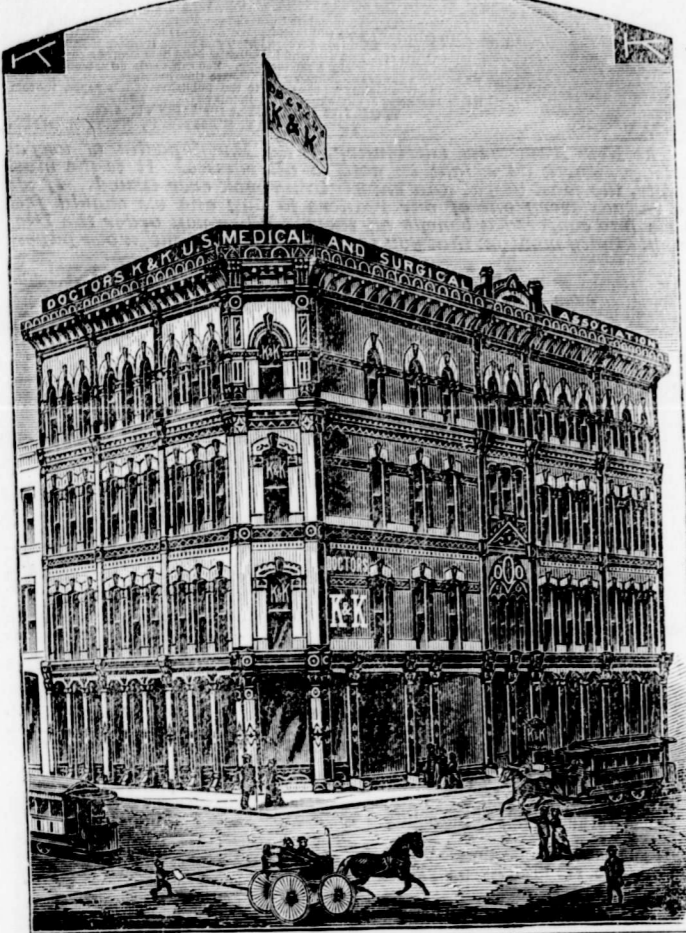
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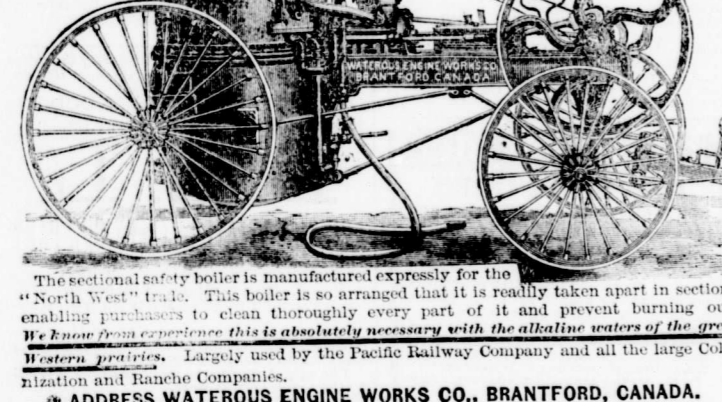
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MAILS AS UNDER.	CLOSE.	DUE FOR DELIVERY.
	A. M. P. M.	A. M. P. M.
Great Western Railway Going East—Main Line. For Places East—H. & T. R., Buffalo, Boston, Eastern States, etc.	5:00 1:00	8:00 2:45 6:30
New York & Canada Express, etc.	1:00 5:00	8:00 1:30 6:30
G. T. R. East of Toronto, Kingston, Ottawa, Montreal, Quebec and Maritime Provinces.	5:30 1:00	8:00 1:30 6:30
For Toronto.	5:30 1:00	8:00 1:30 6:30
For Hamilton.	5:30 1:00	8:00 1:30 6:30
G. W. R. Going West—Main Line. For all places West of London, Detroit, Western States, Manitoba, etc.	5:00 1:15	8:00 2:45 6:30
Three Buses—Windsor, Manchester, Detroit, Windsor, St. Catharines, Chatham, etc.	5:00 1:15	8:00 2:45 6:30
St. Mary's, etc.	5:00 1:15	8:00 2:45 6:30
Sarnia Branch, G. W. R. Line.	6:30 1:15	8:00 2:45 6:30
Three Buses—Toronto, Sarnia, Watford and Wyom. Line.	6:30 1:15	8:00 2:45 6:30
Railway P. O. Mails for all places West.	6:30 1:15	8:00 2:45 6:30
Strathroy.	6:30 1:15	8:00 2:45 6:30
Canada S. R., L. & P. S., & St. Clair Branch Mails.	7:30	9:00
Glanworth.	7:30	9:00
Canada Southern East of St. Thomas, and P. Bruce and Orwell.	7:30	9:00
A. M. T. E. Mails.	7:30	9:00
C. S. R. West of St. Thomas, Essex Centre, Ridgeway and Amherstburg.	7:30 1:15	9:00 2:45 6:30
St. Clair Branch Railway P. O. Mails—Courtwright to St. Thomas, etc.	5:00 1:15	8:00 2:45 6:30
St. Thomas.	7:30 1:15	8:00 2:45 6:30
Port Dover & L. H. Falls.	7:15	8:00
London, Huron & Bruce—All places between London, Wingham, Hyde Park, Clinton, Seaforth, White Church, Ripley, Kincardine & Lucknow.	7:00 12:15	8:00 6:30
Alta Craig.	5:00 1:15	8:00 1:30 6:30
W. G. & B. and Southern Ex. of W. G. & B.	7:15	8:00
Between Harrisburg and Ferguson.	12:15	6:30
B. L. H. West of Stratford.	12:15	6:30
G. T. R. West of Stratford.	5:00 12:15	8:00 2:45 6:30
B. L. H. between Paris and Stratford.	12:15	6:30
G. T. R. between Stratford and Toronto.	12:15	6:30
Georgian Bay and Lake Erie Division.	7:15 12:15 4:45	8:00 1:30 6:30
St. Mary's and Stratford.	6:30	4:45 1:15
Belton, Thorndale, (daily) Cherry Grove, St. Ives, (Tuesday and Friday).	12:15	4:45 1:15 6:30
The Grove, Clinton and Seaforth.	12:15	4:45 1:15 6:30

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are: Mondays, at 1 p. m., per Cunard packet, via New York; Tuesdays, at 1 p. m., per Imman or White Star Line, via New York; Fridays, at 1 p. m., per Canadian packet, via Rimouski.
 Rates of Postage on Letters between places in the Dominion, 3c. per 1 oz., prepaid by postage stamp; if posted unpaid, will be sent to the Dead Letter Office. Letters posted exceeding 1 oz. in weight, and prepaid only 3c., will be rated double the amount of deficient postage not prepaid. Newspapers, through Canada or to the United States, 1c. per 1 oz. Post Cards for United Kingdom, 2 cents each.
 Money Orders issued and paid on and from any Money Order Office in the Dominion of Canada, Great Britain and Ireland, British India, Newfoundland and United States. Post Office Savings Bank.—Deposits from \$1 upwards, on which 4 per cent. interest is allowed, will be received for transmission to the Central Office of the Post Office Savings Bank. Pass Books, and every information to be had on application.
 Money Order and Savings Bank.—Office hours 9 a. m. to 4 p. m.
 Post Office.—Office hours from 7 a. m. to 10 p. m.
 London, July, 1882.

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 LONDON, JULY, 1882.

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ST. PATRICK'S BENEVOLENT SOCIETY.—This Society meets every Wednesday evening at eight o'clock, in their rooms, Albion Block, Richmond Street, London, Ont. The objects of the society are many, the principle one being to cultivate a literary taste among its members, and to grant pecuniary aid to those who may be taken sick. The rooms are open every Monday, Wednesday and Friday evenings, and the society has provided all kinds of games and amusements to enable its members to pass a pleasant evening. Every Catholic young man in the city should belong to it, as it is worthy the approbation of all. Clubs, Trinity, Park, etc.

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, Castle Hall, Albion Block, Richmond St. Members are requested to attend the office of the Rev. O'Mahony, Pres., ALEX. WILSON, Sec. Sec.

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 198-199

JOURNEY THROUGH IRELAND.

15th August.—This day I witnessed the unveiling of the magnificent statue raised to the memory of the great O'Connell. Everything passed off quietly, immense crowds—magnificent procession—unbounded enthusiasm. The peace was well nigh broken by some mischievous students of Trinity College, who from an open window cast buns at the Lord Mayor's carriage of state; the processionists did not heed the insult; not so the onlookers, however, who sent a volley of stones in through the open windows. The insult offered to the shape of buns was intended to convey to the Lord Mayor his humble exaltation of purveyor of the staff of life. It is true Charley Dawson, the present popular Mayor of Dublin, is simply a baker by trade. But such was his father before him; in Limerick first, and in Dublin afterwards. He received a very liberal education, and by sheer industry and close attention to business rose to a position of affluence and distinction that many students of Trinity College with all their advantages may vainly strive to attain. Besides being Lord Mayor of Dublin, he is M. P. for the Borough of Carlow, and stands well in the house of Commons for patriotism and eloquence.

16th.—I attended the banquet in the Round Room of the Mansion House. The mansion house, situated on Dawson St., is a splendid residence, appropriated to the Lord Mayor during his tenure of office. It contains a very extensive suite of apartments all gorgeously furnished; a very fine reception hall, where the Lord Mayor greeted the invited guests with a graceful bow and smile and a warm shake of the hand, as each name was announced by the usher—and a magnificent dining hall, called the Round Room, where seven hundred guests find easy and ample accommodation. The assemblage which partook of the Mayor's hospitality on this occasion were invited guests from the city, and delegates from every town and city in the Emerald Isle, who on the previous day had formed part of the procession, and assisted at the solemn opening of the Hall of exhibition of Irish Industries.

The banquet was got up on a scale of princely magnificence. All sorts of viands, delicacies and fruits were abundantly provided, and the attendants, attired in the regulation body-coats of black cloth and white neckties, were everywhere active and unremitting in their attentions. An orchestral band, located in a side gallery, discoursed sweet airs of a national character—the Lord Mayor still attired in his regal robes of office, occupied the chair on a raised platform, on his right sat Dr. Doonan, Bishop of Belfast, on his left was a vacant chair—the High Sheriff's. It was left vacant designedly, no one could fill it but the High Sheriff, Judge Lawson's arbitrary and tyrannical fiat had that very morning consigned him to the dungeons of Richmond Prison. Streets of Parliament and the Mayors of the Irish cities, Limerick, Cork, Galway and Belfast, &c. The Lord Mayor, baker though he be, showed himself in every way worthy of the exalted position he then occupied. The tact, delicacy and eloquence with which he proposed the different toasts proved him fully equal to the occasion. He proposed the Queen as the first lady in Christendom, and hoped the day would soon dawn, when, as the Hungarians saluted Joseph II., King of Hungary, the representatives of the Irish nation would receive her in an Irish parliament, and with loud acclamation hail her gracious Majesty as Queen of Ireland.

The O'Gorman Mahon, the Veteran Member for Clare, and A. M. Sullivan, responded to the memory of O'Connell—the former is a preux chevalier of the ancient school, tall, broad shouldered, silver haired, with a fine open countenance full of good nature, but denoting decay. He resolved to no longer contest the election to the electors of Clare in 1838, and who stood by him in and out of parliament through all the vicissitudes of the Liberator's chequered life. Alexander M. Sullivan, who spoke next, delivered the most polished and most eloquent speech of the evening. To "the parliamentary representatives" John Dillon first spoke. He was received with deafening applause, every man of the seven hundred standing up and waving a handkerchief or a white napkin over their head. Poor John seems very delicate and pale of hue, with evident traces of Kilmainham discipline still visible on his emaciated features. He spoke however, clearly and well-defined, and defended the policy of his party (Parnell's) and the contempt of former years with the respectful attention which every Irish measure now received in the House of Commons. After him the litterateur, novelist and pamphleteer, Justin McCarthy, was called upon. His language was choice, elegant and statesmanlike, but failed to elicit the enthusiasm evoked by the

more fervid eloquence of the previous speakers. Then came Redmond, M. P. for Wexford, Healy the irascible, Leamy and a host of other Home Rulers, who, although young, proved themselves men of rare ability, both for grasp of deep thought and facility of expression. Parnell and Sexton were not present. They had left that evening for London, to bring before the house and the country the arbitrary arrest and imprisonment of the High Sheriff.

17th.—Visited the Exhibition of Irish art and Home manufactures. It is held in a very extensive frame structure roofed with glass and connected with the famous rotunda, which forms a wing where light textures, laces, poplins, church ornaments and fine linen are principally exhibited. Here one table especially attracts notice. It is devoted to the sale of hosiery and woolen garments made by the wives and daughters of evicted tenants in Conemaar, and presided over by ladies of the Land League. These ladies had left their comfortable homes to go down amongst the wretched victims of landlord greed in Galway, had shanties erected for them, and remained all winter in their midst, teaching them the use of the distaff and sewing machine. The other aisles of the vast edifice are crowded with woollen goods, tweeds, cloths and friezes from the factories of O'Mahony in Blarney, of Clayton in Navan, of Gleeson in Athlone, which are the principal ones in Ireland, and whose owners declare they are not able to supply the demand. It is hoped that the great success which has crowned the enterprise of those manufacturers may stimulate others to go and do likewise, till every town and village in Ireland may boast of its tall chimneys and the excellence of its peculiar industries. One very large wing of the Exhibition contains a new locomotive and rail car that are models for beauty and perfection of finish. In another wing looms and spindles are shown all in full motion, worked by steam, some producing tweeds, others broad cloth, some silk and others poplin. There is a gallery of paintings and a gallery of statuary, with magnificent marble altars and Celtic crosses of exquisite finish. On the gallery over the main hall are tables and counters where all sorts of wicklow-spar and oak articles are exposed for sale. These consist principally of brooches, front pins, wristlets, jewellery sets, and ornaments of every size and shape intended for the chieftain or the mantle piece. But it is quite impossible for me to recollect the many and varied articles combining the useful with the ornamental, which go to make up the first, let us hope not the last, exhibition of goods and produce purely and exclusively Irish. The great desideratum in Ireland is Irish manufactures, in every town and village, where employment would be given to the surplus population that now roams idly through the streets bare-foot and bare-headed; so it cannot be denied that this exhibition is a great and grand move in the right direction. I should have said that every afternoon from three to five, and every evening from 8 to 10, an orchestral band of forty fine pieces discoursed operatic music and national airs to crowded audiences.

hereby placed in class No. 6 of graded scale as amended. No person to be admitted less than 21 years of age. The per capita tax was reduced from 75 to 50 cents, and the council to meet biennially instead of annually. A more strict medical blank was adopted. Provisions were made for the compensation of deputies for organizing new branches, by requiring the said branches to pay the actual expenses of the deputy and \$2.50 per day for each day actually employed. Branches shall forfeit their charter if they allow habitual drunkards or any person who belongs to any secret society, condemned by the Bishops of their respective dioceses, to remain members of the association.

The Supreme Recorder is required to keep a correct record of all the members in the association, and all members thereof are required to procure beneficiary certificates from the said Recorder by application through their respective branches, and the same must be filed and also required to designate to whom the beneficiary shall be paid, on said application. The salary of the Recorder was fixed at \$800 and his bonds at \$8,000. The Treasurer's bond was fixed at \$10,000. The next meeting of the Supreme Council will be held at Detroit. A special committee consisting of F. J. Reister, C. J. Hickey and J. A. Lambing, were appointed to prepare the manuscript in proper shape, so that the constitution could be printed as amended. The printing committee was authorized to have a sufficient number of their constitutions printed. The new amendments will go into effect the first of November. The Recorder was instructed to have 30,000 copies of the minutes of the convention printed and distributed to the Grand Councils and branches. The officers were installed by Supreme Chancellor J. T. Keena.

The following papers were designated as official organs: Catholic Union and Times, Fallsford; Lake Shore Visitor, Catholic Visitor of Lockport, Catholic Chronicle of Bay City, Mich., and the London Recorder. The recommendation for a sinking fund and also for a half rate policy was referred back to grand councils and branches for their report. The best plan, to be adopted at the next session of the Supreme Council. Mr. Bulger, attorney, at the request of President Keena, stated all the facts in his possession in regard to the action brought by Bridget McFarlin against the Supreme Council to recover the beneficiary alleged to be due on the death of her husband, and also in regard to the Slatery case, like action. On motion of Mr. Frinklin, the council decided to defend the action and retained Mr. Bulger and President Keena to defend same.

The attention of Deputies is called to the provision for organizing new branches. Branch Secretaries are requested to forward without delay the "Quarterly Report and accounts" same with the amount due, which is 50 cts. for each member initiated during the past quarter; also the Supervising Medical Examiner's fees—50 cts. for each Medical Certificate. Several Branches are in arrears for Supervising Medical fees, and we trust they will remit amount due at once in order that our ex-super-vising examiner may be paid up. Branches must pay for the examination by Supervisor whether certificate be approved or not.

SAMUEL R. BROWN, Sec. of Council.

Our North-West letter is again crowded out, as also a great variety of interesting articles, amongst others one on the "Holy Angels," to whom this month is dedicated.

LOCAL NOTICES.

David Haragan, of Kinkora, county of Kerry, Ireland, writes to M. S. James, proprietor of Price of the Vinko medicine office, for any case of dyspepsia, indigestion, flatulency, etc., or entirely cured, if used according to directions, bought the \$1 bottle and sent a bottle of Mrs. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has a child who will not sell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and the most reliable and best medicine for infants and nurses in the United States. Sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering. "Brown's Household Panacea" has no equal in the world for relief of all internal and external. It cures Pain in the Side, Back and Bowels, sore Throat, Bronchitis, Toothache, Headache, and all kinds of Pain or Ache. "It will most surely quiet the nerves, and give relief to the sufferer." "Brown's Household Panacea" being acknowledged as the greatest remedy for all kinds of Pain, and of such length of any other Elixir or Liniment in the world, should be placed in class No. 3 of graded scale as amended; and all members now in class No. 6 of the said scale of 1881 are

COMMERCIAL.

London Markets.

Table of London Markets prices for Wheat, Flour, Corn, Oats, Rye, Barley, Potatoes, and various other commodities. Columns include item names and prices per bushel or ton.

London Stock Market.

Table of London Stock Market prices for various stocks and bonds, including Canadian, English, and American securities.

Toronto Markets—Car Lots.

Table of Toronto Markets—Car Lots prices for various types of wheat, flour, and other goods.

Montreal Market.

Table of Montreal Market prices for various commodities, including flour, grain, and other goods.

Hamilton Market.

Table of Hamilton Market prices for various commodities, including flour, grain, and other goods.

Ottawa Market.

Table of Ottawa Market prices for various commodities, including flour, grain, and other goods.

CHEAPEST BOOK IN THE WORLD.

Advertisement for The New American Dictionary, highlighting its value and availability. Includes text about its price and features.

The New American Dictionary, an Encyclopedia of useful knowledge, most useful and entertaining book ever issued. It is the most complete, most useful and entertaining book ever issued.

Organs and Pianos. The Mason & Hamlin Co. whose Cabinets Organs have long been the most famous in the world, have issued a new catalogue, adding a number of new styles to the more than 1000 styles already on hand.

MONDAY Sept. 4th. Our Course of Instruction is Comprehensive, thorough and practical. It is directly adapted to the requirements of the young man, who proposes to engage in any of the following professions: Mechanical, or Agricultural pursuits.

WM. N. YEREX, Principal. Box 315, London, Ont.

KIMBLE PIANOFORTES. TONE, TOUCH, WORKMANSHIP AND DURABILITY. Wm. Kimble & Co., Baltimore, Md.

AGENTS WANTED for the best and most reliable PIANOS. NATIONAL PUBLISHING CO., Philadelphia, Pa.

MASON & HAMLIN ORGANS. Great World's Industrial Exposition, Boston, 1876. No. 112 Fifth Avenue, N. Y.

OPERA GLASSES DISPERSIA. Biliousness, Indigestion, Constipation—all forms of Dyspepsia yield at once to a few doses of Dispensia.

LOUISIANA STATE LOTTERY COMPANY. A SPECTACULAR OPPORTUNITY TO WIN A FORTUNE. Tenth Grand Drawing Class K, at New Orleans, Tuesday, October 10th, 1882—18th Monthly Drawing.

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and Liver. It has specific action on this most important organ.

COLLEGE OF OTTAWA. CONDUCTED BY THE OBLAAT FATHERS OF MARY IMMACULATE. Course Opens 6th September.

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and Liver. It has specific action on this most important organ.

WELLAND CANAL. NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Welland Canal," will be received at this office until the 10th of October, 1882.

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NICHOLAS WILSON & FASHIONABLE TAILOR. A nice assortment of Impo TWEEDS now in stock.

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