

The Catholic Record.

CAN
REVIEW.
Editor.
W. READY.

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NO. 122

OUR STOCK IS MOST COMPLETE.

WE have a splendid line of White and Colored Shirts! Any one requiring any of the above should give us a call.

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ECCLIASTICAL CALENDAR.
FEBRUARY, 1881.
Sunday 12—Septuagesima. 2 Class. Sem. Double.
Monday 13—St. Agathon, Pope and Confessor. Double.
Tuesday 14—Oration D. N. J. C. Double Major.
Wednesday 15—St. Gregory X., Pope and Confessor. Double.
Thursday 16—St. Hyacinth, Pope and Martyr. Double.
Friday 17—St. Edmund of East Angles, Confessor. Double.
Saturday 18—St. Titus, Bishop and Confessor. Double.

The Last Mass.
"KYRIE ELEISON." "KYRIE ELEISON," slow the chant waivered from the choir, swelling through the old cathedral, sinking low, then lifting high, and then dropping far above the vaulted arches, far above the darkened dome.
"KYRIE ELEISON." "KYRIE ELEISON," came an echo like a groan.
"CHRISTE ELEISON." "CHRISTE ELEISON," waivered the chant from out the choir, answered by the roll of thunder and the lightning's vivid fire.
"CHRISTE ELEISON." "CHRISTE ELEISON," came an echo like a groan.
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AN aged priest bent over the altar, breathing words of solemn prayer.
On his face a look as awful as the dead Christ's faded from the altar.
To him was borne a vision, while his sacred hands were clasped.
And a voice like thunder whispered—THIS DEAD MASS MUST BE THY LAST.

To the cross on high unfolded, to the image of his Lord,
Raised his eyes in fond devotion, and his inmost soul adored—
Him who from His secret dwelling, sent that angel whispering still,
And his heart in resignation, meekly said,
—Be Thine, O Lord.

Glared the lightning, rolled the thunder, and the storm was in the air,
But the first sad fear was over, from his lips there came no prayer,
Now his voice rose clearer, clearer, ringing like a silver bell,
And the kneeling people wondered, smitten by its mystic spell.

Fair his face beamed with a radiance, brighter than the golden sun,
For the willing spirit tasted of that life almost begun,
Only once a shade passed o'er it, only once a low deep sigh,
When with "DOMINUS VOS QUICUM," he bade his people all farewell.

The organ rolls to softer music, the thunder mutters in the air,
When the bell from out the chancel, rings for consecration prayer,
"HOC EST ENIM CORPUS MEUM," soon the fearful words are said,
And the Victim on the altar, lies in form of Wine and Bread.

"NON SUM DIGNUS," "NON SUM DIGNUS," thrice his breast he humbly strikes,
Once his eyes are raised, far beyond the gleaming lights,
To his soul the saving Victim, sacramental grace conveys,
Then before the altar prostrate,—say the people all—HE PRAYS.

Glared the lightning, rolled the thunder, and the storm was in the air,
Forward press the congregation, to Heaven ascend a mighty choir,
For the spirit of their pastor, from his mortal tomb has flown.
—JOHN R. JONES.

CATHOLIC PRESS.

SIGNOR VILLA has ready a new law of divorce for the early consideration of the Piedmontese Parliament. When all the six precepts of the Church shall have followed the Ten Commandments of God in their exodus from Italy, Mazzini's ideal will be realized, not at all to the edification or comfort of mankind, and, assuredly, to the utter destruction as a free people of the unhappy Italians themselves.—*London Univers.*

"IRELAND is degraded." Is she? If so, whose the fault? You have been governing her for seven centuries. If she is degraded, who is to blame? Seven centuries of rule ought not to have left her degraded. Seven centuries of misrule might, but seven centuries of good rule ought not. I fear, like the drowning pig, you are only cutting your own throat in your frantic efforts to save yourself. Your arguments only turn against yourself. Prove Ireland degraded, and the disgrace of that degradation falls upon yourself. If you value your reputation for government and the governing races respect her as the superior race, let us hear that accusation again. Seven centuries of rule or misrule, be it which it may! Say, then, what if you should step down out and let some one else try. *There's could not be a worse failure than yours.—The Harp.*

DR. PUSEY in his recent book, "What is Faith as to Everlasting Punishment," makes a very pregnant remark: "Men strangely do not reflect that the denial of this doctrine involves the terrible blasphemy, that He, the Truth, so taught, that His disciples, on the authority of His words, that he did, in fact, not foresee the effect of His own words. He who knew all things, who was God as well as man, who can neither deceive nor be deceived." A most true principle, this. But

why does Dr. Pusey stop short in its application? If it holds as regards future punishment, why does it not hold with respect to the prerogatives of Peter and the consequent heritage of the Holy See, not to mention other Catholic doctrines, to which Dr. Pusey gives only a cloudy, half-hearted assent? The matter is worth his consideration, and not his alone.—*London Register.*

THE first victory of the Land League is recorded in the disagreement of the jury trying the Traversers in Dublin. The heart of the Government is broken and Ireland feels triumphant. "Coercion" is now the cry. "Enlarge the dungeons, build new jails, suspend the trial by jury and convict on simple complaint" is the English demand today. But dare England do these things? Can she with impunity repeat the scenes of the last seven hundred years and seem the appeals and importunities of the civilized world. The Roman Empire had its sway but it is gone.—*Catholic Colonian.*

A DANIEL come to judgment! And such a Daniel! And from such a quarter, too! Mr. Froude has been writing a history of "The English in Ireland in the Eighteenth Century," and the work is now being commented upon by the journalists of the United Kingdom. That history is, of course, as in Irish as can be; but what English historian of the "Union" of the two countries can afford to be otherwise? There is, nevertheless, an amount of candour and honesty about the conclusions of Mr. Froude which cannot be denied. "Either," says Mr. Froude, "let Ireland be free to govern her justly and despotically, as India is governed." After declaring that despotism is out of date at the present day, Mr. Froude expresses the following remarkable opinion: "If we will neither rule Ireland nor allow the Irish to rule themselves, nature and fact may tell us that, whether we will or not, an experiment which has lasted for 700 years shall last no longer." This is very strong language. Uttered by a Land Leaguer it would be a very serious offence, necessitating an arrest and it may be a costly State trial. Mr. Froude is no bad judge, however, and her Majesty's ministers might do worse than to "read, mark and inwardly digest" what Mr. Froude tells them in his latest work.—*London Univers.*

CASES of conversion to the Catholic Church are sometimes reported from quarters in which hostility to the Catholic faith is generally thought to be hereditary. A case of this kind has recently occurred in Mecklenburg, which has always been a hotbed of Protestantism in Germany. The Princess Alexandra of Wundschgratz is a granddaughter of the Dowager Grand Duchess of Mecklenburg, who herself is the only surviving sister of the Emperor William. From a statement in the *Hamburg Nachrichten* it would appear that the Princess Alexandra has embraced the Catholic faith, and is about to join the order of the Sisters of Mercy at Prague. The Wundschgratz family itself is an old Catholic family, and it was generally thought that all its members, even those connected with Protestant houses, brought up their children as members of the Catholic Church. Be that as it may, it is a remarkable thing that a grandniece of the German Emperor himself should become a Sister of Mercy in Austria, at a time when in Prussia it is unlawful for any one to be either a monk or a nun.—*London Univers.*

THE RULE of English opinion on the Irish question bears the same old trade-mark that has been familiar ever since discussion of the question began; but there are some Englishmen who do a little thinking for themselves, without reference to the trade-mark. Among the number is Mr. Auberon Herbert, who has lately spoken through the *Pall Mall Gazette*. Mr. Herbert does not believe that "the Irish difficulty" can be cured by quackery. His faith in "remedial measures" is very weak indeed, and he says, "Every day in this Irish question, he says, 'every day you have got rid of such people as landlords. You may pass a land-bill every ten years; you may plant up-trees every ten years; but the number is so large that these things will not bring you nearer the end.' What is it, then, that England should do? Mr. Herbert answers, and his answer goes down to the root. The right way to deal with Ireland is not in his opinion, to rule her with soldiers and constabulary. "The true and only method is to give rights and not favors. You must let her govern herself, even if self-government leads to independence. We are only dreaming dreams in the paradise of folly, if we think that any cobbling which Mr. Gladstone or Mr. Forster can do is going to prevent this final issue." This is unusual language from an Englishman, but there may be more of it before the present "difficulty" is disposed of.—*Pilot.*

It makes one's blood curdle to read of the horrible assassination of the latest Jesuit martyr, not in China, or Tibet, or Japan, but in a semi-Christian and American Republic. Father Gillett, whose cruel murder by the authorities of Guatemala, we detail in another column, was not taken red-handed in war engaged in secret plot against Guatemala. Worn out with labor in a neighboring country, he sought temporary relief, recreation and change of air as an ordinary traveller. Simply because he was a Jesuit he was seized and taken to death, notwithstanding the pro-

tests and appeals of his countrymen in Honduras. But the untamed tigers who held him captive were satisfied with nothing but his blood. Whether Guatemala will pay the penalty of this crime, we know not, for a Jesuit's life is of little value in the eyes of the Protestant nation to which he belonged, but, nevertheless, we cannot imagine that any nation would thus permit the murder, by forms of law, of its citizens without protest and condign vengeance. We learn by a private letter from New Orleans, that Father Henry Gillett, S. J., was a native of England, an old student of Stonyhurst, and a member of the English Province of the Society of Jesus. He was born in 1842, he entered the Novitiate in 1861, and made his last vows in 1877. The same year he went to labor in British Honduras. He was a man of great learning and eloquence, universally known and beloved in Belize. The story of his treatment previous to his martyrdom reads like a page from the *Bollandists*. He was stripped of his clothing, hurried barefooted a hundred miles over the mountains, while his captors rode. After the three days of torture and humiliation he was sentenced to be shot, as are the vilest criminals, in the public place. Placed in front of his coffin, twenty carbines were emptied and he fell "pierced with seventeen wounds, a mass of lifeless flesh and blood." Will this surely would not, had Henry Gillett, S. J., been a common peddler in some profits "the shop-keeping nation" had some interest. While waiting for the decision of the Church as to his cause, we commend the martyred priest to the prayers of the faithful, and pray, however, that they will be prayers addressed to him rather than suffrages for him.—*Catholic Review.*

Lady Charles Thynne, who died in London last week, was one of an astonishing but not exceedingly limited class—the convert children of Anglican bishops. Miss Stanley, the daughter of a late bishop of Norwich; Mrs. Pyle, the daughter of Bishop Wilberforce (who deeply resented her conversion and made her suffer for it under the provision of his will); and the lady whose loss is now mourned by a large number of friends, and who was the eldest daughter of Bishop Bagot, of Bath and Wells, were all brought up in the Episcopal palaces of Anglicanism, from whence they issued as suggestive witnesses to the Living Truth.—*London Univers., Jan. 15.*

RANK treason, and in a part of the United Kingdom, too, so highly favoured by Royalty as Scotland! At Edinburgh the other day Professor Blackie publicly justified the murder of Archbishop Sharp, and declared that it was "just the same thing as shooting 'landlords' in Ireland now-a-days," and wound up: "Why should not a man take the sword and get that justice by his own hand which he could not get from the authorities? Sharp was a blackguard and a traitor, and if he was not that he was a sneak and a scoundrel. If served him right, and it would serve all traitors and scoundrels and sneaks and scoundrels alike, if they were guilty of violence and oppression." Such language is perfectly awful! Will no member of Parliament draw the attention of the Government to it? Will there not be a suspension of the Habeas Corpus Act in Scotland? Shall we not dispatch our army and navy northwards at once? If our comprehension of the English language be as clear and sound as we imagine it to be, a sentence like the above is more of an incitement to assassination than anything as yet uttered by the Land Leaguers. Yet the Land Leaguers are on their trial for conspiracy, and Professor Blackie is at large. How is this? Is it only in Ireland that treason is an offence against the law?—*London Univers.*

IN AN ENGLISH cable despatch to the Canadian press (it was not sent to the American press) we find a report of a banquet given to Mr. Franklin Gowen, late of the Reading railway, but now deposed. The banquet was given by Mr. Puleston, an English M. P., who, says the despatch—"Read a letter from an influential member of Parliament, who expressed his wish that Mr. Gowen had power given to him to deal with the Irish Land Leaguers, who were now converting one of Her Majesty's Provinces into a camp of armed and blood-thirsty rebels, for no one knows better than Mr. Gowen how to deal with such people. Mr. Gowen replied in a short space, in which he expressed his pleasure in this receiving the approbation of representatives of the landed and wealthy classes of England, who, as he himself, had no sympathy whatever with these Communist sentiments which are now in America as well as in Ireland, Germany and England, and threatened to overthrow the foundation of society." Mr. Gowen's brief remarks were received with applause. The ever-bearing tyrant of the Pennsylvania mines and railroads is just the sort of man toady to the English aristocracy, whose tool and agent he has been. They have the satisfaction of knowing now that the corporation he bankrupted has cast him out, and that even his "scandal and iron police" would repudiate his authority. The Liberal English ministry can now offer him an engagement in Ireland as a torturer, flogger, and conspirator against the troublesome farmers.—*Pilot.*

A GREAT deal of good ammunition has been wasted against the outworks of what is known as pernicious literature, and, it is hoped, with some effect; but there is a class of pernicious literature which has not, as yet, received the attention it deserves from those who hope to see a pure Catholic literature built up and supported on strong foundations. This class of literature is that which owes its introduction into Catholic families to the fact that it bears the impress of a cross or a shamrock, and carries the imprint of a *soi disant* Catholic publisher. It sells, however, and though the day has gone when it had a monopoly of the Catholic literary market, it still holds no inconsiderable place. Looking over the list of books which have no merit, either literary or moral to recommend them, one can not help wishing that the taste of Catholics would render the circulation of such books impossible. Poems, false in sentiment, bombastic in language, and full of hatred, and all uncharitableness, masquerading as patriotism—novels which are caricatures of the manners and morals of the Irish people—song-books of the lowest order—all these find their place in Catholic households. Take, for instance, some of William Carleton's novels—"Paddy-Gro-Easy" and the popular "Willie Reilly," every page of which bristles with profanity. These are the books which are placed to our children in place of the story papers. It is difficult to understand how conscientious Catholics can offer these books to their children, and it is probable that if they understood the deluding consequences of this kind of literature, the cheap bait of a religious stamp on the covers would not induce them to continue the demand for a very low order of literature.—*Catholic Review.*

THE RELIGIOUS INSTITUTIONS IN QUEBEC CITY.
THE URSULINE MONASTERY—ESTABLISHED 1639.
A. M. D. G.
THE FIRST THREE YEARS—MADAME DE LA PELTRIE AND THE INDIANS.
[Continued.]
But if the revenue of the foundation was insufficient, charity, in those times, was not an idle word. Pious friends in France, moved by the letters of the nuns, sent them presents—clothing for their seminarians, tools for their workmen, a chalice for their altar. The good Ursulines of Paris and Tours are always first on the list of benefactors. In the *Relations des Jesuites*, also, the Fathers set forth the poverty of the little convent, and the good the nuns were doing. Rev. Father Vimont laments that they have not the means to build, and invites, in his amiable manner, two courageous young ladies, armed with a good dowry, to come to the assistance of the little convent, which the nuns more joy within its narrow limits than ever was found in the palaces of the Casars.
In the spring of 1641, Madame de la Peltrie laid the foundation stone of the new Monastery on the advantageous site granted by the Governor, in the name of the Hundred Associates—for whom this day a mass is annually said in the chapel of the Monastery. The deed specifies that the donation of six arpents of land within the limits of Quebec, was to enable the said Rev. Ursuline Mothers to build a convent where they may live according to their institute, and devote themselves to the education of young girls, French and Indian. While the building was going on, the number of seminarians amounted to forty-eight or fifty; the prior visits exceeded eight hundred in the course of one year. Mother Mary, confiding to their piety and industry, confesses that the nuns, five in number, have had labor beyond their strength, and that the visits at the parlor were continual. "But," she adds, "the Providence of our Heavenly Father provides for all things. The pot of *sageoite* is never empty."
In the little convent on the wharf, the "Lovers" of those French ladies who inhabited it, there were two *beaters* who deserve a special mention: These were the good Foundress and her attendant, Miss Charlotte Barre. It must have been self-denial that Madame de la Peltrie resolved to content herself with such accommodation as that poor cottage afforded; all that she could save by living in poverty would be so much gain for the poor Indians.
But our readers have contemplated long enough the picture of privation and sufferings. Let us follow the generous French lady when she goes abroad, always in the interests of the dear seminarians, or of the Missions in general. On one of these occasions an incident occurred which has been recorded.
It was the Feast of the Assumption—only fifteen days after the nuns had been welcomed to, and taken possession of their new home. There was a grand procession, in which six Indians, in robes of silk and velvet, lately sent them by the French monarchs, followed the cross and banner; a hundred of their far-abled brethren, marching two by two, in the order assigned them, came after. Next walked Madame de la Peltrie, leading some of her seminarians, in new tunics of red camel and white cap; then came a long file of Indian girls and women, clothed in garments of their own fashion—a frock made of a blanket or a moose skin, falling from the shoulders to the knee and fastened around the waist by a girdle; their long black hair was simply gathered behind their neck; necklaces and bracelets of colored beads completed their attire, on this holy-day occasion. The clergy headed the French population in the usual order. But it is not of the procession itself we write. We shall not follow it from station to station, pausing at the hospital and then at the Ursulines, where the nuns sing the *Evangelium*, and the poor Indians, as usual, wend their way to the altar. Neither shall we tell of the dinner given at the Castle to a hundred of the Indians, while the six, transformed by French court-dresses into gentlemen—all but their bronzed faces—were

trated as royal guests at the Jesuits' table. Our purpose is with what took place after Vespers when the Superior of the Jesuits awaiting his presence in the college hall. Father La Jeune did not go alone, but invited the Governor, the newly arrived Father Vimont and Madame de la Peltrie to take part in the proceedings. Entering, they found Indian Chiefs and Notables, to the number of twenty or twenty-five, seated around the table in their own style, on mats they had provided. The Governor, with Madame de la Peltrie and Miss Barre on one side, and the two Jesuits on the other, have taken seats and are waiting. An Algonquin Chief, rising, looks round upon the assembly, and begins:
"Be attentive, Father La Jeune; let not thy spirit wander; give heed to my discourse." "Ho! Ho!" answers the Father, and the Algonquin continues: "The words thou hearest are not mine; I am the mouth of all my brethren seated here. We wish to believe in God; we wish to cultivate the ground, but we want help. Now tell our great chief Ombihow to write to our king. Let him say: All the redmen wonder to hear what you think of them. They say to you: Pity us, send us help. We wish to cultivate the ground. We wish to have houses like yours unless you help us. Father La Jeune, tell thy brother who has come to be in thy place, to write for us. Write them, also, that our king may believe us. I have spoken. The first orator takes his seat, with a blank rise and urges the same suit with no less earnestness. He concludes: "Certainly thou speakest good, promising to help us to live like men. Do not deceive us. I go to my home, there, where the sun stands in the middle of the sky (the South). When I come back, the snow will yet be on the mountains. I will come to see if thou sayest the truth, if thou hast men to help us, that we may no more live in the woods like the beasts."
This spirited appeal, translated by Father La Jeune, moved the assembly to compassion. De Montigny promised to do all in his power for them. Father Vimont was high losing patience, seeing that for the want of a little money these poor people were debarred from receiving religious instruction. Madame de la Peltrie exclaims: "Alas! must it be said that we cannot aid these poor people to save their souls? The expense of one ball in Paris, or one evening at the opera, means of opening their eyes, and enlightening them." "Rev. Father," continued, addressing La Jeune, "tell them if I could aid them with my own hands I would do so. I will try, at least, to plant something in them." Her speech, translated, made the Indian ladies and gentlemen nod and said, "that our king planted in her a delicate as her's would take a long time to ripen." The conclusion of the assembly was, that a great effort should be made to help the Indians the next spring, according to their request.

Now for another scene:
Let us follow Madame de la Peltrie on one of her frequent excursions to Sillery. All the seminarians accompany her on holiday occasions. There she finds the "squaws" gathering on which they suspend from the sloping sides of their bark habitations, till they look as gay as if they were at some festive or merry-making, are roasting it before the fire, pouring it, pounding it in their wooden mortars. Sometimes a family come to live in the hamlet and not yet provided with any other utensils but those of their own manufacture, cook a dinner in her presence, kindling a fire by striking two white stones together, then filling a large bark tray or bowl with water, they put other stones red-hot and throw them in till they have boiled a piece of meat. Perhaps they prefer it roasted—then they show her a cord made of tender bark or of twigs, with which they suspend their steak, turning it as a broiler by a wooden maid manages a spit. If it is a pleasant day when Madame is there, the little Indian boys are at play with the bow and arrow—not as noisy as a similar group of little French boys, but silent as the braves who listen to a harangue in council, unless some unskillful throw or some awkward for success provoke a laugh or a good-natured joke.
Chateaubriand has said that simplicity of soul is an inexhaustible source of happiness. This simplicity was possessed by the Indians of our America. They only needed to be enlightened by religion, to be delivered of their gloomy superstitions, cruel practices, revengeful passions and absurd pride, to be happy. That liberty of life which was theirs; that freedom from the shackles of custom and the cares of business which civilized man seeks from time to time and enjoys with infinite zest, was not incompatible with the duties of a Christian.
But turning from this digression, we are again with Madame de la Peltrie, at Sillery. The second year, that the Ursulines passed in Canada, the Foundress went to the Indian chapel for midnight mass, with a few of the most exemplary of the seminarians. Little Agnes—not yet five years old—was of the number. Returning to the convent she astonished the nuns by her vivid description of all she had heard. There was a sermon, and she well understood that the Bethlehemites of old refused a shelter to the Blessed Virgin and the Infant Jesus. Her indignation against them is great; and her compassion for the sufferings of the Divine Infant in the cave of Bethlehem, is so real, that she moves the nuns to tears while she imitates the tone of voice, the gestures, as well as the words of the preacher.
But Madame de la Peltrie as well as Miss Barre were often at home that abroad, and we shall hear of both several times yet, as well as of little Agnes.

In Snow Time.

How should I choose to walk the world with thee? Mine own beloved? When green grass is strewn...

POPE LEO XIII. AND THE ITALIAN PEOPLE.

On the Feast of the Epiphany the Sovereign Pontiff received in special audience the National pilgrimage of chosen representatives from the various dioceses of Italy.

Now the warfare is more bitter, the same honored portion of the population do not hesitate to dare themselves courageous defenders of the sacred church and to rank themselves openly on the side of the Apostolic See.

REMARKER THAT ITALY HAS BEEN SAVED FROM religious discords, and has found in its Catholic faith the strongest bond of union for its inhabitants, differing as they did in origin, in character, and in manners.

IRELAND'S GREAT LAND OWNERS.—The following figures in regard to the ownership of Irish land are interesting:—One man owns 170,000 acres; three men own 100,000 acres each; fourteen men, 50,000 acres each; ninety men, 20,000 acres each; 135 men, 10,000 acres each; and 452 men, 5,000 acres each.

WITH ONE HEART AND SPIRIT let all, taking advantage of all the means at your disposal, struggle to keep alive in the Italian people the sentiment of religion.

love for the Church, fidelity, and attachment to the Supreme Pastor who governs it. Be earnest in resisting the spirit of infidelity, corruption, and unbridled license which dominates our age.

PRISONER IN THESE WALLS FOR THE PAST THREE YEARS in the midst of the many troubles and sorrows that press so bitterly upon us, it will be no slight consolation and no inconsiderable help to us to know that you are doing, everywhere, by laboring in harmony, and keeping themselves, in all things that concern religion and faith, under the direction and advice of their holy pastors.

THE AMERICAN PRIESTS.

What a Protestant Says of Them. The New York correspondent of the London Post, in a recent letter, writing of the influence of the Catholic clergy in America, pays the following tribute to them:—They exert a curious influence over the minds of a great mass of men who owe them no spiritual allegiance.

OUR MODERN PAGANS. It is not pleasant to apply the word pagan to our neighbors and friends; but there is a dread amount of such paganism abroad, and Catholics are not exempt from its influence.

RELIGION RUN RIOT. The fanaticism of some of the Sanctificationists in Texas has far outstripped the doings of any of the fanaticists in this part of the country. Among some of the Texasites has taken the wildest forms, such as the personation of Christ, and imagination on the part of the fanatics that they have been in heaven.

BETTER THOUGHTS. Polite and pleasant manners are perpetual letters of recommendation.—Isabella of Castile. There is in man a higher aim than love of happiness; he can do without happiness, and instead thereof find blessedness.—Coryle.

\$500 REWARD. They cure all diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys and Urinary Organs, an \$500 will be paid for a case they will not cure or help, or for anything impure or injurious found in them.—Hop Bitters, Post. P. S. "Truths" or "Proverbs" in another column.

BUTCHERING A PRIEST. THE PRESIDENT OF GUATEMALA ORDERS THE EXECUTION OF AN UNOFFENDING CLERGYMAN.

The colony of British Honduras is in a state of excitement over the capture and shooting, by order of President Banjos, of the republic of Guatemala, of the Jesuit priest, the Rev. Father Gillet. By the laws of Guatemala all Jesuits have been banished from the republic, and should any be caught in the republic they invariably meet their doom by being shot behind the prison walls, or out on the plaza.

CHRISTIAN MARRIAGE. In a sermon at a mission recently given at St. John's Church, Providence, R. I., the Rev. Father Hunt, O. M. L., said: "I do not want to be too plain spoken, but tonight I have asked that God would send his messenger before me to help me in my prophetic with live souls. But I am bound to purify my tongue. But I am bound to purify my tongue. But I am bound to purify my tongue."

CATHOLIC NOTES. Archbishop Purcell, of Cincinnati, has suffered a total paralysis of the left side; and is now in an almost helpless condition. The last religious census of France shows 33,387,703 Catholics, 467,531 Calvinists, 80,117 Lutherans, 33,113 of other Protestant denominations. The Jews number about 50,000, and 90,000 are returned as belonging to no church.

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BETTER THOUGHTS.

Polite and pleasant manners are perpetual letters of recommendation.—Isabella of Castile. There is in man a higher aim than love of happiness; he can do without happiness, and instead thereof find blessedness.—Coryle.

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THOUGHTS.

Thoughts are perpetual. -Lambert of higher aim than love do without happiness, find blessedness.

Farewell.

The boat went drifting, drifting, over, over the sleeping sea. And the man that I loved the dearest, sat in the boat with me.

THE STATE TRIALS.

SPLendid SPEECH OF MR. McLAUGHLIN, Q. C.

THREE BISHOPS IN COURT—THE CROWN "BACKING OUT."

Notwithstanding the bitter weather, the public interest in this great case exhibits no abatement whatever. During Monday the court was densely thronged.

THE GREAT OBLATE ON PARNELL.

STIRRING LECTURE ON THE IRISH QUESTION BY REV. FATHER HUNT, O. M. I.

The Rev. Father Hunt, recently from London, England, lectured last Sunday evening in St. Peter's Roman Catholic Church, New Brighton, upon "Ireland in the Present Crisis."

FACTS OF CONTEMPORANEOUS HISTORY UPON THIS SUBJECT WITHOUT AT ONCE SAYING THAT THERE WAS A NECESSITY FOR THE ACTION OF THE LAND LEAGUE!

He had read portions of the book of Father O'Rourke upon the famine of '47, and he closed it in horror at the terrible scenes it disclosed.

A TALK WITH PARNELL.

A VISIT TO AVONDALE.

CRIME IN IRELAND—IS EMIGRATION THE REMEDY?—CATHOLICS AND PROTESTANTS—WHY THE EMPRESS OF AUSTRIA WILL NOT GO TO IRELAND.

The following from the Wiener Allgemeine Zeitung of Jan. 11th, is written by its correspondent, Francis Braemel.

WHERE THE FATHER PARTS THAT HIS CHILDREN MAY EAT.

They don't know the self-denial of the poor. But God's poor still live; the Irish peasant still lives and tries to discharge his duty—loves his children, loves his family, and tries to feed them, even if he has to starve himself.

HAVE SEEN THEIR WIVES AND CHILDREN DIE BY THE ROADSIDE.

In the snow, in the frost—delicate women, struggling children—and who have seen the ministers of God, with trembling hands and streaming eyes, administering the last rites of the Church to the evicted man or woman, who died within a few hours after expulsion from the home of their fathers.

IONS PARTS OF IRELAND ARE ANXIOUSLY AWAITING WITH CONFIDENT EXPECTATION THE VERDICT OF THE JURY.

These men had suffered for the innocent man to stand in the place of the murderer. They have suffered for the protection of those who could not protect themselves; they have stood between them and their rapacious landlord; don't think little of them.

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OF THE IRISH PEOPLE CERTAINLY ARE CATHOLIC.

I myself am a Protestant, but—here he gave convincingly warm intonation to his voice—"we can with all confidence place our material and religious interests in the hands of our Catholic fellow-countrymen."

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THE PENAL LAW HAD DRIVEN THE PEOPLE TO AGRICULTURE.

To avoid penal enactments many had settled in the bogs. The lecturer here drew a picture of the typical landlord and agent. The behavior of landlords in former times is what inspired the organization of Land Leagues.

THE HOME RULERS.

THEY ARE REMOVED FROM THE HOUSE OF COMMONS.

LIVELY TIMES IN DOWNING STREET.

London, Feb. 3.—In the Commons this evening, Lord Harcourt, replying to Mr. Parnell, said that Davitt was arrested because his actions were considered incompatible with his ticket of leave.

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MOVED HIS SUSPENSION. CARRIED—311 TO 1.

Mr. O'Donnell declined to withdraw, and was removed, with two other Home Rulers who refused to leave the House when the division was taken.

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TO CORRESPONDENTS.
All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP

London, Ont., May 23, 1878.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the Catholic Record, I deem it my duty to announce to its 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.

Yours very sincerely,
WALSH WALSHE,
Bishop of London.

Catholic Record.

LONDON, FRIDAY, FEB. 11, 1881.

RANK OPPRESSION.

The British Parliament was once considered a free legislative body. It cannot now be so considered. Freedom of speech, without which there can be no full discussion and consideration of legislative matter, was once the attribute of the English House of Commons. It is so no longer. The presiding officer of that body has, under the inspiration of a so-called Liberal Government, declared that for the Irish members in the House there cannot be freedom of speech. The advocates of Irish oppression may qualify the action of the speaker as they please. His action is any of such unparalleled and indelible narrowness and treachery that no man, be he English or Irish, calling himself a lover of freedom, can look upon it in any other light than an outrage on Ireland and the Irish people.

THE FENIAN CRY.

We have in Canada, we must, humiliating as is the avowal, declare it, a number of journalists ever eager to excite ill-feeling and animosity amongst the people by raising from time to time the stupid cry of a Fenian invasion of Canada. In the eyes of some very narrow-minded and ill-bred people, not only every Irishman and descendant of an Irishman, but every Catholic is a "Fenian." We have never yet heard from our scribes who deal so largely in the Fenian cry, a definition of "Fenianism." If they mean by "Fenianism" deep and heartfelt sympathy for Ireland in her wrongs and sufferings, they may class not only Irish Catholics, but a very large body of Irish

and other Protestants as Fenians. We greatly fear, however, that these men attribute no such meaning to their term "Fenianism." It has with them a vague and indefinite signification, elastic enough in character to permit of its application to the most loyal of our people whenever party purpose or prejudice is to be served. We know, for instance, of postmasters who give serious annoyance to Catholics by refusing or delaying the delivery of Catholic journals for which they subscribe. On what ground? That these journals are dangerous and disloyal! Forbearance on the part of Catholics seems to have encouraged them and others into the belief that they might thus continue to act with impunity. Forbearance, however, ceases to be a virtue when it encourages crime and injustice. Our people have suffered so much from the annoyances and petty persecutions to which they have been for years subjected, particularly in this Province, that thousands of them have left to seek homes in the American republic. The new cry of Fenianism may be used for the purpose of driving away numbers of those remaining. It will not, however, serve that purpose as a similar cry did in former times. The Catholics of Ontario have proved to the satisfaction of all classes of their fellow-citizens that they are fully qualified to discharge the duties of good citizenship and good neighborhood, and will not permit themselves to be made the victims of a senseless persecution. We are firmly convinced that there is no foundation whatever for the rumor recently published that a Fenian invasion of Canada is intended. Whenever Canada is invaded it will not be saved the dishonor of subjugation by the blatant disseminators of falsehood and hatred.

THE BIDDULPH TRIALS.

It was not our purpose to say anything concerning the Biddulph trials recently held in this city. We have always believed that beyond giving a faithful and impartial report of the testimony adduced in a case before the courts the press should not go. If the opinion of the press on any case is to be preferred, as some writers on the daily press seem to think it should be preferred, to the decision of the jury, the sooner the expense and delay of trial by jury are abolished the better for the country. Our system, as we understand it, leaves every matter before court to the interpretation of the law hearing on the case by the judge, and then to the intelligent and conscientious decision of the jury. We do not propose today to say one word either in praise or blame of the verdict rendered by the jury in the case just terminated. Our sole reason in referring to the matter at all is to reprobate the cowardly attempt made by certain newspaper correspondents to impart into the feeling held on the subject the bitterness and rancor of religious bigotry. As far as the question of religion is concerned, there are only two facts worth noticing in the matter. The accused man Carroll was a Catholic, the judges and jurymen were Protestants. The fact that Carroll is a Catholic should not prevent his receiving justice at the hands of Protestant judges and jurymen. The fact that he was acquitted to the satisfaction of his neighbors, who apparently hold him innocent of the crime laid to his charge, should not prevent them manifesting their satisfaction as the issue of the trial. The ignorance, cowardice, and malice of the individual who invented the story of the "high mass" and *Te Deum*, are positively beneath contempt. Journals presuming to lead the Canadian press, which could keep men of that vulgar stamp on their staff, can no longer set themselves up as models of veracity, not to say public decency. It is not the first time we have had reason to complain of the ignorant display of bitterness made by these correspondents. To say that they were misled by report is no excuse. Any man capable of being misled by such an absurd report is not deserving of a place on Canadian journalism. Our newspaper press should be speedily purged of its execrable bigotry and mendacity.

RITUALISM AND RITUALISTS.

The English state church is now sorely beset with internal troubles. These troubles are not of recent date. Their origin can be traced to days long since passed. The existence of High and Low church parties dates from the gloomy days of Puritanism and even farther back, if the Anglican establishment can be said to have had being at an earlier period. The Ritualist party is of more recent date, but is descended in line direct from the old high church party. The first tendency of Protestantism on the continent was to destroy every vestige of the old worship. Under the glowing accents of Luther's vituperation, the people in many places attributed the wrongs and persecutions suffered from their princelings to the church whose sees and benefices were filled by these petty potentates. They thus conceived a dislike for Catholic worship amounting to absolute hatred. The abolition of the most essential rites of Catholic worship was, therefore, in many districts of Germany, rapid and complete. In England, on the contrary, the people were sincerely attached to the Catholic faith, its solemn rites, and soul-inspiring worship. King Henry and his instruments did not on this account proceed any further with innovation than denying the supremacy of the Pope. Even this innovation could not have been successfully accomplished but for the support the monarch procured for it through the distribution amongst the nobles of the riches of monasteries robbed and suppressed. Contact with foreigners, however, brought about, at an early period, the establishment in the sea-taring towns of small but aggressive sects of Protestants, professing principles of a character as leveling as any held by their German co-sectaries. The influence of these sects was at first very limited. Open profession of their doctrines in the reign of Henry led to instant and severe punishment. This wicked monarch was, however, doing himself the work of the sectaries better than they could themselves do it. His suppression of the monasteries, his filling of the episcopal sees with mere creatures of his own—the vacancy for many years of several parochial benefices in each diocese—the contentions, disorders and license of this unfortunate period, all combined to produce general demoralization amongst the people. The last years of King Henry's reign saw a new generation of Englishmen entering manhood. This generation, bred in the utter absence of that religious restraint which for ages gave their fathers peace and happiness, fell an easy prey to the designs of Cranmer and the host of minor apostates who wielded power and influence under the short but disastrous reign of the boy-king, Edward VI. The religion established in the reign of this young prince was essentially Protestant. Its tenets were embraced by the timid amongst the bishops, the dissolute amongst the inferior clergy, by the nobles who had in the previous reign shared in the plunder of the monasteries, and by the change-loving amongst the inhabitants of the towns and cities. It was essentially a new church, quite distinct from, and hostile to, the old form of religion for centuries before prevailing in England. No one of its originators claimed for it any connection with the old church. Such a claim were too absurd to be made by men who professed to destroy that very religious system from which certain of the modern members of the church of Edward VI. claim unbroken historical, hierarchical, and doctrinal lineage. The infant Protestant creation brought into being under Edward VI., received a rather rule awakening, and was almost frightened to death by the accession of Queen Mary, a Catholic, in 1553. It contrived, however, to survive her brief reign, to be nursed into new life, vigor, and activity by her sister Elizabeth, who filled the throne of England for nearly half a century. Her whole reign was devoted to the establishment of the reformed religion, and the destruction of the Catholic faith as understood and practiced for centuries throughout England and Christendom. There was no mention in those days by the clergy of the established Church of

apostolical succession or the like. Fierce denunciations of popery and piteous lamentations over the sad misuse of Christian nations under the popish system for so many ages made us at that time, as it does with many, even now, the stock in trade of the clerical upholders of the reformed system. It was only when Catholicism had disappeared from the kingdom that the prelates and clergy of the state church began to lay claim to continuous succession from the church of pre-reformation times. The claim at once gave rise to the fiercest contention, and pre- lacy soon fell into disrepute. The people fell away day by day from the state church—till in the reign of Charles I. the vast majority of Englishmen had abandoned the system set up under the Tudors at the cost of so much blood and happiness. The despotic measures resorted to by the Stuarts could not save the church as by law established, nor did the support of the Church avail the monarchy anything. Both fell—the latter deeply regretted by many—the church by none. Under Elizabeth the people had heard nothing of the pretensions afterwards vaunted with such a total disregard for the really Protestant character of the English reformation. No wonder then that they were amazed by the self-asserted Catholicity of the church under the Stuarts. From the very earliest times many of the adherents of the state church held indeed that the retention of pre- lacy savored too much of popery. The open avowal of direct succession from the former Catholic hierarchy of the country was more than this party, which from the death of Elizabeth daily grew in numbers and strength, could stand. Archbishop Laud was as cordially hated as ever Pope of Rome could be by the mass of the English nation. The restoration of 1660 brought the church, which the commonwealth had destroyed, once more into being. The controversies as to the divine right of kings which disturbed the reigns of the second Charles and of his brother James, divided the clergy into two parties. The High Church party, embracing many of the bishops and nine-tenths of the clergy, nobly maintained the doctrine of passive obedience, and the Low Church the right of the deposition of sovereigns under certain circumstances by the people. The revolution of 1688 terminated for a time these controversies in the church, but they were afterwards raised with some advantage to the Low Church party—during the reign of the first and second George. The long ascendancy of the Tory party, dating from the accession of George III. till the passage of the Reform bill more than seventy years afterwards, gave the High Church party that complete control of the opinions, thought and action of the state establishment, which led in the second quarter of this century to such surprising results. One of these results was the foundation of the Ritualist party. It was difficult to give an exact definition of Ritualism. It can be much more easily described than defined. We should term it a revival in a church out of the pale of Catholic unity, of the rites of a church in communion with the Roman See, the mother and mistress of all other churches. Ritualists may not indeed accept this definition of their system. The acceptance of Catholic unity by a large body of advanced High Churchmen at the time of the Tractarian movement was the only legitimate outcome of the strong feeling in favor of unity, apostolicity, and Catholicity developed steadily but surely during the previous fifty years and more. The mere adoption of the rites and ceremonies, the open profession itself of many of the doctrines of the Church Catholic—cannot entitle the Ritualist party within the Anglican body to any share in the oneness of the faith. There can be no such oneness without one infallible teaching authority representing Jesus Christ on earth. The Ritualists ascribe authority and prerogatives to their bishops, which the latter dare not assume. They observe certain rites and ceremonies wholly meaningless to their people, and antagonistic in their significance to the doctrines and principles of the Protestant system. They uphold doc-

trines of themselves subversive of the practice and belief not only of the national church, but of the very position they themselves hold in it. The fundamental error of the Ritualists is that they proclaim themselves Catholics when they are really heretics. Catholicity, without the acceptance of an infallible teaching authority representing Christ Jesus on earth, is a contradiction and an impossibility. The position occupied by the Protestant or Low Church section of the Anglican body is one, if we may so speak, more rational— however pitiable—than that assumed and held by the so-called Ritualists. The latter base their position on antiquity and on authority. But we have shown that the church of Edward VI., the church of the book of Common Prayer, the Church suppressed under Mary, but revived by Elizabeth, the Church of the thirty-nine articles, of which these men are members, has no connection whatever with old Church Catholic as a whole, or with the English Catholic Church previous to the reformation in particular. As to authority, they have none. Their bishops are not bishops—and if they were bishops as far as order is concerned, they could not be looked upon as such in point of jurisdiction and authority, since they are cut off from the source of infallible teaching, without which there is no Catholicity, no Christianity, and consequently no revelation or salvation. The present difficulties in the English state establishment should set thinking men to reflect on the abnormal character of that church and its utter helplessness to serve the ends for which many of its members, no doubt, believe it was intended to accomplish. Its record is before the people—and a sadder record of contradiction, uselessness and demoralization it were difficult to find.

THE CANADIAN WINTER PORT.

The ice blockade on the St. Lawrence renders it necessary for the people of the Western Province of Canada to seek for several months in the year an ocean outlet for trade in Portland or Boston. The winter trade of our Western country is something of which the figures in trade and railway returns convey but an inadequate idea. It is during winter that the immense harvests of grain are conveyed by rail from the well-stored granaries in our lake and prairie regions to the seaboard. The Grand Trunk, Great Western and Canada Southern railways are largely engaged in this work of transhipment. These lines carry not only Canadian products, but a very large quantity of American products to the eastern seaports. The Grand Trunk has now an independent line under its own exclusive control from Port Huron to Chicago. At the latter place it claims and receives a due share of attention from American grain shippers. The Eastern termini of the Grand Trunk are Boston and Portland, both large and thriving cities of the neighboring republic. The first named city derives very great benefit from its close connection with Canadian trade during the winter months, while Portland has, without exaggeration, grown into the fine, progressive town it has become by its being for a considerable portion of the year, the ocean port of Montreal. Previous to Confederation, these Maritime colonies were so wholly separated from the Upper Provinces that Canadians felt but little interest in the establishment of a Canadian winter port. Various places along the gulf did, indeed, and some do still, (especially Tadoussac) claim immunity from ice which blockades the upper ports, but none are so advantageously situated, even if we do grant this claim—as to ever become the winter terminus of our carrying trade to the ocean. Since Confederation, however, a notable change has taken place. The building of the Intercolonial Railway has bound the eastern to the Western Provinces in a manner which has led, especially within the last two years, to the revival of this question. The people of Halifax—with their magnificent harbor and port, have brought the matter into frequent discussion by their urgent but moderate claim to recognition as the winter port of Canada. We can see but one difficulty in the way of the gratifica-

tion of the just desires of the good people of Halifax, and that a serious but not insuperable one—the immense length of the Intercolonial railway system. A glance at the map must convince any one that the trade of Western Canada will never go over the present line of the Intercolonial to the Sea. If Halifax and St. John desire, as we know both desire to become important ocean ports in connection with our whole railway system, some shorter line of railway must be found from these cities to Montreal. Can such a line be found? We believe it can. We go further, we hold that if our Confederation is to last, and we earnestly and sincerely desire it ever may—such a line must be found. We commend the matter to the careful consideration of the people in the Maritime Provinces. Resolutions and manifestoes cannot solve the difficulty. Its solution lies in the co-operation of the people of the Provinces in forcing the attention of the Parliaments of Canada and of the Provinces on the important national bearing of the question. The present Intercolonial railway must, as far as certain sections of it are concerned, become more and more localized when brought into competition with a shorter line to Quebec and Montreal from the east. But it were better to abandon such portions of the road—if necessity should demand their abandonment—than fail to secure a winter outlet on Canadian soil for Canadian products. We trust that the people of the Maritime Provinces will keep the question alive till it must be dealt with in a manner to secure for their just desires a complete fruition.

EDITORIAL NOTES.

We were glad to notice the familiar face of Father Northgraves in the pulpit of St. Peter's Cathedral on last Sunday. He preached such a sermon as we might expect from him—full of deep thought and couched in the choicest language. We hope we will have the privilege of hearing him often again. Father Northgraves has many warm friends in London who will always listen to his preaching with pleasure, and profit by his admonitions.

The Paris Union says it is not sorry to see Mr. Gladstone struggling with the revolution which he has crossed; calls on him, in the event of Fenian incendiarism, to acknowledge that he and many English statesmen are largely responsible for such disasters, and declares that he who sows the wind reaps the whirlwind. "Where you have everywhere subsidized the revolution you have lost all right to repress or condemn it, and justly undergo the consequences of the doctrines you have preached."

A city contemporary says that a clergyman of its acquaintance advocates the introduction of lady ushers in church to make the young men attend. What next? Would it not be well to introduce the chromo in some shape? It has already been tried with very good results among the savages. They take to the pictures at once. Common school graduates, as a rule, require something interesting to keep alive the small spark of Christianity dealt out to them in their boyhood.

A MOVEMENT is on foot to increase the facilities for acquiring a more thorough knowledge of music in our public schools. We earnestly hope the suggestions of some of our most prominent citizens contained in the Advertiser of a recent date will be carried out. Many studies to which a great deal of time and attention is now devoted, might with profit be placed on the shelf to make room for this really useful and beautiful accomplishment. We may expect some opposition from men on the school board who have no ear for music. Some of them have too great an ear for dollars and cents.

Two hundred and fifty-four years ago, says the Boston Post, Charles I. of England wrote to the Duke of Buckingham as follows: "I can say but little yet. Yreland (Ireland) being the onlie egg we have yet sitten upon, and having a thicke shell, we have not yet hatched it." This prompts the Toronto Globe to remark that ever since the king wrote that letter "England has been sitting upon that egg and has not yet hatched it." Mr. Gladstone is now in charge of the hen, and from present indications he will be no more

successful than his predecessors have been. The trouble, however, is, and always has been, more with the hen than with the egg.

The Philadelphia American thus refers to the result of the Irish State trials: "The Irish State Trials have ended just as might have been expected. No Dublin jury could be expected to acquit the Land Leaguers; and no Irish jury, unless selected as was that which tried Mr. O'Connell in 1844, could be counted on to convict them. So the jury disagreed and were discharged. Those wise prophets who, like The Advertiser, have been prophesying every two months for years past that Mr. Parnell would soon find himself without a following, either in Parliament or out of it, should take note of the expression of public feeling which followed the breakdown of the prosecution. Every hill-top blazed with bonfires, and the knot of members of Parliament, who have repudiated their election pledges to support Mr. Parnell, are denounced by their constituents as traitors, and their resignations demanded. The Irish are as united as ever, and they are just as much concerned to reject any Land bill of which Mr. Parnell does not approve. They know that but for him and the Land League they would have got nothing, and they mean that he shall have his say as to what terms they shall accept before abandoning their agitation."

A CITY contemporary says that "no honest person doubts Mr. Gladstone's desire to go to the utmost limit public sentiment will permit in meeting the views of Ireland; no intelligent outlooker can deny that to thwart Mr. Gladstone is to thwart the one man sufficiently powerful to carry through any important legislation on the subject." Were we to grant the entire truth of this assertion, it would then appear very plain that what is termed "public sentiment" in England is sadly in need of a good shaking up and thorough re-organization. All along this "public sentiment" has simply meant hatred of Ireland and Irishmen—it has meant a persistent desire to refuse justice. Mr. Gladstone may have desired to do something. What has he done? He passed a miserable measure of relief in the Commons. It was voted down by the Lords. He now presents Ireland with a coercion bill. This will most assuredly pass the Lords. Will his promised Land Bill also pass that House. We think not. The Old Curiosity Shop has vested interests which stand in the way. Mr. Gladstone may mean well, but so far has he been very mean.

MAJOR JAMES BENNETT, of Toronto, is a civil servant and an Orangeman. Or, rather, we should say, he is an Orangeman and a civil servant. Major James is a Grand Master, and his jurisdiction extends over a considerable portion of Ontario. Major James is also a public speaker, and in his platform utterances he has a decided disposition to denounce the faith of his Catholic fellow-citizens. As a servant of the government—as a man whose bread and butter is partly purchased by the money of Catholics—we hold that Mr. Bennett, —Orange Grand Master, civil servant and major—is acting in a very unbecoming manner. He desires to form a political party of a purely Orange type. Orangism is supposed to be the bulwark of civil and religious liberty. It would be hard to define what those deluded men are aiming at. Have we not in Canada an abundance of both? We most assuredly have. Then what do they desire? It were indeed very difficult to say. They are the champions of Protestantism. Protestantism disowns and repudiates them. Even in the North of Ireland, they are termed "Horse Protestants." They are as much Protestants in practice as they are Catholics in theory. Catholics and Protestants are alike heartily sick of the nonsensical and pernicious Orange business. The affairs of our country can surely be carried on by the two great political parties at present in existence much better than by a third party representing only a fraction of the population, and holding views which cannot be said to reflect much credit upon them either as Canadians or Christians. We hope the Government will either compel Major James Bennett to behave himself with propriety, or have him step down and out to make room for a man—be he Catholic or Protestant—who has no proclivity for breeding ill-will amongst the people of a young country upon whom all her children—native and adopted—of all religious persuasions—may justly look with a large degree of pride and satisfaction.

HAMILTON LETTER.

THE MISSION AT THE CATHEDRAL—CITY ITEMS—THE SCOTT ACT—OUR CATHOLIC CHARITIES—DIAMOND CUT DIAMOND—CHITS.

MISSION AT THE CATHEDRAL. The renewal of the Mission given by the Redeemers in St. Mary's Cathedral last year commenced at High Mass on Sunday last. It is conducted by Fathers Miller, McCormick, Schmidt and Kolb. The order of devotions are the same as usual, viz: at 5 and 5.30 a. m., and at 7.30 p. m., with particular instructions during the afternoon. Thus far the attendance has been very large—that at 5 o'clock Mass being especially worthy of note. The children who had made their First Communion were attended to in the early part of the week. The Mission will continue for ten days, ending Tuesday the 10th inst. The subjects of the sermons are not the same as those formerly delivered. Your correspondent will refer to them more particularly next week.

OUR CATHOLIC CHARITIES. In addition to the notice given during Christmas week, we subjoin the following facts taken from the published report of the St. Mary's Ladies Benevolent Society:—

The receipts from all sources during the year 1890 amounted to \$225.12, every cent of which was disbursed for charitable purposes. Besides this the following facts taken from the published report of the St. Mary's Ladies Benevolent Society:—

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QUEBEC LETTER

Do any of your readers read THE HARP? If they do I have only to say to them that they do well; if not, well then—the sooner they commence to read THE HARP the better for themselves. I would particularly refer them to the spicy little column of Chit Chit in the February number; an item or two will not be out of place: Says H. B. (himself an Englishman, if I am not very much mistaken): "Ireland could not get on itself." What then? What is that to you? Has God ever given you Englishmen the power to govern all ill-conditioned countries? And because your neighbor mismanages his estate, is that any reason why you should swallow it up? You are altogether too officious. Ireland does not want you or your government. Why then force yourselves upon her? Why? Again step down and out—you are not wanted there."

"These periodical failures of the Great British Constitution—what do they prove? Well—the last they prove is, that the British Constitution has scant business in Ireland, and that the sooner, like Boycott (Mayo is sure to be brought into the snarl now-a-days) "it packs up its traps and starts the better—for Ireland and the British Constitution!"

I think I have given enough to prove that Englishmen can be fair; Mr. "The Right Honorable" John Bright to the contrary notwithstanding. The conduct of this so-called liberal in first selucing the people of Ireland into agitation and when they followed his advice, being ready to place "the irons" on their wrists is simply despicable, and wholly unbecoming the character of a "free born Briton."

THE DEATH OF HON. MR. LEBELLIER. Ex-Lieutenant-Governor of this province, has evoked a deep feeling of sympathy, in respect of party, in that the Province of Quebec has, by his death, lost a valued son.

Speaking of death brings to my mind the demise of Mr. John Watters, the father of the worthy and respected.

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CHURCH DEDICATION IN PARIS.

WELL-MERITED PROMOTION. On Sunday, Feb. 6th, the Catholics of Paris assisted at the Holy Sacrifice of the Mass for the first time in their new church edifice. Everybody looked forward to the occasion with the anticipation of witnessing something grand, and certainly they were not disappointed. Scarcely have we seen more order and regulation in the arrangements for a church opening than were observed by the zealous Father Dowling and his parishioners. The admission being by ticket, the disagreeable feature of overcrowding which too often accompanies such ceremonies was avoided, whilst every seat in the church was occupied, the comfort of everyone was secured by the commendable foresight of the pastor. The church, which is 100x45 is a beautiful gothic structure, and though not a new one, has been so changed by the renovations made under the direction of J. Turner, Esq., of Brantford, architect, that it would suppose it an entirely new building. The addition of a clear story of ten feet has given it quite a changed appearance. The interior, divided into nave and aisle by two rows of stone pillars and walls blocked and tinted, gives to the building a cheering look. The stained glass windows, which were supplied by Mr. Lewis, of this city, are beautiful in design and of the finest workmanship. The tower and spire, 110 feet high and covered with ornamental stonings, adds to the beauty of the exterior, and make the church quite conspicuous, even at a considerable distance. In fine, both pastor and people are to be congratulated on the great success attending their efforts to give to the town of Paris a church building which is an ornament to the town, and a lasting monument to the zeal and generosity of its Catholic inhabitants. At 10.30 His Lordship Bishop Crimmon, assisted by the clergy, commenced the ceremony of dedication, and after reciting the different prayers and psalms prescribed by the ritual, High Mass was begun by the Rev. Father Supple, pastor of St. Francis de Sales Church, Banker Hill, Boston. His Lordship the Bishop being present. In the sanctuary, we noticed besides the pastor, the Rev. Father Lennon, of Dun- las, Rev. Father McGuire, of Salt and Rev. Father O'Mahony, of this city. After the Gospel read, rather O'Mahony ascended the altar platform and preached, taking for his text the following words from the 28th chapter of the book of Genesis: "This is no other but the House of God, and the gate of heaven." At the conclusion of the Mass His Lordship the Bishop addressed the people in well chosen words congratulating them on the success of their undertaking. He paid a glowing tribute to the zeal and efficiency of the pastor, and as a mark of his appreciation of the work, he here conferred upon him the dignity of Vicar General. The good and worthy and cordial affection existing between Very Rev. Father Dowling and his flock could be easily seen upon their countenances when they heard of this unexpected honor conferred upon one whom they had learned to esteem and love, and we are sure that there is not one amongst us with the Very Rev. gentleman that will not heartily wish him many years to enjoy his new dignity.

At 7 p. m. the church was again crowded for Vespers, which were sung by Rev. Father Supple. After the prayer of the Rev. Father Lennon of Dun- las, a most eloquent and forcible sermon on the unity of the Church, pointing out that the Church which Christ established should necessarily have this mark of its divine institution, and showing that the Catholic Church alone possessed unity, Faith, of worship, and of government. The sermon was listened to by the large congregation with the greatest attention and was indeed an able effort. The choir both in the morning and evening service acquitted itself in the most creditable manner, and notwithstanding the difficult music selected (Mozart's 12th) the members showed themselves to be well trained and quite equal to the occasion. We have seldom heard anything superior to Miss Murty's sweet soprano voice and whilst she was the soul of the choir in the Mass she surprised everyone by her sweet and superior rendering of the "Ave Maria" at the benediction. The organ, which was played in a masterly manner by Miss Shepherd, is the gift of Rev. Father Supple, an old classmate and friend of Very Rev. Father Dowling, and who came all the way from Boston to be present at the dedication.

MONTEREAL LETTER. His Grace Mgr. Bourget, Archbishop of Montreal, returned last week from a very successful visit to the small parishes of the diocese. At St. Laurent he collected \$112.50 and in the closing off of the diocesan debt. On Sunday he paid a visit to the Hotel Dieu, and was there presented with an address by Dr. O'Rourke, on behalf of the Montreal School of Medicine. A banquet was also given to His Grace on the feast of his patron, St. Ignace, and was attended by several prominent citizens.

A most impressive ceremony took place last Sunday in the Church of the Gesu, on the occasion of the blessing of the bells for the five new parishes in the Ottawa Valley. His Lordship Bishop Fabre officiated. Rev. Father Labelle preached an eloquent sermon.

The South-Eastern Railway is about to build a new short line from this city to St. John, N. B. This will make St. John the winter port for Montreal goods. The same road is also building a new boat to ferry its cars between Montreal and Longueuil.

At a meeting of the Catholic Club, Mr. T. A. Quinn, its President, delivered an eloquent address on "The Men of '48." He gave sketches of the lives of Sir Charles Gavan Duffy, John Mitchell and other leaders of the Young Ireland party.

JATE. Mrs. Thomas Brady expired very suddenly the other evening at her residence, Lake Road, Southwold. She was in her usual health until after tea. Apoplexy is supposed to be the cause of death. Her age was 65 years and 6 months.

When in want of anything in the drug, patent medicine or dye stuff line, give Mitchell & Platt a call. The oldest drug firm in the City. 114 Dundas Street, London, Ont.

LOCAL NEWS.

Word has come to hand that Mr. George Moorhead died on Thursday in Cincinnati, where he was filling a position as manager of a cabinet manufactory.

On Wednesday evening Mr. Oliver McLaughlin was married to Mrs. Fanny Murphy. The ceremony was performed at the Palace by Bishop Walsh.

Wednesday about noon Mr. William Dunbar, blacksmith, of this city, while crossing York street, at the corner of Clarence, had the misfortune to fall and break the thigh-bone of his leg.

The heating apparatus of a Pullman car exploded lately at the G. T. R. workshops, Brantford. The report was very loud, and many say their houses shook with the explosion. The end of a car and a portion of the roof was blown to pieces.

We understand that Mr. Wastie has decided to locate his paper mill four miles below the Waterworks, a site much better than the one first spoken of. It is stated that every arrangement has been made for the commencement of operations in the spring.

Mr. W. J. Thornley Dickson, of Macnabon, Boulton, Dickson & Jeffery, of this city, in addition to passing second on the list as attorney at the recent examinations, won first position in the examination for barrister, and obtained a similar position in the class for special honors, and yesterday again headed the list, thus obtaining the first gold medal won by any barrister in Ontario, besides ranking as a Special Honors Barrister.

THE DONNELLY MURDER TRIAL.

The Toronto Globe makes the following reference to the address to the jury of Hugh Macmahon, Esq. Q. C., one of the counsels for the prisoner Carroll, in the late trial. The opinion expressed by our Toronto contemporary is, we might say, the same as that held by every one present in the court room during the delivery of this masterly effort by our eminent fellow-citizen:—

"It was a few moments past the hour to which adjournment had been made when the judges took their places on the bench at 1.40 p.m. Mr. Macmahon rose to address the jury on behalf of the prisoner. Though there was occasionally some noise and shouting in the corridors the most absolute quiet reigned throughout the court-room, and after the learned counsel for the defence had uttered his first few sentences the crowded court-room was so quiet that one might almost have heard the fall of a pin. For two hours and five minutes the learned and eloquent gentleman enchaind not only the attention of their lordships and the jury, but of the vast throng in the crowded court-room. The address was not what would be called a flowery one, but it was most eloquent and exhaustive. Not a point that could be made to tell in favor of the prisoner was overlooked, while the most favorable and plausible construction was put upon those points that bore hardest against him. During a part of this address the prisoner sat in the dock and listened attentively, while his sister seemed to fairly devour every word that fell from the speaker's lips. * * * * He reviewed the evidence of Mrs. O'Connor, which had been pronounced by His Lordship as unworthy of belief, and argued that if the mother and father were corrupted, the statement of the boy ought not to be believed. The learned counsel for the defence closed his very able and eloquent address with a solemn and pathetic appeal to the jury on behalf of the prisoner. At the conclusion of Mr. Macmahon's address the prisoner leaned back in the dock, apparently unconscious that the last effort had been made in his behalf and that he must now prepare himself for whatever fate might have in store for him. The same feeling appeared to pervade the whole court-room, and excitement was depicted on every face. The effort of the defence had been a series of masterpieces throughout the whole trial, but it was felt that with the eloquent and exhaustive review of the evidence by Mr. Macmahon these efforts had come to a close, and that nothing remained as an appeal to what the Crown had to present."

THE PRESCOTT SEPARATE SCHOOL.

To the Editor of the Catholic Record. The Hamilton item regarding our Separate Schools, their progress in Cities, towns and villages of this Province. The case in this town of Prescott is omitted. It is not the least, and I see by the Report of the Minister of Education, ranks high with but few exceptions, such as those of Lindsay, Peterborough, Brockville, Chatham and Stratford. As I am a little interested I cannot allow this matter to pass or without bringing our School before the Catholic public.

The edifice is of brick, a two story building, divided into four large, comfortable rooms, with plenty of light, ceilings high, desks of the latest pattern, and every convenience, making it a very creditable institution.

Our late pastor, the Rev. Father O'Donnell, saw it was very necessary to meet the temporal wants of Catholic children, consequently had this school erected. This was one of his greatest works while among us, and when we look at that noble structure, we think of him whose time was short and the great amount of good he did in that space of time.

Our Legislative grant toward teachers' salaries was \$157 in the year 1879. Number of pupils on the roll 271. Teachers 4. Last year teachers' salaries amounted to \$1035, being two dollars more than paid in Gaelish in 1879, a net only \$412 less than paid in the City of London for the same year.

Our Local Superintendent is the Rev. B. L. Murphy, who is well known as an capable of systematizing school work, having spent a number of years in that capacity. Fortune favors us in this way.

Knowing your paper is widespread among Catholics, I want to show them we are not behind in educational matters; that next to our religion, we prize most highly the education of our children.

JOHN GIBSON.

CANADIAN NEWS.

A hired man named McConnell was found on Mr. Elgie's farm, east of Eglinton, York county, Wednesday morning, frozen to death. He went after an escaped colt on Tuesday afternoon, and is supposed to have been overtaken with the fall disease to sleep before getting back to the farm house.

Mr. Charles Ready, of West Nisour, has met with a sad bereavement in the death of his son William, who died last week in Michigan, whither he had gone to work in the lumber woods. The disease which carried him off so suddenly was diphtheria.

Niagara, Feb. 4.—On account of the high west wind prevailing here during the last few days the ice from the Upper Lakes has filled the river here to such an extent that, together with the intense cold of last night and the night before, it has formed in a solid mass with no motion whatever, extending as far out as Fort Mississauga, so that persons are now walking across in perfect safety. Such an event has not occurred before for many years.

We are pleased to learn that the musical compositions of Mrs. B. L. Doyle, the esteemed wife of Ex-Mayor Doyle, are growing very popular. This talented lady has already published a number of pieces, and their reception can be judged by the fact that an offer for the plates and copyright of the "Lady Macdonald Waltz" has been made by a firm in New York, and by Messrs. I. Suckling & Sons, of Toronto. These waltzes are said to be exceedingly popular, and many enquiries are being made by persons from a distance for copies. Mr. Doyle has also struck popular tunes in the "Lady Ligar Galop," the "Veloce Circle Waltzes," "Billiard Galop," "Home Circle Quadrilles," and other compositions and adaptations. We are proud to have a lady of such originality and ability in the harmonious art, and trust that the fair composer will meet with continued success in her musical efforts.—Galesburg Signal.

The Christian Priesthood.

In preaching the sermon of the day, at the consecration of Bishop Manogue, Father Burdard, S. J., pronounced the pathetic of the Christian priesthood. In the course of his remarks, he touched on the reproaches which are sometimes cast upon it by wicked men, who recall the fact that occasionally there are unworthy priests. Undoubtedly there are, but is the argument that is drawn from their existence a just one? Does the Church, which they have betrayed, and which is not responsible for their contempt of her discipline, deserve these reproaches? Do the men who make them show that they themselves are justified by their own virtue in flinging these stones? Hear Father Burdard in this long but most effective passage: "But our enigma on the Catholic priesthood may not be favorably received by those who are wont to denounce it as a body of bad men, guilty of all sorts of irregularities and scandals. That this reproach applies to the priesthood I readily and sadly admit. But after all you must not forget that priests are not angelic spirits. They are men like yourselves. They have the same evil propensities of fallen humanity to combat as you have. If not as much exposed as you, they are, however, not entirely exempt from dangerous occasions and temptations. Let them to be wondered at if occasionally some number are led astray and fall into disgrace? Did not Peter at an unguarded moment deny his Divine Master? Did not Judas betray Him? Some people seem to take a sort of diabolical pleasure in hunting up the few individual cases of scandal in order to aspense the entire priesthood. They close their eyes to the many venerable bishops whose purity of life has rendered them the models of their flock; they close their eyes to the many saintly pastors who devote their lives to the mental and moral culture of the people, and to the relief and comfort of the needy; they close their eyes to the many zealous missionaries who have in every age braved all kinds of dangers and tortures, and even death itself, to bear the Gospel to all nations. Why all these illustrious members of the priesthood are thus overlooked, we can only account for in this way: that their enemies, having a morbid appetite for what is vile and filthy, never raise their eyes to contemplate that bright galaxy of holy men who form the rank and file of the Catholic priesthood; or, perhaps, dazzled by the radiant glory of those luminaries of the Church of God, they cast their serpentine eyes earthward in quest of an unfortunate member of the priesthood who, like Lucifer, has fallen from his sublime station and degraded his sacred calling. I do not deny that the vice of a fallen priest are most revolting; not that they are greater as a taint the vices of other men, but on account of the sacred character of the sacerdotal state. But you should have in mind that sanctity is not intended exclusively for the priesthood; all men are called to sanctity. Who I ask, then, of those that are engaged in the various avocations of this life is above all reproach? Let him who is innocent cast the first stone." Or rather let those who are ever searching for scandals among the priesthood, and when they do find a poor unfortunate fallen priest, raise a howl of holy horror or wield their venomous pen against the entire priesthood, as if it were the veriest scourge of mankind. Let those hyenas who are wont to unearth the rotten carcasses of fallen priests first cleanse their own filthy garments, beat their own moral leprosy, correct their own evil deeds, and after they will have done this most necessary work, they will then probably be more lenient and charitable toward an unfortunate fellow creature. One word more. Hear it ye enemies of the Catholic priesthood. If I challenge you to find me a body of men so learned, so venerable, so majestic, so renowned for the wisdom and justice of their counsels and the eminent holiness of their lives, as the Popes and bishops and priests of the Catholic Church have presented in every century from the foundation of the Church to the present day.—Catholic Review.

TRIAL NOTES.

and to notice the family Northgraves in Peter's Cathedral on he preached such a thought and conviction language. We have the privilege of often again. Father is many warm friends will always listen to with pleasure, and propositions.

Union says it is not Gladstone struggling in which he has on him, in the event of a diatribe, to acknowledge, and many English largely responsible for and declares that he will reap the whirlwind have everywhere revolution you have repress or condemn undergo the consequences you have

temporary says that a acquaintance advocates action of lady ushers make the young men next? Would it not induce the chromo in It has already been good results among they take to the pie. Common school rule, require something to keep alive the Christianity dealt out boyhood.

is on foot to increase or acquiring a more ledge of music in our We earnestly hope of some of our most us contained in the recent date will be any studies to which time and attention is might with profit be left to make room for ful and beautiful ac-

We may expect from men on the no have no ear for them have too great s and cents.

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"Only Me."

A little figure glided through the hall;
It was you, Pet?—the words came tenderly:
A sob—pressed to let the answer fall—
"Isn't Pet, mamma, only me?"

NEWS FROM IRELAND

DUBLIN.

It is stated that the Orangemen of Ireland are quietly arming themselves. Persons of position and influence are serving out ammunition and rifles, so far as they have the means, to those who are known to be "loyal" subjects of the Crown.

The hearing of the charge of intimidation against the Rev. Michael Condy, C.C., Seart, president, and twelve other members of the Mullinavat branch of the Land League, was resumed on January 8th, at the Petty Sessions Court of Kilmacow.

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EDUCATIONAL.

YOUNG LADIES ACADEMY.

Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise.

ACADEMY OF THE SACRED HEART.

THIS Institution is situated on a tributary of the Ottawa, about six miles from Montreal. It has in addition to beautiful scenery extensive playgrounds and river-bathing, large and well-ventilated apartments, fitted up with steam, gas and everything conducive to the health and comfort of the pupils.

ST MARY'S ACADEMY, WINDSOR.

located in the town of Windsor, opposite Detroit, and combines in its system of education the French language, with thoroughness in the English language, with thoroughness in the English language, with thoroughness in the English language.

USULINE ACADEMY, CHATELAIN.

Under the care of the Ursuline Ladies, this Institution is pleasantly situated on the Great Western Railway, 20 miles from Detroit. This spacious and commodious building has been introduced with all the modern improvements.

DRUGS & CHEMICALS.

-Gothic Hall-

ESTABLISHED 1846. MITCHELL & PLATT, Successors to B. A. Mitchell & Son.

THE POPULAR DRUG STORE.

W. H. ROBINSON, Opposite City Hall, KEEPS A STOCK OF PURE DRUGS AND CHEMICALS.

J. W. ASHBURY, CHEMIST AND DRUGGIST.

115 Dundas St. London. All the leading Patent Medicines of the day kept in stock at the lowest prices.

CARRIAGES.

LONDON CARRIAGE FACTORY J. CAMPBELL, PROP. All kinds of Coaches, Carriages, Buggies, and Light Cabs manufactured, wholesale and retail.

CARRIAGES SHIPPED TO ALL PARTS OF THE WORLD.

has been awarded by the Province and Local Fairs its HIGHEST PRIZES, besides several Medals and Diplomas at the International Exhibition in Sydney, New South Wales, Australia.

W. J. THOMPSON, CARRIAGES & BUGGIES.

Special Cheap Sale During Exhibition Week. Don't forget to call on me before you purchase anywhere else.

BUCKEY BELL FOUNDRY.

Foundry, Fire, Mill, and Tin for Churches, Schools, and all other purposes. VANDUZEN & CO., Proprietors.

UNDERTAKERS.

W. HINTON.

(From London, England.) UNDERTAKER, & C. The only house in the city having a Children's Mourning Carriage.

KILGOUR & SON, FURNITURE DEALERS.

UNDERTAKERS. HAVE REMOVED TO THE CRONYN BLOCK Dundas St., and Market Square.

MISCELLANEOUS.

PLAYING CARDS!

LARGE ASSORTMENT. GOOD VALUE. Prices Range from 10c. to \$1.25 per pack.

ANDERSON'S

175 Dundas Street, OPPOSITE STRONG'S HOTEL.

SCHEFFINGTON & MURDOCK

HAVE JUST RECEIVED IN STOCK a complete assortment of Cheap Trimmed Millinery, Wool Hoods, Children's Wool Jackets, Etc., and every other requisite for Women's and Girls' Wear for the winter season.

CANADA STAINED GLASS WORKS.

Designs and Estimates submitted. JOS. McCAUSLAND, Toronto.

BENNET SCHOOL FURNITURE CO.

Manufacturers of School, Church and Office FURNITURE LONDON, ONT.

CALL & SEE ME.

A LARGE QUANTITY OF THE BEST SCRANTON AND BRIARHILL COAL on hand and arriving. Also 500 cords of the Best Wood ever brought into the City.

A. DENHOLM, JR.

Nov. 5. GAS FITTINGS. STEVENS, TURNER & BURNS, 75 KING STREET WEST, BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC.

AMERICAN FURNITURE HOUSE.

171 & 173 King Street. Come and see the "Hailan" Bedroom Sets in Walnut, for \$85. Our Furniture is cheaper than any other House in the city.

NOTICE--REMOVAL.

THE ECLECTIC PATH REMEDIAL INSTITUTE has been REMOVED from 24 Queen's Avenue, to 223 Dundas St., in the house formerly occupied by Dr. Coome, the purpose of a Medical Institute for the treatment of NERVOUS & CHRONIC DISEASES.

GEO. BAWDEN & CO.

171 & 173 King Street. Come and see the "Hailan" Bedroom Sets in Walnut, for \$85. Our Furniture is cheaper than any other House in the city.

MISCELLANEOUS.

THE BEST REMEDY

FOR Diseases of the Throat and Lungs.



AYER'S CHERRY PECTORAL. In Diseases of the respiratory organs a safe and reliable remedy is invaluable.

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On the 23rd January, John S. McDonald, son of John R. McDonald of Wallaceburg, aged 32 years 9 months and 5 days.

THE CAPE.

A despatch from Cape Town says that a severe battle has been fought at Leydenburg, and the Boers have taken possession of the town.

The exportation of arms to the Orange Free State has been prohibited.

The position in Basutoland is critical, owing to the defections of the Burgheers.

A despatch from Cape Town says telegraphic communication with General Collyer has been cut off.

It is stated that Menotti Garibaldi has been requested to accept the command of a corps of volunteers for the Transvaal.

MISTAKEN IDENTITY.

The fame of that mythical peeler who figures in popular minstrelsy in company with a frolicsome member of the genus copus is quite eclipsed by the recent performance of two "warriors bold," real, not imaginary, entities.

A St. Bernard Dog.

L'Impartial des Alpes tells a St. Bernard dog story. Father Nicholas, a monk of the Grande-Chartreuse, once aide-de-camp to the Czar, was returning from Fourouy to his monastery, followed by a fine St. Bernard, to which he was greatly attached.

By the recent death of Prince William of Wurttemberg's infant and only son, the succession to the Wurttemberg throne is again thrown open to the Roman Catholic branch of the reigning family—a fact which appears to be provocative of considerable popular uneasiness in that essentially Protestant realm.

The Baltimore Psalterian sees the necessity for sacrifice in the worship of God. But it does not see that Protestantism has no altar, no victim, no priest, whereas the Catholic Church daily offers up to the great white throne the clean oblation foretold by the prophet, and from the rising of the sun to the going down of the same repeats in the Mass the sacrifice of Calvary.—Catholic Mirror.

Plus VII, proved in 1809 England's only friend. That Pontiff refused to exclude, at Napoleon's bidding, British commerce from the Roman States, and suffered five years' imprisonment rather than do a wrong.

Love is circumspect, humble and upright; not yielding to softness or to levity; not attending to vain things; it is sober, chaste, steady, quiet and guarded in all the senses.

He who goes into his garden to look for cabbages and spuds, will no doubt find them; while he who looks for a flower may return to his house with one blooming in his bosom.

A good character is to a young man what firm foundation is to the artist, who proposes to erect a building on it; he can build with safety, and as all who behold it will have confidence in its solidity, a helping hand will never be wanted.

We double all the ills of our fate by dwelling on them; a scratch becomes a wound, a slight, an injury, a just insult; a small pain a great danger. A slight illness often ends in death from drooping apprehensions.

Seek first health of the soul, holiness of life and the riches of God, and all these things, such as health, prosperity and long life, will be added as the overflowing measure of a heavenly Father's generous bounty.

The Mechanical Organette.

This is something new in Canada. A manufactory for its production has been established by W. F. Abbott & Co., 1 to 21 Voltigeurs street, Montreal. It is a Reel Musical Instrument, constructed somewhat on the principle of a cabinet organ, and adapted to be automatically operated by simple sheets, or strips of perforated paper, which are perforated in accordance with the tune to be played and wound over the reels by the turning of a small handle.

The full harmony is played at once, and the cabinet organ and organ of the same volume. The paper used is of a durable kind, and each sheet represents one or more tunes.

The number of tunes in the Organette being Unlimited, by purchasing new sheets of music as fast as the new airs come out, persons may play, or have played, the latest musical compositions of the day, without the trouble of learning them. It will play Sacred Music, Operatic Music, Classical Music, Dance Music, Popular Music, with an accuracy of execution and degree of expression which only skilled musicians can equal.

A mere child, without any musical education, can perform on it. It is, indeed, the musical instrument of the million, and the time is not far distant when it will be found in every home in the Dominion. Music-boxes and all kindred instruments are not only expensive luxuries enjoyed by a few, but they are limited to a few set tunes and therefore soon become tiresome, and, as a means of enjoyment to their owners, worth less.

The Organette, with its endless variety of perforated music sheets, represents both organ and organist, musician and music teacher, and is, therefore, admirably adapted for singing parties, dancing parties, social entertainments, home amusement and educational purposes.

The popular and appreciation of the Organette is best shown by the fact that five thousand Organettes per month are sold in the United States. These Organettes embody several improvements, not contained in any of those made in the United States, which make the instruments far superior.

Send for catalogue of styles and prices to the above named firm. The instrument gives the utmost satisfaction wherever used, as can be seen from the large number of testimonials in the possession of the manufacturers.

DR. J. C. AYER & Co., of Lowell, Mass., have favored us with a complete editor of their Almanac for 1881, neatly bound in one volume.

Turning to its contents we find ourselves prepared to discuss the weather with our afternoon callers in English, German, Dutch, Norwegian, Swedish, French, Spanish, Portuguese, and Bohemian. We have as yet only perused the English version, and to it we are pleased to give our unqualified endorsement.

Though Ayer's Almanac has long been recognized as a standard American work, yet it makes its advent each year with all the vigor and freshness of a first appearance, and is received with a hearty welcome by millions, from the rising to the setting sun. We commend it to our readers as a work replete with instructive and valuable information.

WHAT IS SAID OF THE RECORD.

Niagara, Jan. 19th, 1881. PROPRIETOR OF RECORD. Sir,—I am well pleased with the tone and style of the RECORD. You are making it an excellent paper.

Chuyaga, Ont., 7th January, 1881. MR. THOS. COFFEY. Dear Sir,—Enclosed please find two dollars as my subscription to the CATHOLIC RECORD for the year 1881. I wish it that success which it so richly deserves.

Ingersoll, Jan. 10, 1881. THOS. COFFEY. Dear Sir,—Enclosed please find \$2 to renew my subscription. I like your paper, and would not be without it for double the price.

Parkhill, Jan. 5th, 1881. THOS. COFFEY, Esq.—Please find enclosed the amount of one year's subscription for your valuable paper.

Strathroy, Jan. 5th, 1881. THOS. COFFEY, Esq.—Enclosed you will find two dollars, my subscription for this year. I am well pleased with the interesting matter of the RECORD.

What They Say in the States. THOS. COFFEY, Esq.—Enclosed please find two dollars for another year for CATHOLIC RECORD. I would not be without it for double the price.

TIM O'LEARY'S CASE. Tim is a mechanic in the Grand Trunk Workshops at Stratford. He has a family dependent under Providence, on his employment and health.

Great Western Railway. Trains leave and arrive at London station as follows: MAIN LINE, GOING WEST—ARRIVE: 12.25 p.m., 3.35 p.m., 6.45 a.m., 9.50 a.m., DEPART: 2.10 p.m., 5.20 p.m., 8.30 a.m., 11.40 a.m.

LOCAL NOTICES.

For the best photos made in the city go to Edy Bros, 280 Dundas street. Call and examine our stock of frames and apparatus, the latest styles and finest assortment in the city. Children's pictures a specialty.

JUST RECEIVED.—New Valencia, Sultana and layer raisins, new currants and figs, this season's canned tomatoes and peaches, fine wines and liquors, Carling's, Guinness and Dublin stout, sugar of all grades very low.

SPECIAL NOTICE.—J. McKenzie has removed to A. J. Webster's old stand. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

NEW BOOT AND SHOE STORE IN ST. THOMAS.—Pocock Bros. have opened out a new boot and shoe store in St. Thomas. They intend to carry a large stock of any store in Ontario. This will enable all to get what they want, as every known style and variety will be kept on hand in large quantities, a new feature for St. Thomas.

Rest and Comfort to the Suffering. "Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache.

Mothers! Mothers!! Mothers!!! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, at once get a bottle of MRS. WINSLOW'S SOOTHING SYRUP.

Commercial. London Markets. London, Feb. 7, 1881. GRAIN. Wheat, Winter, per 100 lbs. \$1.70 to 1.75

PRODUCE. Lard, per lb. 0.09 to 0.11 Eggs, Standard, per doz. 0.28 to 0.35 Butter, Cream, per lb. 0.19 to 0.22

MISCELLANEOUS. Mutton, per lb. 0.08 to 0.10 Lamb, per lb. 0.07 to 0.08

SEEDS. For sowing, per bushel, \$1.25 to \$1.50. For planting, per bushel, \$1.00 to \$1.25.

THE ONTARIO Loan & Debenture Co., DUNDAS ST., LONDON. WORKING CAPITAL, \$3,000,000. CHEAP MONEY.

WANTED A CATHOLIC GENTLEMAN in the United States, to act as agent for the AMERICAN CATHOLIC YEARLY REVIEW.

HARDY & MAHONY, Publishers and Proprietors, Philadelphia.

McGEE'S ILLUSTRATED WEEKLY

Now in its FIFTH YEAR, unanimously endorsed by the Catholic press as artistic, cultured and entertaining. Answers to Correspondents, Current Editorials, Literary, Political, Historical and scientific subjects, with Tales and Stories presented in every number.

ONLY \$3 A YEAR. Postage free to any part of the United States and Canada. Six cents weekly of all news-dealers. Two subscribers one year \$5. Five subscribers six months for good agents, salary and commission.

THE SONGS OF OUR LAND. Words and Music printed full Music size, including the Gems of Moore's Melodies, the Spirit of the Nation, and the choicest songs from the Operas, with occasional pieces for the piano-forte, will be given regularly during the year.

A Series of Illustrated Articles will appear during the year 1881, including the Portraits and Memoirs of the Sovereign Pontiffs from St. Peter to Pope Leo, the Capital Cities of Europe, The Great Cities of America, The World's Great Cathedrals, Catholic Biography and History, the poets, Orators, Dramatists and Novelists of Ireland, Industrial Arts and Sciences, etc.

PIUS IX AND HIS TIME. BY THE Rev. E. McD. Dawson, OTTAWA. 1 vol., 8vo., 448 Pages. PRICE: \$1.50

Opinions of the Press, Etc. "A most interesting work. It has only to be known and it is sure to be well received."

"Beginning with the student life of Pius IX, he (the author) traces his career through his various grades in a few pages, wisely reserving his strength for a detailed history of his Pontificate, the most eventful, perhaps, of any, and certainly the most interesting reign in modern times."

"A mine of information, and a monument of industry." Ottawa, Ontario.

"The volume is more ambitious than any we have noticed. . . . Written in a singularly clear and logical style, it is a singularly complete and accurate history of the Pontificate of Pius IX, and a most interesting and absorbing interest."

LOOK! BEAVER OVERCOATS FOR \$3.75. GREAT Clearing Sale OF Overcoats, Underwear, and Gents' Furnishings.

PETHICK & McDONALD First Door North of City Hall, RICHMOND STREET

W. L. CARRIE'S, 417 Richmond Street, WILL BE FOUND THE LATEST VOCAL AND INSTRUMENTAL MUSIC

MUSICAL INSTRUCTION BOOKS. "THE ORGANIST'S FRIEND"—A collection of Organ Voluntaries, in twelve numbers.

"LEBERT & STARK'S PIANO METHOD." NEW MUSIC ordered tri-weekly.

PROVERBS. For sinking spells, fits, dizziness, palpitation and low spirits, rely on Hop Bitters.

PROVERBS. \$50 will be paid for a case that Hop Bitters will not cure.

PARLOR PICTURE STORE O. B. GRAVES CARVER & GILDER

CHROMES AND ENGRAVINGS PAPER HANGINGS, ETC. 222 Dundas Street, N. E. corner Dundas and Clarence streets.

THE AMERICAN CATHOLIC QUARTERLY REVIEW.

Very Rev. JAMES A. CORCORAN, D. D., Editor. JANUARY NUMBER FOR 1881 NOW READY. CONTENTS.

I.—A glance at the Conflict between Religion and Science. Rev. Bernard J. O'Reilly. II.—The Joyous Knights; or, Frat Gaudium. Rev. Bernard J. O'Reilly. III.—The Anti-Catholic Issue in the Late Election; the Relation of Catholics to the Political Parties. Rev. Bernard J. O'Reilly. IV.—Ireland's Great Grievance. Land Tenure in Ireland and Other Countries. M. F. Sullivan. V.—Lord Beaconsfield and His Latest Novel. Rev. Bernard J. O'Reilly. VI.—The Religious Outlook in Europe at the Present Day. Rev. Bernard J. O'Reilly. VII.—The French Republic: Will It Last? Rev. Bernard J. O'Reilly. VIII.—Book Notices.

The Present number closes the fifth year of the existence of our admirable Quarterly. Its success was long since ensured, and as number succeeds to number, we are more and more struck with the sterling worth and value of the paper presented for our perusal.

AGENTS WANTED. The REVIEW contains 192 large octavo pages, printed on the finest white paper, and is issued in January, April, July and October, at \$5.00 per annum, payable in advance.

Address, HARDY & MAHONY, PUBLISHERS AND PROPRIETORS, Philadelphia. No 56 Chestnut Street, Box 246.

SEEDS HOPE FOR THE DEAF. Gannor's Artificial Ear Drums PERFECTLY RESTORE THE HEARING.

THE LONDON MUTUAL Fire Insurance Co. OF CANADA. THE ANNUAL GENERAL MEETING of the members of this Company will be held at their offices, 428 Richmond Street, in the City of London, on Wednesday, 15th February, 1881.

DRY GOODS. REMEMBER THAT—POWELL'S GREAT DRY GOODS SALE IS GOING ON.

DETROIT THROAT AND LUNG INSTITUTE. M. HILTON WILLIAMS, M. D. (Graduate of Victoria College, Toronto, and Member of the College of Physicians and Surgeons of Ontario.)

CONSUMPTION CAN POSITIVELY BE CURED! HEAD, THROAT & CHEST.

EATON'S PALACE. THE LONDON DRY GOODS HOUSE. EATON, of the Palace House, condescend, still further reductions in the great Reductions in fancy and plain Hosiery.

1881. SPECIAL NOTICE! J. J. GIBBONS is now offering the balance of the WINTER STOCK OF STAPLE AND FANCY DRY GOODS!

STAPLE GOODS. Several lines of goods at less than cost price. A CALL SOLICITED.