

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, MAY 19, 1882.

NO. 188

CLERICAL.

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

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

N. WILSON & CO.

CATHOLIC PRESS.

LONDON Universe.

WHEN M. Loysen talks, in his letter to Pere Monsabre, of "the rights and benefits of the Inquisition not being dogmas when he (Loysen) preached at Notre Dame," he wishes it to be inferred that they are such at present. Yet he knows perfectly well that the inference will be a false one. Still he suggests it. This is all of a piece with his language ever since he fell, and is more hurtful to the Church which he slanders. M. Loysen should apply for the post of Paris correspondent to the Rock.

THERE has been a great deal of talk during the week as to the horrors of the Spanish bull fight exhibitions. The subject has afforded some of our contemporaries opportunities for "gush," and they have certainly taken good advantage of them; but the English commentators seem to be entirely oblivious of the fact that we pay a royal official to act as Master of her Majesty's Stag-hounds, and that the special business of this functionary is to hunt to death a harmless animal as if he were a lion or a tiger or some other beast of prey. These journalists also forget that English noblemen and gentlemen find the greatest pleasure in shooting down doves and pigeons as they are let loose from a cage, and that their proceedings are personally patronized and enjoyed by English dandies. People who live in glass houses should not be too much given to the throwing of stones.

In Marseilles—the leading town of Southern France—infidelity rules the roost, and professed Catholics are all but disfranchised. Among the leading Radicals, infidels and persecutors of the Church who but a short time since took a share in the municipal government of the city, there is one whose name, if we remember rightly, is Dupuitren. He had become deputy-mayor, and in another year might have become mayor, and inflicted as much vexation on the Church as the present occupant of that post is trying to do, when one morning last year he was found to have departed, leaving no funds, but a large number of dissatisfied creditors to mourn the loss. He had gone to Buenos Ayres, and there being no extradition between the Argentine and the French Republics, he escaped with impunity. At Buenos Ayres he had not resided more than twelve months when he became manager of a bank, and after a short time he succeeded in embezzling about £20,000, with which he started off for Uruguay. Fortunately, the vessel was detained in quarantine, so the directors sent after him and managed to intercept him. He had only the wholo of the £1000, so nearly the whole of the booty was recovered. This is a fair specimen of the persecutors of the Church in France!

Catholic Review.

The religious census man has reached St. Louis. Result, as in Boston and elsewhere, hardly any one goes to church, save Catholics. In the Globe-Democrat, eleven close columns give what seems a very thorough analysis of the attendance at the various churches, which, no doubt, it means to be complete, but which strangely omits eight Catholic churches. Notwithstanding this, out of a total 119,498 people who went to church last Sunday in St. Louis, 85,171, were Catholics! This does not include 6,164 Catholic children credited to Sunday schools. Next to Catholics came the Methodist Episcopalians, but they were about eighty thousand behind. In fact, they had not as many adult church goers as Catholics had Sunday school children in St. Louis. What a wonderful showing would there have been, had the Globe-Democrat understood that there were eight other Catholic churches not enumerated by it! A letter from Mr. Charles Rollins Brainard in Boston Globe, shows how imperfect was the recent census of Catholics at

church, made in that city by the Boston Advertiser. His count shows in only two of its thirty Catholic churches, about 17,000 worshippers or 2,000 more than the Advertiser found in all the churches of any other single denomination. The Baptists and Congregational Trinitarians, which showed the largest number, had only about 15,000 each.

How shall we interest our young men in the work of the Church? That, we think, ought to be the dominant thought of the officers of the Catholic Young Men's Union, which will meet in Boston this week. Probably the best way is to give them a part in it, from their earliest years, and to engage them to read, think, write and talk of its work and interests. A very practical inquiry would be, what have the members done for the Catholic body during the past year? Still another would be, what Catholic works or papers have they read? Perhaps one not likely to elicit a satisfactory answer, would be, how many Catholic papers, or magazines, has each member subscribed for or even has read, or induced others to subscribe to or read? Heretofore, our Catholic young men's societies have had a very unsavory reputation in the matter of begging free copies. These annual meetings would be very profitable to the members and to the Church, if there were an annual examination of conscience on public questions and duties, and not merely a debating society for the discussion of points of order, and the revision of the constitution! The present distinguished president of the Union, has, we believe, taken steps to give a very practical turn to the thoughts of the Congress, during its deliberations. We hope that he will send away members full of points which they ought to study out and work out, during the coming year. A young man who has thought out for himself any of the Catholic problems of the day, and is prepared to express and defend the Catholic position, is certain to have accomplished two things. Firstly, he has trained himself intellectually in a notable degree, and secondly, which is even more important, he cannot have failed to increase his love for the Church, and his interest in her mission and work and his relation to it. Is not the whole secret of the indifference of our youth to Catholic public interests, their ignorance of them? How is this to be remedied? By educating, according to their degree, all classes of our laymen in Catholic facts and principles. The instruction of the pulpit, necessarily brief and irregular, must be backed up by something else. In the older world the air became so charged with traditions of Catholic life, that the very atmosphere was Catholic in the course of ages. That we have not here. Can we find a substitute? Can we give an ozone to our young men and women, by which, when they are started in life, they may Catholicize the atmosphere in which they live. When our ideal Catholic school system is created and perfected—time will bring it—we shall have pupils and college graduates who will show their appreciation of the sacrifices made for them, by perpetuating an interest in Catholic traditions and practices everywhere. Meantime, while waiting for this millennium, what are we to do? Can nothing be done by our existing colleges and schools, or by our young men's societies? The question answers itself, and the fact is, that while still more ought to be done and can be done, a great amount of work in this way has been done already. But we must not content ourselves with what is, after all, proportionately little. By beginning early, and what is even more important, by keeping it up in the period after first Communion, our young men can receive a systematic course of religious instruction in dogma, history and current controversy, as well as in the practical philanthropy of parochial work, which will knit them to the Church in the closest bonds. When a man feels that he is a part of an undertaking, his interest in it is proportionately increased. We, therefore, answer the question with which we have opened this paragraph, by saying, "Give them knowledge and give them work." Hereditary faith and the Sacrament of Baptism, are well nigh omnipotent, but something is expected of the teachers and pupils of every age. They cannot be passive, at least in this western world. Will they be active? If they do, they will live and transmit a Catholic life to posterity.

Buffalo Union.

Poor Davitt! Who can fathom the depths of his despair at the dastard dagger deed in Dublin. He had just been released from the speechless gloom of Portland prison, and his heart throbbed anew as he beheld the East reddening with a brighter morning for Ireland. The dark tidings quenched the light of his lips, and in his great grief he exclaimed: "I wish to God that I had never left Portland prison!"

The prompt action taken by the Irishmen of Boston, through their distinguished representatives John Boyle O'Reilly and P. A. Collins, in offering \$5,000 reward for the capture of the Dublin assassins, cannot be too much praised. The honor of Ireland is at stake, and every effort should be made to hunt down and bring to swift doom the perpetrators of the horrible crime.

JERRY O'DONOVAN—Gen. Terrifico Dynamite "Boss"—is just now receiving the very thing for which he craves—notoriety. Citizens of Buffalo will take his measure when we say that he is the John McBride of Irish-American organizations. But the dynamite apostle has far more financial ability than our distinguished fellow-townsmen, the champion badger.

'Tis the universal opinion of both residents and visitors there, that the finest church music in Washington is heard in the colored Catholic Church, that city. Sunday after Sunday, the culture and fashion at the Nation's Capitol elbow the black worshippers in the crowded pews, and wonderingly listen to the melody of those dusky throats. Even Blaine used to go there with his family, and, for a while in the artistic trills of the *duo prima donna*, but whether the "magnetic" man then breathed the prayers his Catholic mother taught him, we know not. But he surely enjoyed the music, and for even a politician who has a soul for music, there is hope.

Philadelphia Standard.

At Cedarville, Ohio, some total abstinence fanatics, a few days ago, went to the length of placing dynamite under a liquor saloon and blowing it up. A total abstinence mob also wrecked a drug store in the same place, because, as was alleged, liquor was surreptitiously sold by its proprietor. Intemperance in the use of intoxicating liquors is, unquestionably, a crying evil and the cause or occasion of a terrible amount of wretchedness and crime. But it will never be abated by equal or greater intemperance in opposing it. The only true and effectual remedy is the promotion of the counter virtues by the influence which Christianity exerts, and the temperance movements that have ever been instituted outside of the Church and independent of its guidance and control, have uniformly taken a fanatical direction, and proved entire failures as regards any real substantial reform.

It is proposed to erect a monument in England to the memory of William Tyndale as "the first translator of the New Testament into English." Tyndale, as is perfectly well known by every one who really knows the history of translations of the Sacred Scriptures, was not the first translator of the New Testament in England. To the proposed monument, if erected, may well be applied Swift's scathing witicism on the notoriously base inscription on the monument of the "great fire" in London:

Boilly it rears its coltard, to the skies, and lies.

A TELEGRAM from Dublin, dated May 6th, gives an account of the brutal shooting of several boys by the Government constabulary at Ballina, county Mayo, on the preceding evening. We give it as telegraphed to the Associated Press. Comment is unnecessary. We simply, therefore, give the facts as recited, directing attention, however, to the conduct of a recently released "suspect," who not only employed his newly regained liberty in quelling the just indignation of the people. "There were illuminations, and tar barrels were lighted to celebrate the release of the Irish members of Parliament. A band of music had turned out to parade and play, when the progress of the crowd was arrested at the principal square of the town by the police, under a sub-inspector, who seized the instruments of the band. The people became excited and threw

stones, striking the police, who charged several times with fixed bayonets. As the police turned down Main street they were again stoned. They fired on the crowd, wounding a number of persons, who were afterwards attended by three physicians. One, who is a mere youth, is reported dying. Muffeny, an ex-suspect, addressed the crowd from a window, advising the people not to oppose the police; that proper steps would be taken to avenge the unprovoked attack upon the people. The crowd then dispersed quietly. All those who were shot are boys, as it was a children's band, and the crowd was principally composed of youngsters.

Boston Pilot.

WHILE giving up columns to the Cavendish assassination, we must spare a small corner to the news of the brutal police outrage in Mayo which the cable brought at the same time. A boys' band of music in Ballina turned out to celebrate the release of the Irish leaders. Tar barrels were burning, and a general rejoicing was in progress. Suddenly a police inspector, with a force of armed men at his back, came on the scene. The police stopped the band and seized its instruments. This was promptly resented, and the boys began stoning the police, whereupon the latter opened fire, wounding a number of persons, some, it is supposed fatally. The cable report says the crowd dispersed quietly, on being advised to do so by an ex-suspect, who spoke from a window. It adds that, "all those who were shot are boys, as it was a children's band, and the crowd was principally composed of youngsters." This account came at the same time with the news of the horrible crime in Phoenix Park.

The English against the Irish. Two Irishmen were arrested for an assault on another man, whose nationality is not mentioned. After trial and sentence, they were allowed and stoned by a mob. An Irishman, who had given evidence for them, was seized and flung into a sadpitt. When rescued he was wounded and bleeding, and a sharp knife was found in the pit. The mob then marched upon a mine where Irishmen were employed, and savagely fell upon the one man they found there. They next rushed upon the Catholic chapel, pelted it with windows and doors, dragged out a statue of the Blessed Virgin, flung it on the road and danced upon it, and then returned to the chapel and smashed the organ and the altar. After that they went to the priest's house, stoned it to their hearts' content, and wound up by breaking in the doors and windows of a Catholic gentleman, whose only offense was that he had brought some Irish labourers to the town. All this occurred at Camborne. The next English meeting to protest against Russian outrages on the Jews should be held at Camborne.

It is stated that during the Malley trial in Connecticut the seats reserved for ladies were occupied during the most disgusting part of the examination, notwithstanding the warning of the court that delicate subjects were to be mentioned. The presiding judge might have done as a famous Irish judge did in such an emergency. After the usual notice had been given, some women still remained, and the examining counsel paused. "Go on," said the judge. "I beg your pardon," said the lawyer, "but there are ladies present." "I think you are mistaken," was the caustic reply of his honor. "All the ladies went out a little while ago." Whereupon the rest of the "ladies" promptly disappeared.

It is grievous to think of Parnell, Davitt, and Dillon suffering under the affliction of the terrible crime in Ireland. Brave Michael Davitt has almost sunk under the blow. A correspondent telegraphs:—"Mr. Davitt looks weary and down-hearted, seeming to have grown years older since his release yesterday, when he was in splendid health and spirits. He said he had not slept a minute since the news reached him." And Davitt himself says:—"I would willingly have spent ten years amid the horrors of Dartmoor to have prevented it." Equally impressive are the words of John Dillon:—"It is quite plain to me," he says, "that whoever committed the deed, if actuated by any political motives, must be bitter enemies of the Irish national cause and of the party to which I belong."

COLONEL "BOB" INGERSOLL is fond of making merry over the "mistakes of Moses," and evidently has a

poor opinion of the patriarch's discretion. There are differences of opinion as to what constitutes a mistake as well as to a crime to forfeit one's word of honor. Moses, we are sure, would not have considered it an evidence of "smartness." But apparently the military-legal theological Colonel thinks otherwise. He is counsel for the Star Route swindlers, one of them, a Mr. John W. Dorsey, was allowed to go at large, on the personal assurance of Mr. Ingersoll that he would be forthcoming when wanted. He did not appear, however, and when Mr. Ingersoll was asked to produce him, he replied, with the chuckle which he gives on discovering a grammatical error in the Bible, "I can't afford to help you fellows, and he won't be here." Here it was the government which made a mistake in trusting the word of the noble colonel. Honorable men are liable to such mistakes, and even Moses, with his shrewdness, might have fallen into such an error had he had occasion to deal with Illinois lawyers. But there is one mistake into which such men do not fall, and that is the error of trusting such promises twice. Colonel Bob has done a smart thing at the cost of his reputation, if that amounts to anything.

Baltimore Mirror.

MANY Catholics have a special devotion to the Sacred Heart of our Lord and Saviour Jesus Christ, and have been abundantly rewarded for all their pious practices in His honor. But not all of them are aware of a most gracious promise made by our Divine Redeemer to Blessed Margaret Mary. Here it is:—"I promise thee, in the excess of the mercy of My Heart that its all powerful love will grant to those who receive Holy Communion on the first Friday of every month, for nine consecutive months, the grace of final perseverance, and that they shall not die under my displeasure, nor without receiving the Sacraments, and My Heart will be their secure refuge at their last hour." This is surely a most extraordinary revelation, and multitudes will no doubt profit by it.

Our esteemed contemporary, the Baltimore Herald, publishes a silly editorial note on Monday last. It said: "The murder of Lord Cavendish and Under-Secretary Burke will arouse such a feeling of indignation against Ireland throughout the civilized world that all the wrongs she has suffered will be forgotten and her last condition will be worse than her first. Such a dastardly crime can have no palliation, and the sympathy which has heretofore been felt for her sufferings will now be forever withdrawn." [This is nonsense. Why, friend, you make a whole people responsible for the crime of four men. Was the south guilty of the blood of Abraham Lincoln? Were the stalwart republicans to be blamed for Guiteau's shot? Are all Russians, who prefer a limited monarchy or a republic to the autocracy there established, to be branded as the fellow-conspirators of the assassins of the late Czar? Herald, you ought to have more sense and discretion. Utter a few more sentiments like those above, and you will not only make yourself ridiculous, but lay yourself open to the indignation of quite a goodly portion of your readers.]

LUTHERANISM.

Lutheranism in Sweden is in Queer Street. It is getting more and more disorganized. The Established Church of the kingdom is divided in five sections, which keep hurling imprecations and maledictions at one another. These sections are the Old Orthodox, the Waldenstromians, the Pietists, the Scharntanians and the New Lutherans. Great is the number of those, both among the laity and the clergy, who are getting weary of this state of things; and one of the latter, Pastor Hellqvist, has lately addressed a letter to the chapter which caused great sensation all over Sweden. In this we find some passages worth translating. The writer says:—"I look upon the entire Reformation as a dead failure, for it proceeded from men distinguished both by want of wisdom and by unspeakable corruption. This applies especially to Luther, who was a man of boundless pride and possessed of no self-control whatsoever. I find that the worship of Luther is now carried on only by born idiots and by interested hypocrites. In another part of the letter he says: "Many are the death-bed scenes that have proved to me the Protestant Church lacks the power of guiding and strengthening where guidance and fortitude are most urgently wanted. Pastor Hellqvist, differing in this from the English Ritualists, has taken the only course consistent with his expressed views. He has abjured Lutheranism and joined the Catholic Church. So the Stockholm Dagblad informs us."

"ROMISH."

The Insulting Epithet as applied to Members and Customs of the Catholic Church.

A Protestant contemporary confessing its dullness in failing to comprehend the offensiveness of the term "Romish," as applied to Catholics, is thus enlightened by the sprightly Catholic Chronicle:—"The term Romish is an un-English expression of comparatively recent importation, and was borrowed by Evangelical bigots in their controversial poverty of inventive directly from the Dutch *Rommisch*, or the German *Romisch*. It is, as a termination, is not a diminutive, but always denotes a resemblance, a participation in defects, qualities or attributes signified by the adjective or noun to which it is appended. Thus:—Whitish—That which, without being white, has a tint belonging to that color. Pettish—Sharing in the peculiar defects observable in a pet. English—Having the attributes common to the English or Anglo-Saxon people.

But this termination has never in the English language been affixed to the names of cities. Whoever heard of "Londonish society," or "Liverpoolish merchants," or "New Yorkish enterprise," or "Parisish fashions." The affix *ish* in such a case would deservedly—because clownish and unwarranted by the rules of correct language—be regarded as attaching an unfavorable meaning to the word qualified by it. It would undoubtedly be taken as a slight, and as such it was and is meant by those knowingly calling the Church *Romish*.

We say Danish, Polish, Swedish, and so forth. All right. But the Danes are a people. So are the Poles and the Swedes. So were the Romans. If therefore the *ish* be absolutely wanted, then by all means say *Romanshish*. It will be new, no doubt, but it will not be un-English in its formation or origin.

The Eagle quotes our motto, "Et Christiani sita et Romani sita," as you are children of Christ so be you children of Rome, and "is not that slightly Romish?" We answer no; our being children of Rome no more makes us *Romish* than our being children of Christ makes us *Christish*. Cannot our Grand Rapids friend see this? When we become children—that is to say, followers—of Christ we become Christian, not *Christish*.

The fact is, *Roman* was too noble and majestic a word for English bigots to apply to the Catholic Church. St. Paul in one of his epistles praises the faith of the Romans; therefore, it would never do to let pious, evangelical Bible readers imagine that that faith was the same in every particular as that now believed and preached by Roman Catholics. Therefore they resorted to a barbarian to satisfy their unholy spleen. But no English gentleman duly versed in language will ever use this contemptuous expression.

Dictionary-makers! That only proves that dictionary-makers are not necessarily well-bred, and that they sometimes pander to the slang taste of the vulgar upholders of their pretended authority,—exactly as some (not all) Protestant preachers will, where the true Church of Christ is concerned.

A COMPLIMENTARY CONCERT.

F. Jehin-Prume, the well-known artist and late violinist to the King of the Belgians, will give a complimentary concert to Rev. Father Feron, in Strathroy, Tuesday, May 23d.

He has lately been married to the celebrated French Canadian cantatrice, Hortense Leduc, from the conservatory at Paris.

Mr. J. A. McCabe, M. A., Principal of the Ottawa Normal School, will intersperse the musical part of the programme with choice readings.

This concert promises to be the richest musical treat ever given in Strathroy.

The Church Militant, Suffering, and Triumphant.

The communion of saints is a great fact attested by the revealed word of God, and embosomed as an article of faith in the Apostles' creed. The Church is a vast society, embracing the Saints in heaven, the suffering souls in purgatory, and its members who are still detained in the flesh. There is a bond of sympathy, of union and of charity binding all these children of the Church into one great family of God. Death cannot separate their souls nor raise up a barrier that would divide them. "For Christ, who is our peace, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one—that is, hath united the saints in heaven and His people on earth into His own body, which is His Church. And as in the human body all the members are interdependent, and minister to each other's wants, and feel for each other's sufferings, and contribute to the well-being of the whole body, so, in the Church, which is the body of Christ, the various members thereof do, by the appointment of God, and according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, and are bound together by the bonds of active charity and friendship, stronger than death. We invoke the prayers and influence of the Saints; they intercede for us with God, and we bring relief to the souls in purgatory by our prayers and other good works.

Why is a selfish friend like the letter "pp"? Because, though the first in pity, he is the last in help.

The Catholic Record
Published every Friday morning at 428 Richmond Street.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its aims 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.

MR. THOMAS COFFEY,
Office of the "Catholic Record,"
St. Mary's, Halifax, Nov. 7, 1881.

Catholic Record.
LONDON, FRIDAY, MAY 19, 1882.

THE CLOUDS BREAKING.

The clouds that overspread Ireland on the announcement of the assassination of Lord Cavendish have already broken and are passing away. The Irish people at home and in America have pronounced themselves so emphatically, so universally, and so genuinely in condemnation of this terrible crime that none but the veriest fanatics could dare attribute it to any representative body of Irishmen. Its occurrence at the particular moment that the government had announced its determination to adopt a new policy in regard to Ireland was particularly unfortunate. But in every great agitation for popular rights there are always to be found persons who disregard the advice of judicious leaders, and spurn every wise counsel. Of such, no doubt, were those who, in an evil hour for their country's good, committed the terrible deed that has called forth the exaltation of the civilized world. The London Times has, as it is usual with that journal, done its very best to excite the baser passions of the English people against Ireland. It has so constantly accused the Land League of inciting the Irish people to civil war that many well disposed persons were led to believe that that organization was of a sanguinary and revolutionary character. Of no greater misrepresentation could a journal be guilty. The Land League ever since its organization has been, both in Europe and America, the friend and bulwark of law and order. No institution of such magnitude and influence could be held responsible, but by fanatics, for the deeds of a few. When in 1832 the associations formed to carry out the purposes of the reform agitation threatened the very existence of the monarchy itself, if their views were not carried into effect, no one thought of holding the liberal leaders responsible for the exaggerated sentiments of the few. How different is English public opinion in regard to every Irish question? Have we not repeatedly seen that for every crime committed by individual Irishmen the whole Irish race is impugned and indicted? What injustice? What a narrow view of national and political questions of such magnitude as the land agitation in Ireland? The murder of Lord Cavendish we have already declared to be one of the most unfortunate events that could have happened for the Irish people. The crime, however viewed, is one for which no palliation of any kind can be offered. We have already expressed and now renew our regret at its untimely and unjustifiable occurrence. But although through it means the enemies of the best interests of the Irish people have taken opportunity to attack the motives of all in favor of the interests of the Irish tenantry, yet we have trust and confidence in the honest sentiments of public opinion everywhere, to relieve our race from the opprobrium which injustice and fanaticism seek to cast upon it. When the public opinion of Britain is permitted to form just judgment on the causes leading to the assassination of Lord Cavendish and to

the effect of that awful crime, it will, we doubt not, pronounce unequivocal condemnation on the views propounded by the Times, views that could lead to no other result than constant civil war between the two countries. Ireland, let the Times understand, is not the mere nation of five millions at home. There is a greater Ireland, and a fighting Ireland abroad—an Ireland that neither bullying cowardice, nor brutal threatening can overcome. We are glad to notice amongst Englishmen a desire to treat Irishmen on terms of equality. For the murder of Lord Cavendish we hold English misrule responsible. Let Englishmen be just to Ireland and such sad occurrences may be rendered impossible.

THE TEMPORAL POWER.

To have spoken some few years ago of the temporal power of the Pope would have brought upon any writer almost universal ridicule. The infidel press had long before, in fact since the first Garibaldian invasion of the States of the church, pronounced the existence of any temporal power vested in the Supreme Pontiff an utter impossibility. The authority and sacred character of that august personage had been so long and persistently reviled, that many who should know better were led into the belief that the Sovereign Pontiff could, without temporal independence, discharge the important duties devolving upon him. Opinions have, however, of late undergone a very great change. When the body of a dead Pontiff is not secure from violence, how can the person of a living Pope be regarded as safe. Is it not an admitted fact that ecclesiastics are daily subjected to insult on the streets of Rome, that blasphemy and obscenity are allowed every liberty to insult the religious feelings of the Roman people? These being the results of the suppression of the temporal power of the Pope, is it not plainly in the interests of the Italian nation and of Christian people everywhere that the Holy Father should exercise complete temporal independence, the better to fulfil the high duties devolving on him. It is now evident that the Sardinian government can offer no suitable guarantee for the protection of the liberties of the Supreme Pontiff. One of its very first claims to the occupancy of Rome was that under its regime the Sovereign Pontiff would have every freedom and protection required for the due exercise of his lawful powers. This pledge was hardly given when it was most grossly violated. Immediately after the seizure of Rome began a series of robberies and outrages worthy of the very worst period of vandalism. Vandalism, did we say? Vandalism in its most degrading aspect never presented anything more horrible than the Sardinian government in its dealing with religion and its institutions immediately after the surrender of Rome in September, 1870. Such a system of governmental action has, however, always a term. And this the government of King Humbert is beginning to find out. It may announce to the Italian people a financial surplus on paper. Where, we ask, are the results of such a state of prosperity? Is it in the beggary everywhere visible throughout the peninsula? Is it in the increase of crime manifested by statistics published by state authority? Is it in the discontent evidenced by the republican organizations in full operation everywhere throughout Italy? There may be, we admit, a surplus in the Italian treasury. If there be, we are amongst the happiest to hear of it. It would, in our opinion, require the very worst of governments to bring about in Italy so fertile, so industrious, so blessed with an active and enlightened population, a financial deficit. The existence of the temporal power would not have prevented the accumulation of surpluses on the part of Italy. It would, in fact, by giving stability to a strong and justly-founded peninsular government, enable such an organization to better develop the resources of the country, and by so developing these resources add to its own strength and to the security of

the people. The Italian government is the government of the minority against the best wishes of the majority. A bold and aggressive minority may for a time, but only for a time, triumph over an honest majority. But such triumphs end in confusion for the temporary victors. That it will so prove in the case of the so-called Italian kingdom we never doubted. Events soon perhaps to come to pass will prove that we hold this opinion not in vain.

SHALL THE STALWARTS RULE?

President Arthur has, ever since his accession to power, given unmistakable evidence of his purpose to strengthen the stalwart element of the republican party. He owed his nomination and election to the Vice-Presidency to Roscoe Conkling, and is evidently anxious to show the public at large that he is not ungrateful of the favor granted him by the great tribune. But in bestowing the rewards at the executive command upon those supporting the opinions and holding the principles known to be those of ex-Senator Conkling and his colleagues of the Stalwart persuasion, the new President has certainly established a very marked line of division between the latter and that numerous body of republicans led by ex-Secretary Blaine. Mr. Blaine has not by any means given up his hopes of the leadership of the party of which he has been so long a prominent member. His influence is not confined to his own state; it extends to every portion of the union where republicans are to be found. Had it not been for the machinations of Conkling and Cameron, he would in 1880 have been the nominee of his party for the Presidency. He is yet, no doubt, in the field for the same office. The question now agitating the minds of leading American politicians is just this, whether the machine politicians, as the followers of these gentlemen just named are often called, can, with the assistance of the President, acquire such dominant influence in the republican ranks, as to control the nomination for the Chief Magistracy in 1884. We are of course comparative strangers to the American mode of managing elections. But we have always held that when there is no actual fraud, the people themselves are the managers in such events. Holding this view, we are very strongly inclined to think that, unless all sections of the republicans close ranks, unless Stalwarts and half-breeds drop every feeling of animosity, there can be no prospect of success for them. If the democracy evince anything of political sagacity, its success two years hence is in our opinion quite assured.

THE RIGHTS OF LABOR.

There is at the present moment in actual existence in many portions of America a bitter and unrelenting struggle between capital and labor. We have already on this subject given our views to the public. We took upon the last occasion that we spoke of this matter the ground that as capital has its rights, so also has labor, and that consequently neither one can justly interfere with the other. The troubles that have so long and so very persistently destroyed in many places the happy relations between these two great sources of national happiness and advancement are all, we believe, due to unjust encroachments on the part of inconsiderate individuals on the rights of interests presumably opposed to their own. We advocate no system of communism when we declare that in our opinion, the workingman should be protected against the rapacity of men of capital who have but one object in view, one purpose to serve, viz., self-aggrandizement. We are, by force of experience, regretfully compelled to declare that many employees of labor seem to think that even when the cost of living increases for the laborer that he is not entitled to an increase of compensation for his work. The true principle upon which public opinion should, in this matter, guide itself, is this, that as the workingman is entitled to a certain social position, he is also en-

itled, if he works to sustain it, to sufficient compensation in proportion to its requirements. We readily admit that in many cases workmen may be extravagant. Of this there can be no doubt. But for the shortcomings of the few are all to be blamed? Were we to judge all employers of labor by the exactions and rapacity of certain of them, what an outcry should not be raised? Labor has its rights, and the assertion of these rights vigorously and unmistakably can have no other but a good effect. If the workingmen, as the vast majority of them are assuredly disposed to do, act on right principles and despise the teachings of characterless demagogues, they cannot be defrauded of any of the advantages to which honest labor must ever entitle them.

THE SITUATION IN FRANCE.

Since the fall of Gambetta French politics have not attracted the interest that during the temporary reign of that demagogue they secured. He came into power advocating so many radical reforms that it might be said that he sought to revolutionize revolution itself. But however extreme the views of the republican party of France, it could not bring itself to the approval of measures detrimental, in every regard, to the best interests of the French people. Gambetta sought to use that party as a mere puppet, and fell ignominiously. His fall may not have led to the good results it might. It has, however, demonstrated the impotency of men such as he to lead a nation blindly to ruin. We have yet, notwithstanding its blunders and infidelities, much hope for the French nation. The French are a people led more frequently by passion than judgment. We say this in no disparagement of them. It is a fact attested by history. But this national characteristic often leads them to follies and excesses unaccountable in any but so generous a race. The administration of M. Dufaure is but a makeshift between republican moderation and republican violence. How long will it last? No man can venture to predict. If it fall, it may give rise to a better government (a better one it were easy to find), or it may lead to the foundation of one much worse. We greatly fear it may lead to the latter result. But no government founded on principles so antagonistic to the best interests of christianity and popular freedom can enjoy longevity. The situation in France is just now quiescent, but as the calm in politics is always followed by a storm, we doubt not that the present quiet attitude of French politics will be followed by a tremendous upheaval of every element of discord now at the very basis of French society.

CHINESE EXCLUSION.

Both Houses of Congress have passed another anti-Chinese bill. The difference between this measure and the former one vetoed by President Arthur, is, that it reduces the term of exclusion from twenty to ten years, and extends the time of notice from sixty to ninety days. We doubt very much if this bill can escape the fate of its predecessors, for it will be remembered that the President vetoed the latter on the ground that it was, besides being impolite, against the faith of treaties. If this reasoning held good against a twenty years' exclusion, it does also against one of ten years' duration. But the vetoing of this measure by President Arthur will not settle the question. It is one of those vital matters that will keep itself before the public till settled in a much more radical sense than yet proposed. All opposition offered to the anti-Chinese movement will but serve to give it strength and consistency and finally lead to its lasting success.

On Good Friday the parish priest of Inbach, near Krems, in Lower Austria, was preaching to his congregation, and had just uttered the word, "We must all die," when he sank down and expired.

TO THE CLERGY.

I am now prepared to supply to the reverend clergy all articles of devotion which they have hitherto had to send for to other places. I keep in stock a large quantity of Prayer-books, Bibles, Pictures, and such like. Also Catechisms and the school supplies approved of for use in the separate schools, all of which will be supplied at as cheap a rate as can be obtained from any house in Canada. A choice selection of Catholic works kept in stock, and any work published in England or America will be supplied on short notice. The reverend clergy and others visiting the city are invited to call and examine the stock. I will shortly publish a catalogue of the works kept on hand.

HAMILTON LETTER.

Church Notes—The City Council—Exciting Scenes at the Beach—Election Matters—A Railway Train on a "Bender"—Great Fire—Miscellaneous.

ECCLESIASTICAL.

On Sunday afternoon last, His Lordship Bishop Crinnon administered the sacrament of Confirmation to a large number of children at St. Augustine's church, Dundas. He will perform the same ceremony in Brantford and Paris during the course of the week.

On Ascension Day Masses in the cathedral are at 5.30, 7.30 and 9.30 a.m.

On Friday afternoon a special meeting of the Hamilton City Council was held in the City Hall, His worship the mayor presiding. Resolutions expressing horror at the recent assassination in Dublin, sorrow for the murdered men and sympathy with their afflicted friends were unanimously passed. Several speeches were delivered, which, besides the sentiments already expressed, contained the universal opinion that the crime could not be called national one, but the work of unauthorized and irresponsible miscreants.

The heavy storm that has been blowing from the east for so many days has lashed the lake into a state of terrific fury. The waves dash over the piers high up against the lighthouse, and far into the land, with a roar and a plunge that have a most awe-inspiring effect. Several vessels have had a rough time of it. One, the Colborne, was saved from going ashore a total wreck only by the most laborious efforts of her crew. She was anchored about half a mile from shore for several days, in a condition, and, as it was, a great portion of the latter, oak-staves, was swept from the decks and scattered over the lake. It was not until Saturday that even experienced mariners would venture through the raging waters to give assistance to the crew.

The election campaign is beginning. The first gun was fired last week when a Reform Convention met and chose their candidates. This week the Conservatives meet for a similar object. These preparations are being made under the supposition that the general elections will take place in June. Should the government decide not to hold the elections until next year, the long probation may make the candidates feel rather awkward.

One night last week, a H. & N. W. R. locomotive on descending the mountain grade, became detached from its train and started off by itself. But the superior momentum of a heavy train on a down grade made it almost sure destruction to the engine in case of collision. Then an exciting race began. The driver whistled for a clear track and put on all steam to escape the thundering train at his heels. The officials at the station shouted all cars into side tracks, flagmen were placed at the various streets to warn travellers, the approaching train from the north was signalled to back up, and the open line given to the panting engine and its dread pursuer. The engine dashed through the city with lightning speed, closely followed by the train, affording a most thrilling sight to the spectators. The persistent efforts of the brakemen finally brought the runaway to a stand near Wentworth street; and the engine returning, drove the now sober train back to the station.

A great fire on Friday night destroyed Kelley's machine shop, and about \$17,000 worth of patterns. The loss is a severe one. Insurance \$20,000. The total proceeds of the sale of the Mechanics' Institute library did not reach \$30,000. However, this sum is larger than was at first expected. Initiatory steps have been taken for the construction of a branch line of the H. & N. W. from Hamilton to Toronto. It is proposed to run it through the villages and thus make it convenient for the centres of population.

OUR NEW PARISH PRIEST. Rev. Fr. Lennon entered upon his duties and formally took charge of the mission of Brantford on Sunday, and the whole congregation was favorably impressed, and seemed determined that it shall not be their fault if his expressed hope is not realized, "that the cause of religion should suffer nothing by his having been in Brantford." He preached at high mass on prayer, from the words of the gospel of the day: "If you ask of the Father anything in my name it shall be given you."

BRANTFORD LETTER.

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Miss Johanna Judge died last week, after a tedious illness, of pulmonary consumption. For months her health has been declining, and of late there had been no hopes entertained of her recovery. She has been a diligent and faithful member of the Young Ladies Sodality. All the members of that confraternity mourn her. On Sunday the office was said for her repose, and on Tuesday morning of

this week a requiem mass will be said for her, at which the Sodality will receive holy communion.

BRIEF REVERENCES. Mr. Thomas McCormick, a brakeman on the Grand Trunk, was unfortunate in losing the two first fingers of his right hand last week, having got them crushed in making a coupling.

The election to fill Rev. Father Doherty's seat on the School Board takes place this week. Messrs. Wm. Harrington and W. D. Cantillon are the candidates, and as both are very popular in the ward, the election will likely be a close one.

WINDSOR LETTER.

After a week of almost constant rain Sunday, May 14th, dawned bright and clear, giving promise of a warm sunny day, which promise was verified. Filling the hearts of the children of St. Alphonsus Parish with joy and thanksgiving, for it was to be, to many, the happiest day of their lives, First Communion Sunday. At 8 o'clock the services commenced, His Lordship Rev. Bishop Walsh, occupied the throne, attended at his right by our worthy pastor, Very Rev. Dean Wagner, Father Simond sang Grand Mass, Fr. Scanlon, Deacon, and Mr. Dixon, a young ecclesiastic of L'Assomption College, Sandwhich, sub-deacon. The boys admitted to First Communion numbered about forty, and were neatly dressed. Each carried a large wax candle, handsomely trimmed in white paper. They occupied the chairs on the side of the sanctuary railing. The little girls numbered about sixty, and were seated on chairs, in the main aisle, and made a pleasing picture with their white robes, and veils, and wreaths of the same pure color. Previous to administering Holy Communion Father Letz preached a beautiful sermon, taking the text, "Suffer little children to come unto me, for of such is the kingdom of God." Immediately after Communion our beloved Bishop addressed the children on the parable of the Samaritan women at the well, who conversed with Jesus, not knowing who was there. In a brief but touching discourse he sketched a portion of our Lord's life upon earth, and told how his friends, even the apostles, who daily followed His Divine footsteps, who heard Him preach, with Him on the Mount, when he breathed the benedictions, and yet betrayed Him, denied Him, deserted Him in the time of trial, in the dark night of His agony, in the painful journey along the dreary heights of Calvary, but when His Holy Ghost came upon them, they became strong with Divine courage, and went forth to preach, to suffer, to die for Jesus of Nazareth. His Lordship then administered the sacrament of Confirmation to the children, and to eight adults. The evening Dr. O'Reilly, of St. Patrick's, Detroit, preached. His sermon was a masterpiece of eloquence, delivered in a voice of unusual power and sweetness, made more effective by the well-trained modulation of every tone, which added a cadence to their sound that charmed the listener's ear. For a young man, Dr. Reilly decidedly holds a first rank as a pulpit orator.

Benediction of the Blessed Sacrament closed the devotions of the day. Windsor, Ont., May 14th, 1882.

THE REV. PETER LENNON.

The Rev. Peter Lennon, who assumed the pastoral charge of the parish of Arthur upon the removal of Walkerton of the Very Rev. Dean Lausie, in January last, has been transferred to Brantford. Tuesday last the Rev. Gentleman took his departure from Arthur for the new sphere of his spiritual labors. He will be succeeded by the Rev. Father Doherty of the Brantford mission, who is expected to arrive in Arthur in the course of a few days. The Rev. Father Lennon who although a little over three months in Arthur, by his zeal and urbanity had endeared himself to all classes and leaves here followed by the best wishes and regrets of the parishioners. It was only last week that the report of the change of currency here, and in the hope that it might have no real foundation, we did not consider ourselves at liberty to make any allusion to it in the last issue of the Enterprise. All doubts on the subject were ever removed when after 12 o'clock Mass on Sunday last, the Rev. Gentleman addressing the congregation in eloquent and feeling language, announced the change, and expressed in the kindest terms his regards for the people of Arthur, and his sincere wishes for their future welfare. He had hoped when coming amongst them that the term of his spiritual charge might continue for perhaps a lengthened period, but the ecclesiastical arrangements of his superiors decreed otherwise, and his duty was to bow to the decision of his Bishop, which he did with cheerfulness and reverence. To the young the Rev. Gentleman gave affectionate and paternal advice in his parting address, and expressed a hope that the congregation would remember him in their prayers, as he would also remember them in like manner. The people of Brantford will find in the Rev. Father Lennon a pastor well calculated to win their respect and esteem. The Rev. Father Doherty was in charge of Arthur before and greatly esteemed by the people.—Arthur Enterprise.

ADVICE ON CONFESSORS, by Mgr. de Segur.—This is a most useful little work for children who have made their first communion. Sent by mail on receipt of ten cents. Address, Catholic Record, London.

COUNSEL ON HOLY COMMUNION, by Mgr. de Segur.—We have received a supply of these useful little books, a most suitable companion for children about to receive first communion. Sent by mail on receipt of ten cents. Address, Catholic Record, London.

A fool may inherit a kingdom without honor, but the man of steadfast purpose and indomitable will, who raises himself up in the world's standard by his own labors, has the glory of his achievement as the eschaton of his honor. He thanks no man but himself.

My Beads.

BY THE REV. ABRAM J. RYAN. Sweet, blessed beads! I would not part With one of you for richest gem...

For I have told you every grief In all the days of twenty years, And I have listened you with tears...

Ah! time has fled, and friends have failed, And joys have died; but in my needs, 'Tis yours my friends, my blessed beads!

For many and many a time, in grief, My weary fingers wandered round The circled chain, and always found In some "Hail Mary" sweet relief.

How many a story you might tell Of finer life, and I (unknowing) I trusted you and you alone, But ah! ye keep my secrets well.

Ye are the only chain I wear— A sign that I am not alone, In life, in death, beyond the grave, Of Jesus and His Mother fair.

MOTHER MOST PURE.

The Flower of the Immaculate Conception Laid on Mary's Shrine.

Baltimore Mirror. From the look in honor of the Blessed Virgin which the Rev. Abram J. Ryan is writing, we will take the following chapter:

In the year 1849 Pius the IX. was driven from Rome and went an exile to Gaeta. It seems that in our days the Vicars of Christ must be victors for truth.

Though he had given to this people a liberal constitution, and had made many reforms in the government of the Papal States, the liberals became revolutionists, and clamored for what could not in honor and principle be granted.

1848 was a year of revolutions all over Europe. The waves of the revolution at last reached Rome, and swept furiously over the States of the Church.

And as in all Italian revolutions the cruel knife of assassination found many a hand ready enough to grasp it, and many a victim to fall beneath it, in disguise the Pope fled secretly from Rome, and found refuge in the Kingdom of Naples.

There forgetting his own wrongs and sufferings, and thinking only of the glory of God and the good of the Church, he addressed an Encyclical to each of the high prelates of the Church in regard to the definition of the Immaculate Conception of the Blessed Virgin Mary.

Questions were proposed to them for answer as to their own belief and the faith of their flocks and the traditions of their churches in regard to the conception of Mary.

Meanwhile the revolution raged and ruined. The world needed some gentle, peaceful truth to calm its agitations. What truth more serene than the sinless conception of the holy Virgin?

Meanwhile his Encyclical had been read by the Bishops all over the earth, and with a wonderful unanimity they desired the definition of the dogma. But the Church, in the world of dogmas, moves slowly, like unto God in the works of creation.

Congregations of theologians of unquestionable piety and of learning unsurpassed were appointed to study the subject from every point of view—to examine authorities, to inquire into ancient traditions, and to exhaust every source where reason could find reasons of the truth of the Immaculate Conception of Mary's conception.

For in building up the grand temple of Catholic dogmas, only the stones hewn by the hand of God from all eternity, and found where He had placed them in Time, can be chosen; and the consecrated will of His Love and Power and Will.

For only such stones have the right to be built up into the Temple of Faith, resting on Jesus Christ the Corner-stone. And it is not authority alone, nor is it reason alone that builds the temple by formulating truths into dogmas; but it is authority infallibly united to highest reason that does the sacred work.

Meanwhile, while the minds of the learned were studying, examining and discussing the subject; the hearts of the faithful were praying for the object of their desires.

In our Holy Church, as in each of its members' mind and heart together, not either of them separately, form the principle of every spiritual and Catholic act; as with the Father and Son are the one Principal whence proceeds the Holy Spirit.

Years passed on. The Church did not speak. As at the Council of Ephesus, the faithful were filled with a holy impatience, and all over the world they prayed for the day of the definition of the truth. It came at last.

On the 8th of December, in the Temple of St. Peter's of the Vatican, the Mount, which is the Thabor of truth and the Calvary of sorrow, was filled with an immense concourse of the faithful and strangers from many lands. Two hundred bishops from many nations were there, and priests in thousands.

The Holy Sacrifice of the Mass was offered with a grandeur of ceremonies unequalled. When the Gospel had been sung in Latin and in Greek, a Cardinal, accompanied by Bishops and Archbishops, approached the throne of the Vicar of Christ, and thus addressed the Sovereign Pontiff:

"Most Holy Father, the Catholic Church has ardently and long desired that your supreme and infallible judgment will pass upon the Immaculate Conception of the Most Holy Virgin Mary Mother of God, a decision which will bring her an increase of praise, of glory and of veneration. In the name of the Sacred College of Cardinals, in the name of the bishops of the Catholic world, and in the name of all the faithful, we, humbly and with fervent instance, ask that the universal desires of the Church may be granted in this solemnity of the Conception of the Blessed Virgin. Even now while we are offering the august Sacrifice of the altar, in this temple consecrated to the Prince of the Apostles, and in the midst of this solemn reunion of the Sacred College of the bishops and of the people, design, Holy Father, to lift up your apostolic voice and to proclaim the dogmatic decree of the Immaculate Conception of Mary; and there will be joy in the heavens and gladness on earth."

Such was the petition of the Cardinals, patriarchs, archbishops, bishops, priests, and two hundred millions and more of the faithful. Were they blind? Who will say so! The deepest learning of the world made the petition. Were they deceived? The greatest wisdom on earth made the

petition. Was it a petition of wickedness? Wickedness will surely never ask for a dogma which means sinlessness.

But before the Supreme Pontiff accedes to this universal petition, he and the petitioners must pray to Heaven.

So the hymn of the Holy Ghost, the Veni Creator rose in glorious melody from the hearts and lips of all in the temple.

And tears of joy trickled down many a face there with a soundless music of their own. While the echoes of the hymn, rising heavenward, were still faintly sounding, high up in the lofty dome Pius IX., with great union in his voice, read the decree in which it is proclaimed "that it is a dogma of faith that the Blessed Virgin Mary, from and in the first instant of her conception, by special grace and privilege from God, in virtue of the merits of Jesus Christ, the Saviour of the human race, was preserved and placed beyond the reach of the stain of original sin."

Age ago, in a temple at Ephesus, when Mary's relationship towards Christ had been assailed by Nestorius, the Fathers of the Council vindicated the rights of her divine maternity. On that 8th of December, in St. Peter's, the Pontiff and bishops defended the honor of Mary's soul and the integrity of her innocence. Faith kept fealty of joy in the hearts of the faithful.

The glory of the joy of Faith, like a grand 72 Drum, swept over the world. Ten thousand temples sounded with song—and twice a hundred thousand altars in lowly chapels and in Cathedrals grand, flamed with lights and shone fair with flowers.

That day was the Christmas Feast of Mary's soul, as the 26th day of the self-same month is the Christmas Festival of her body.

And if the angelic Gloria was not heard on earth, it surely sounded round her throne in heaven.

And the unbelieving world laughed. Let it laugh.

If the faithful were glad, surely God and His angels were filled with joy.

Think you that the Immaculate Conception of Mary was the invention of a truth that day in St. Peter's temple? Truth cannot be invented. Divine truth is even beyond the reach of mere human discovery.

But divine truth is no more beyond the reach of infallible human announcement than it is beyond the reach of human, certain acceptance. No one save the prophets, the apostles, and the Church of Christ, receives truths of the divine order directly and immediately from God.

Since the Ascension of Christ, God is still. He never Himself breaks His silence. The Church has "the mind of Christ," and as Christ, in the days of His life, only gradually gave forth His revelations, so the Church, which is His human organ of speech on earth, only gradually, and in God's appointed time, gives to the world His announcements of the revealed truths in her possession.

The sun holds as much light on the rim of the eastern horizon in its morning rising as when it reaches the hour of its noon; but greater and brighter grows its light as it ascends the sky.

So the Church, when it rose on the horizon of Judea eighteen centuries ago, held all the light of truth in possessing Christ, the eternal light; but only gradually, like our material sun did it shine greater splendors as it rose over the world.

Nor will its light ever decrease. It shines on the dial of the day of Christ telling the hours of truth forever; and so small it shines till it reaches its noon-day here below. And then will come the end. The sun of Truth has no West where it will go down in shadows. Its West is in the heavens into whose everlasting light it will triumphantly rise. What then is dogma? A new invention.

Is it a new invention of light at nine o'clock in the morning, because there shines more light than just after morning's dawn? Is it not the same sun shining? Is it not the same light coming to the earth? Same sun? Yes. Same light? Truly so, the very same, but to our eyes growing brighter, and covering with its increasing brightness, more of the heavens and more of the earth.

What then are dogmas? They are the One Truth whose light is shining forever in the Church, growing brighter, as the centuries pass, to the eyes of faith, in varied, but not contradictory manifestations, and covering with the same increasing light more of the world of mind.

Look at the rainbow which spans the heavens and arches the earth, a sign of bright peace when the tempest has passed away. And learn a lesson.

On the cloud shine rays of light. What else? From each drop of water in the cloud out of each ray seven different colors are reflected. The seven colors were hidden in each white ray till the rays touched the drops of water in the cloud, and then each ray reveals its hidden beauties to our eyes.

So in the Church there is but one truth, and that is all-truth; but like unto the ray with its seven colors, in that one truth are hidden countless truths until they are reflected on our souls through dogmas defined by infallible authority.

And like the rainbow after the storm, they come to bless the hearts of the faithful often and generally after the tempests of sins and heresies have swept over the fold of Christ and filled His flock with uncertainty and fear.

Music is only a sweet sound, but in that sound, like unto the ray of the sun, seven notes be hidden until revealed to our ears.

So truth has but one sound; and that is the sound of the Voice of Christ, but in that sound sleep countless songs of truth unheard until the hand of authority wakes them into the sweet words of divine faith.

Study the Unit. All numbers and figures are contained in it. What are tens, hundreds, thousands, millions and more rising above the unit but it itself manifested in higher and fuller forms?

And what are all the fractions lying beneath the unit, but it itself broken into fragments the unit affirms itself, it grows—it puts on greatness and glory; but when the highest honor of any mother, if, having all power to which nothing is impossible, and an infinite will which nothing can resist, and an infinite love for her which your thoughts cannot comprehend nor your speech describe, I would permit the fallen angel to glory in my Mother's fall.

"And when I stand before the world with my Mother, and with my love for her

denies truth in its unity or in any of its affirmations of faith, it descends into regions of deformed fragments and of darkness, and it loses the life, by losing the light of truth.

And then reason ceases to reason right.

Mere religious opinions are fractions of Faith; and once reason begins to work at this sinful sum of fractions, there is no telling when the affirmations of truths going to make up the whole sum of Faith; and as truth is infinite, while we are finite, not in this world shall we ever reach the fullness of the sacred sum; not till in the eternities where we shall behold the truth, face to face, in the vision of the Trinity.

Alas for those who are blind to the clear light of the divine dogmas which shine out of the heaven of truth like suns for the days and stars for the nights! Alas for those whose eyes look only on the futile light that flickers across the changeful clouds blown about by the winds of human opinions!

Any church (we use the incommunicable name which belongs to our Church alone) through mere courtesy; that cannot affirm the ancient truths, has gone beyond its reach, and away from the light of Christ. Any church that has said its last word and can say no more, has exhausted its life and must die. Its very silence proves that it has possessed only dead fragments. When any church ceases to affirm, it begins to deny.

When once it has begun to deny, by a force which it cannot resist, it will continue to deny and will lean on denials for its very existence. When it ceases to say Yes before the throne of truth it will begin to say No behind the throne.

And sometimes the first low-muttered No leads to the loud, "or blasphemous, into No. Then dies the very light of truth, and the night of darkness comes.

Oh, beautiful Church! Bride of the crucified Christ, bearing the heart as well as the mind of Christ, possessing His divine Person as well as His power, thou didst come down from the upper chamber in Jerusalem, when Mary was praying with the Apostles, filled as were they with the Paraclete; and while thou didst preach Christ, thou never didst forget the mother of the Christmas night, the mother of the Good Friday, the mother of the Pentecost!

Oh, living Church of the ever-living God! Queen of truth, bearing the sceptre of divine authority, wearing the triple crown of Faith and Hope and Charity, with the mercy-clasped sandals of Salvation on thy feet, when thou didst stand in Ephesus of old and didst speak in honor of thy seed and her seed, "No, no, no, strong and sweet; but in the temple of St. Peter's thy voice didst rise to triumph tones, when thou didst defend against unbelievers the honor of Mary's sinless soul!

Al! the olden words of Genesis in God's malediction of Satan: "I will put enmities between thee and the woman, and between thy seed and her seed," never before received such triumphant confirmation; and the malediction of Satan never before put on such dark and mighty meaning! Out of her glorious Magnificat and into the glorious dogma rang with their crowning meaning—"All generations will call thee blessed. Blessed the lips that announce the great truth, and blessed, in these days, the heart that hailed with the welcome of Faith and joy the glorious dogma! Was it all or only the work of men? No. It was the act of the Son of Mary through His chosen representatives. Listen!

Had Christ Himself stood in the midst of that assembly, which represented eighteen centuries of doctrine, and had been asked the question: "Tell us, was the conception of your Mother immaculate?" would he have said No? Would he have replied: "Pontiff and Priests! you are troubling yourselves too much about my Mother's honor!" No, no; a thousand times No. Listen. He would have said: "Pontiff and Priests"—and let the whole world hear—"my mother was conceived as pure and stainless in time as she was conceived in the divine thought and decree of her and my predestination in the bosom of the Divinity.

Pontiff and Priests! I was my Mother, Mary of Nazareth, conceived in sin? Who here, will dare say it? No, no, no, I so willed, to humble myself. Did I not do so? Did I not bear every humiliation for you and for all? But I, as the Son of God, could not degrade myself. Had my Mother been conceived in sin, she would have been the slave of him whose empire I came to destroy. And I, as the eternal Son of God, could not become the slave of Satan. My divinity must be inviolate in my humanity, and therefore the Mother who is to clothe my divinity with the clothing of humanity must be immaculate in soul and body, for out of her flesh and blood she is to weave the robes which my divinity must wear. The robes must be stainless. If she were stained by sin, could I, as the Son of God, wear robes with sin's stain on them? Pare as the heavens I came from, and purest of the pure to the touch of my divinity and humanity must she be whose Son I myself predestined myself to be. Did I not, from all eternity, choose Mary of Nazareth to become my Mother? Have I not all power? Would I be true to my infinite power if I had not preserved my Mother from the contamination of Satan's touch, and from the ignominy of his slavery?

"Am I not infinite love? Have I not proven my love for the world, even unto death? If I gave you a law, to love and honor your mother, must I not myself give you the most perfect example of keeping the law? Must I not love my Mother with perfect love, and honor my Mother with highest honor—the perfect love and highest honor of God and man? Would I be true to the perfect and infinite love wherewith I must as God and man love my Mother, and would I not be false to the highest honor of any mother, if, having all power to which nothing is impossible, and an infinite will which nothing can resist, and an infinite love for her which your thoughts cannot comprehend nor your speech describe, I would permit the fallen angel to glory in my Mother's fall.

"And when I stand before the world with my Mother, and with my love for her

as her own and only child, proclaim that she is mine; could I leave it in the power of Satan to cry out in defiance: 'Yes, Christ, she is your Mother, but she was my slave?' In heaven that Lucifer would have become equal to God. Hence he was cast out. No wonder he strives, in hate, to drag my Mother down into the mire of sin! No, no; it would be an infamy that would degrade my divinity; it would be an ignominy that would disgrace my humanity; and before the angels in Heaven and men on earth and demons in hell it would be the everlasting opprobrium of my Mother. And the infinite honor of my Eternal Father, whose chosen daughter my Mother is, would be stained; and I, His Son, would have a sin-stained Mother; and the infinite sanctity of our own Holy Spirit, whose spouse my Mother is, would suffer detriment; if, for an instant, my Mother's purity had been tarnished by guilt.

Pontiff and priests! ye have worshipped Me with highest worship to-day, My Mother's feast on earth, in that you have crowned My Mother with an honor than which none can be greater—an honor which has been hers from all eternity—and which you proclaim to earth to-day, and which you proclaim to earth to-day, Pontiff and priests! this day was foreseen from all eternity,—and your proclamation on earth was written in letters as pure as My mother in the mind of the Father and of the Son and of the Holy Ghost."

Thus would Christ give His own divine testimony to the eternal honor of His Mother. Thus would the Father and the Holy Spirit testify.

And thus the dogma proclaimed that blessed day in the grandest temple of Faith on earth, is based not only on Scripture's inspired words, not only on the teachings of the holy Fathers, not only on the mystical illuminations of countless ages, not only on the traditions handed down from the beginning, not only on the divine prophecies of things, not only on the clearest, unanswerable reasonings of the minds of men, but it rests on the very Reason of God, and on the infinite will that decreed from the beginning, and on the infinite Power that guarded the decree, and on the glorious love, which could not be more glorious, that made the eternal decree a reality in time,—in the home of Joachim and Anna. And now listen. Do not they who deny Mary's sinless conception, deny consciously or unconsciously, her full blessedness. Do they not, knowingly or unknowingly, lift up their voices against her prophecy: "All generations shall call me blessed?" Do they not, let us hope in ignorance, stand by Satan in the garden, and where they read the curse uttered against Satan "I will put enmities between thee and the woman, and between thy seed and her seed" (the words are absolute), do they not think, in fact, if not say, in words, "No, the will will be absolute and everlasting enmity, there will be an instant or more when the enmity will be suspended or cease. She will be conceived in sin and fall under the power of Satan." The attribution of such power to Satan involves the withdrawal from Christ's Mother of her soul's pure honor, and from God the power to prevent the will to resist such an indignity. Take the principle of eternal enmity between the woman and Satan for one instant, how will the enmity be resumed? To honor the power of Satan so as to make it prevail over Mary,—is it not a sort of diabolic worship? And to deny the singleness of the mother of Jesus Christ—is it not a sort of diabolic blasphemy?

Oh, Mary! Virgin, Mother, Queen, we are the generations who rejoice to call thee blessed—blessed in thy Predestination, blessed in the Promise, and thrice blessed in thy holy and Immaculate Conception. To-day we twine the Flower of thy sinless conception in thy crown. But, ah! it is to fade a Flower to lend its beauty to but only one day.

To-morrow, oh Queen of spotless purity we will look on the beauty of the spotless Flower that we may fill our hearts with its mystical fragrance. We who have been conceived in sin and brought forth in sorrow, lift up our souls in praise to God for having by His preventing grace preserved us from stain of sin. And we glorify in who hath done this thing for thee. And we worship God because He hath placed thee outside of the darkness of sin, and hath established thee in the full sunshine of His infinite grace!

And oh! though sinless, thou wilt have pain or sinners. Pray for us sinners "now and at the hour of our death," that we may in our own treasure fulfill the prophecy and share thy privilege—that like unto thee, there shall be enmities between our souls and Satan forever and forever.

A "CHILD OF MARY."

An old general was once asked by a friend how it was that after many years spent in the camp, he had come so frequent a communicant, receiving several times a week. "My friend," answered the old soldier, "the strangest part of it is, that my change of life was brought about before I ever listened to the word of a priest and even before I had set my foot in the church. After my campaign God bestowed on me a pious wife, whose faith I respected though I did not share it. Before I married her she was a member of all the pious fraternities of her parish and she never failed to add to her signature, Child of Mary. She never took it upon herself to lecture me about God, but I could read her thoughts in her countenance. When she prayed, every morning and night, her countenance beamed with faith and charity; when she returned from the church, where she had received, with a calmness, a sweetness, and patience, which had in them something of the serenity of heaven, she seemed an angel. When she dressed my wounds I found her like a Sister of Charity.

"Suddenly I myself was taken with the desire to love the God whom my wife loved so well, and who inspired her with those virtues which found the joy of my life. One day I, who hitherto was without faith, who was such a complete stranger to the practices of religion, so far from the Sacraments, said to her: "Take me to your confessor."

"Through the ministry of this man of God, and by the divine grace, I have become what I am, and what I rejoice to be.

Behold what power a truly good Christian woman wields in her family!

THE DUBLIN MURDER.

Mass Meeting in Boston.

Condensed from the Pilot.

The mass meeting of Irish-Americans held in Faneuil Hall, Boston, on Tuesday evening last, was a demonstration immense in numbers and enthusiasm.

The expressions of the speakers were unqualified in their condemnation and denunciation of the hideous crime committed lately in Dublin, which was assuredly intended to be a deadly blow to Irish progress and prosperity. The resolutions were downright utterances of Irish horror and dismay at the crime. The vote of five thousand dollars for the apprehension of the assassin was enthusiastically adopted. In every respect the great meeting was an imposing and most successful demonstration, worthy of the chief city of New England.

We give below the speeches of two prominent Irishmen of the city, John Boyle O'Reilly, editor of the Pilot, and Mr. H. Miller, a Protestant, as well as a letter received from the Grand Master of the Orange Lodge of Boston.

JOHN BOYLE O'REILLY'S ADDRESS.

Fellow Citizens and Fellow-countrymen—There is no more sorrow in this meeting than of indignation—sorrow and grief for the innocent hearts that are afflicted by the murderous blows of these assassins, and these include every Irish heart that throbs in Ireland to-day (applause). The hearts and hands of the Irish people are innocent of this crime. There is not an Irish mark upon it. There is no indication here of hot Irish blood—of the sudden, unprovoked blow of passion—of the hasty vengeance which ever marks the awful presence of bloodshed in Ireland. No Irishman ever killed his enemy with a dagger (applause). In all the history of the Irish people you cannot find an instance in which Irishmen prematurely killed each other with knives or daggers. The dagger never was and never shall be an Irishman's weapon (applause and cheers). This assassination was coolly planned and was carried out with intellectual precaution and cruelty. It was perpetrated within shadow of the Lord Lieutenant's house, the Vice-regal Lodge, and within a few hundred yards of the Chief Constabulary barracks in Ireland. I declare here to-night, and confidently appeal to the future for the verification of the assertion, that the deed was not committed by the Irish people (applause). I say that it was committed by the class known as gentlemen (applause). It was perpetrated by the class whose power and livelihood were threatened by the death of coercion (applause). Who were these men? The office-holders in Dublin Castle, the paid magistrates who commanded the military power, the officers of the brutal constabulary, the virulent emergency men. These were the people to whom Lord Castlereagh brought the message of doom. To these men his mission said, "Back! hold off your whips and bayonets from the people! Back with your constabulary bludgeons and swords! Your occupation, if not forever gone, is to be held in abeyance." (applause) This was the meaning of the new policy of the office-holders and the Dublin Castle crowd. These men, hereditary office-holders, thriftless, largely profigate, in danger of absolute beggary and arrest if dismissed from office—these men, I say, were the only men in Ireland whose direct interest it was to retain coercion, to destroy the new order of conciliation (applause and continued cheering). How could this be done? How could they achieve this purpose? By the commission of an outrage that would be laid at the door of the people. By the murder of a high official. I say, here is a powerful motive for this awful crime—the only motive to be found in all the complex elements of Irish life (applause). I say there is a charge against this class—a charge that must be investigated and settled—and we are ready to abide by the settlement (great applause). And now for a word of indignation—not as an Irishman so much as an American. The infamous charge has been made by a portion of the English press and the coercion agents in Ireland that this assassination was traced to the Irish people in America. I read in the papers this morning that the English Minister at Washington and the English Consul in Boston and other American cities had publicly offered rewards in this country for information relative to this fearful crime. As a citizen of Boston, I indignantly protest against the infamous implication that some of the Irish people in this city have a guilty knowledge of this horrible thing (immense applause). I indignantly protest against the shameful implication. It is for us Irishmen to offer rewards not in this country, but among the English coercion agents in Ireland (cheers and applause). Depend on it that the Irish people will have to pay justice in this matter. The constabulary will make no arrests among the official class, unless urged to do so by enormous rewards. Why should they arrest men and destroy their own power and prestige? They see that this crime has served their own purpose. It is for us to offer rewards, and resolve, as we do here to-night, never to rest until we have hunted down these assassins, and cleared the stain from the name of Ireland (immense applause and cheers, several times repeated).

ORANGE AND GREEN.

President Collins requested Secretary Curran to read the following letter from the Orange Lodge of Boston. The announcement was received with immense applause and continued cheers.

453 WASHINGTON STREET, May 9, 1882.

To the Chairman of the Indignation Meeting at Faneuil Hall.—Honorable Sir:—We, the representatives of the Orange-men in Boston, desire to express our cordial sympathy with your meeting of this evening. We denounce the act as most heinous and are perfectly persuaded that no member of the Land League or Nationalist party had any hand in this most deplorable affair. Allow us, through our representative, Mr. H. Miller, to convey to you our cordial endorsement of whatever resolutions you may propose and adopt.

Yours respectfully,
WM. H. MCINTYRE,
Grand Master Boston Lodge of Orange-men.

GEORGE V. ALLEN, Secretary.
Mr. H. Miller, of the Boston Lodge of

Orangemen, was introduced and delivered an eloquent address. Mr. Miller was enthusiastically cheered, and his remarks were continually interrupted by hearty and generous outbursts of applause. Mr. Miller said:

Mr. Chairman and Ladies and Gentlemen.—As has been stated, I came here to-night as a delegate from the Orange Lodge to offer to you in this hour of sorrow an Irish heart and its fellow sympathy and to stretch to you an Irish hand, loyal and true. (great applause and cheers).

In the past the orange and the green have been apart, there has been discord between the North and South, but under the shadow of this calamity of a nation has not the time now come when, like true sons of Erin, we should stand abreast as brothers, and uphold her fair fame (cheers). In making this overture of the orange, please understand that I am come not speaking myself alone, but representing the Orangemen of Boston, and I trust of the country. (A voice, "Thank God"). Let us bury now and here the discord which has been the curse of our land and stained our country's record with the blood of noble men. (Can we not unite ourselves like a phalanx, hand in hand, shoulder to shoulder, for the redemption of our native land and the resurrection of a nation's hope) (applause) I tell you that with the orange and green blending far moniously on our standard, there is no English power on earth that can separate us in the struggle for liberty (applause) No; nor can the knife of the assassin divide us, for equally we abhor and condemn its foul use (applause). I have no doubt but what the majority of those before me belong to an organization, the might and extent of which, though I have been in this country but ten months, I recognize and appreciate. I refer to the Land League of America, whose noble efforts in the cause of justice claim my admiration and sympathy. With you, the wearers of the green, I may join the voice of the orange in the declaration of the belief that it was not Irishmen who committed that ghastly murder (loud and continued applause). I say that act was done by an enemy of Ireland's best hopes. Light well was William Ewart Gladstone aware that his policy toward Ireland had failed. He had resolved to redress the errors of centuries past. He sent across the water Lord Frederick Cavendish. A few hours had passed, and a murdered form lay on the green sward of Phoenix Park, a sacrifice to what hideous passions we know not. Mangled and bleeding on the grass of Phoenix Park, I say a stain on the Irish soil that must be effaced. Oh Phoenix Park!—is there not a significance in the name? May we, the sons of Erin, not arise again like a phoenix from the imputed shame to cast back the reproach and guilt to where it belongs? Quickened to a new life by the blood of the slaughtered, may not the orange and the green sink their mutual distrust in oblivion (cheers and cries of "We will") The true question is not whether I am an Orangeman or a wearer of the green but whether I am an Irishman (applause). Here we may pledge our mutual support. Over the grave we may rear the Irish escutcheon, and on its field of green and yellow write the motto for united Ireland, and the motto for the future of our race. "Resurgam" (applause). I trust that our next meeting we may elaborate our union and henceforth side by side be foremost in the van in the struggle for the glory and welfare of Erin. The men of the yellow extend the hand of fellowship and brotherhood to the men of the green, and may the grasp be hearty the world around." (great applause).

Society of St. Vincent de Paul, Toronto.

Toronto, April 13th, 1882.

The Society has for some time had in contemplation the establishment in this city of an office for the diffusion of useful and general information. The scheme, not yet fully elaborated, embraces:

1. The opening of a Registry for people seeking employment.

2. The establishing of a central point where young men and others, strangers in the city, may obtain such information relative to employment, Boarding Houses, rates of living, etc., as may be necessary for them.

3. The furnishing of such general practical information as may be within the scope of the Society, and of interest to any person, whether citizen or immigrant.

Two books will be opened, one containing the names, etc., of applicants for situations; the other, the address of those firms or individuals who may be in want of employees.

It is desirable that the keepers of city Boarding or Lodging Houses furnish the Superintendent with a memorandum of their charges and the nature of their accommodations.

A small contribution, not exceeding 25 cents, towards defraying expenses, will be expected from those persons who obtain employees from the office.

The present time seems favorable for commencing the undertaking, which is purely experimental, and if successful on a small scale, can easily be developed to any extent. It is therefore proposed to open the office on the first of May, in the premises of the Society, corner of Shaftesbury and Victoria Streets. Mr. Francis Rush, one of the members, has kindly volunteered his services for the initiation of the project.

W. J. MACDONELL,
President Parthian Council.

Why the Banns are Published.

The Church, acting on the principle that marriage is honorable in all, has prescribed that the banns of marriage should be published previous to the celebration in the parish church. She does so not only that whatever obstacle or impediment to the due solemnization of the Sacrament should exist may be made known and thus removed while there is still time, but also to interest in the happiness of the young couple the faithful amongst whom they live. She does so especially for the sake of the future wife, to protect her from deception, as far as possible, and to shield her from any slur that might be thrown upon her good name in after years, if her marriage were clandestine or secret. No true Catholic woman, then, should ever consent to be married, unless in very rare cases, without the publication of the banns, in order to show that she is not ashamed of her marriage. We desire the Pastors and Rectors of the different churches to explain these and other reasons for the law of the banns, and to apply for no dispensation from them except in rare and exceptional cases.—Bishop O'Farrell.

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Table with columns: MAILS AS UNDER, CLOSE, DUE FOR DELIVERY. Lists various routes and times.

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are: Mondays, at 1 p. m., per Cunard packet, via New York; Tuesdays, at 1 p. m., per Inman or White Star Line, via New York; Wednesdays, at 5 p. m., per Canadian packet, via Halifax.

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Meetings.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond Street.

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 "O Scotland! mother of brave men
 Who battled for the right,
 Whose glory glows in every clack
 And sternest mountain height,
 And shines o'er many a distant land,
 Where Scottish lays proclaim
 The worth of that immortal band
 Which thou hast given to fame.
 Men of free thought and lofty deed,
 Firm, steadfast, strong and true,
 Who never in the hour of need
 A craven terror knew.
 For liberty and their faith fought,
 They struggled, suffered, died;
 And left the noble deeds they wrought
 To crown thy brow with pride.
 A proud, glad mother should'st thou be
 For still each gallant son
 That glory safely guards for thee
 Their elder brothers won
 The free and fearless blood that flamed
 Of old in Scottish veins,
 By no fierce tyrant ever tamed,
 Its accent dire retains."

LATEST BY TELEGRAPH.

Ireland.
 London May 8.—The intention of releasing the suspects is now completely abandoned.

Anna Parnell has written a letter to the Times, drawing attention to the fact that a group of children were shot down in the streets of Ballina like mad dogs. She says Foster butchered men and women, but for Spencer has been reserved the distinction of butchering children.

The corporation of Cork has voted a hundred pounds towards a reward for the capture of the assassins.

The Pall Mall Gazette confirms the report that George O'Donovan Trevelyan has been appointed Chief Secretary of Ireland. A special policeman has been placed before Trevelyan's residence.

The appointment of Trevelyan is favorably received by the Irish party. Trevelyan holds advanced opinions, and it is believed his sympathies are with the popular party of Ireland.

In a speech before the Lafayette (Ind.) Land League, Dr. Burke, of that city, a brother of one of the victims of the Phoenix Park assassins, paid an eloquent tribute to the worth of the Under-Secretary. He said: "I know that his death will be speedily avenged. I know that no Land League in Ireland and no Land League here had a hand in the cowardly deed. Ireland and England are on the verge of a true reconciliation, and no true patriot, no true Irishman, ever committed the fearful and dastardly deed. The spirit of Toryism is alive to the dangers of the situation. The strength of the Land League is not only shown in Ireland, but has a firm footing in Scotland, and soon will have one in England. What then becomes of landlordism in these countries? What then of the ill-gotten wealth, prestige and honor of that so-called Conservative power, great only by the grossness of the accumulated frauds and crimes. Believe me, it is the spirit of that Toryism that has armed the men who murdered my brother."

As soon as the Inspector-General of Constabulary heard that Mr. Trevelyan had been appointed Chief Secretary, he at once sent in his resignation. The Colonel thus judiciously anticipated his inevitable supersession, and so much for incompetency as for general old fogeyism. He had become a fossilized "Castleite," and labored under the delusion that the organization and discipline, and effectiveness of the constabulary left nothing to be desired. It is said that a distinguished artillery officer, whose ideas are up to those of modern times, and who can discriminate between a policeman and a soldier, will be appointed to the vacant post.

Mr. Trevelyan's appointment is well received by every one except the castle officials. In the public offices, especially in the Constabulary department, there will be a huge shaking up of the dry bones, and a general remodelling all through. Lord Spencer was always popular, and cheers greet him whenever he appears in public. He was loudly cheered to-day as he drove home on coming from a Privy Council meeting in the Castle. He has issued strict orders to the police to act less on haphazard in arresting suspicious-looking persons, and on examining the evidence against Hepburne, the American Irishman in custody, gave orders for his immediate release.

London, May 11.—Davitt says there is in his heart no bitterness toward the English people. In the triumph of "the Gospel of Land for the People" is involved the social regeneration of England as clearly as that of Ireland. He asks that the Irish be treated as equals. He will willingly go to Ireland and do what he can to further peaceful doctrines, but asks how can he protest with effect against outrages when the most brutal outrages are being committed in the name of law.

Dublin, May 11.—With reference to the suggestion that the Land League should offer a reward of £2,000 for the assassins, Egan, Treasurer of the Land League, telegraphed from Paris: "Remembering, as I do, the number of innocent victims who in the sad history of our own country have been handed over to the gallows by wretched informers in order to earn covet blood money, and foreseeing the awful danger that in the present excited state of public feeling crime may be added to crime by the possible sacrifice of guiltless men, I am determined that if one penny of the Land League fund were voted for such purpose I would at once resign the Treasurership."

Dublin, May 11.—Trevelyan arrived to-day and was warmly cheered by the populace. Spencer has decided to remain in Ireland instead of attending the funeral of Cavendish.

London, May 11.—Col. Henry Brackenbury, Royal Artillery, succeeds Hillier as Inspector-General of the Irish Constabulary.

London, April 11.—Last week's issue of United Ireland denounced the Castle officials as a nest of vipers, and said the rats in the cellars of the Castle had better beware of traps, as the vermin are going to have a bad time.

London, May 11.—In the house of Commons Harcourt introduced a bill for the repression of crime in Ireland. He characterized the prevalence of crime there as a national disgrace, and said the time has arrived for the entire House to unite in repressing it. The case we deplore to-day is not a solitary one. Crime is a plague spot on Ireland, and I believe the Irish people desire its removal. It springs from secret societies, and must be extir-

pat. The main-spring of crime is the expectation of immunity, which is only too well founded. The government has therefore concluded it is necessary in places where the ordinary law is not observed that special tribunals, consisting of three Judges, shall be appointed by the Lord Lieutenant, to try cases without a jury. The judgment of the court must be unanimous, but appeal can be made to the Supreme Court, the judgment of the latter to be given by a majority. Judges of the Supreme Court may diminish, but cannot increase the severity of the sentence. The bill gives the power to search for secret apparatus of murder, such as arms, threatening letters, &c.; the power to enter houses by day or night under a warrant of the Lord Lieutenant; power to arrest persons prowling about at night, unable to give an account of themselves, who will be dealt with summarily; power to arrest strangers, as crimes are generally committed by foreign emissaries, the hospitality of England not being for such persons as the agents of O'Donovan Rossa; and the power to remove foreigners considered dangerous to the peace.

The Government, therefore, intend to revive the Alien Act. Secret societies will be dealt with summarily, and the membership thereof will constitute offense under the Act. Cases of aggravated assault will be treated in a summary manner. Power is given to repress intimidation and unlawful meetings, the latter to be dealt with summarily. Newspapers containing seditious and inflammatory matter may be suppressed and the proprietors be required to enter into recognizances not to repeat the offense. Justices can compel the attendance of witnesses intending to abscond. The Lord-Lieutenant can appoint additional police where necessary, at the cost of districts concerned. Compensation for murder and outrage will be required of districts where they occur. Outrages will be dealt with summarily by courts consisting of two stipendiary magistrates.

London, May 12.—On the second reading of the Repression Bill O'Donnell will move the prevalence of outrage and disaffection in Ireland is largely due to the unjust eviction of 40,000 people, who will be further exasperated by the new Act.

London, May 13.—A canister was discovered on the railing of the Lord Mayor's mansion last night filled with blasting powder. The application for police protection for Parnell was made without his knowledge by another Home Rule member of Parliament.

The Pall Mall Gazette, in an article on the Repression Bill, says: "Fate seems to be preparing all that is worst for England and Ireland. The Freeman's Journal declared the Repression Bill is one of the most tyrannical enactments of modern times, and is perhaps the fiercest Coercion Act ever proposed for Ireland. The champions of liberty, since the assassination of Saturday, have been helpless. It will be their duty to withstand the Bill though they may be deserted."

The London Globe prints the following prominently: "We have reason to believe the whole of the provisions of the new Coercion Bill were recommended by Forster previous to his resignation of the Irish Chief Secretaryship."

A London despatch, signed Dillon, received at Chicago, says the Repression Bill will probably force Parnell and his friends to retire from public life for a time.

Great Britain.
 Minister Lowell was ignored at the Royal wedding, but received an invitation to the banquet in the evening.

A special cable despatch states that the legal formalities necessary to complete the fusion of the Grand Trunk and Great Western Railways are being rapidly pushed forward. The object of Vanderbil's present trip to England is, it is rumored, to outbid the Grand Trunk for possession of the Great Western.

London, May 12.—The people of an entire township on the Isle of Skive, numbering 100, have decided to emigrate to Canada.

London, May 13.—It is said the Channel squadron will be ready for sea by the 25th, and will proceed soon afterwards to the Mediterranean.

United States.
 The president has signed the Chinese Bill.

At Brookhaven, Miss., the jail was burned on Sunday night and three colored prisoners perished. It is believed that they set it on fire in the hope of escaping.

New York, May 6.—A number of our prominent medical men are expressing their opinion of the much-talked of experiments of Dr. Koch, of Berlin, toward proving that tubercular consumption is caused by parasitic bacilli. Dr. Alonso Clark, for many years identified with the treatment of lung diseases, said: "Should it be definitely proved that there is a specific parasite characterizing tubercules, our treatment of consumption would be considerably altered, although it is well established that, even with our present means and knowledge, consumption can be cured. The cases of cure are innumerable; you might say that this matter is of great importance if true, but that there has been no conclusive evidence yet presented."

San Francisco, May 10.—A Victoria dispatch says: Chinese from Hong Kong are being forwarded to the mainland as rapidly as possible. The Canopus, Sarz and Ephraim, all steamships, and several sailing ships, are about due. It is said now that 24,000 Chinese will land here before the 1st of August, and that work on the main lines will be pushed with vigor unimpeded. Fear is expressed lest the province should become Mongolianized.

The practicability of storing electricity has been demonstrated on an Atlantic steamship in which electric lamps, lighted before leaving Havre, afforded constant light until New York was reached.

Canadian.
 An outbreak of small-pox is reported at Windsor, Ont. Seventeen persons are down with the disease.

Justice Haggarty has been appointed Administrator of the Ontario Government during the absence of the Lieutenant-Governor.

Ridgetown, Ont., May 10.—A terrible fire broke out here this morning. Twenty of the heaviest merchants completely burned out, and hundreds of thousands of dollars' worth of property destroyed. Post office and other important buildings gone.

The Princess Louise will sail for Canada on the 25th inst., and arrive at Quebec on the 29th.

A letter has been read from the Bishop of Ottawa to the effect that the Pope has appointed a Papal delegate for Canada, who will likely arrive in June next. His duties will be similar to those performed by the late Bishop Conroy.

The seminary of St. Sulpice has come to a satisfactory settlement with the squatters on the lands in Muskoka upon which the Oka Indians have been located, and are leaving satisfied with the manner in which they have been dealt with. The cost to the Seminary was about \$5,000. The Indians are pleased with their location and are preparing for the summer's work.

A. M. SULLIVAN IN DEWSBURY.

On Wednesday week a concert was given in the Industrial Hall, Dewsbury, in aid of the furnishing of the reading and recreation rooms connected with St. Paulinus' Hall, Westwood, under the auspices of the Dewsbury Total Abstinence League of the cross. Notwithstanding the inclement weather which prevailed, there was a large audience. Father Kenny, president of the society, occupied the chair. There was also present A. M. Sullivan, Esq., late M. P. for Meath; Canon Wells, Fathers Parkin, Herkins, Watson, Myers, Dolan, &c.

On the platform were a number of children dressed in white, wearing the insignia of the League of the Cross. During the evening they sang several pieces in good style. The programme comprised a capital selection of miscellaneous music. The concert was a decided success.

During the evening an address on "Temperance in relation to Ireland" was delivered by A. M. Sullivan, Esq. Father Kenny introduced the speaker with a eulogy of his abilities as a statesman, a patriot and an orator.

Mr. Sullivan, who was enthusiastically received, said that although he had left the public platform not of his own choice, yet, when such a friend as the Rev. Father Kenny called upon him to take part in that festival, he should have come thrice the distance cheerfully if he thought his presence could give sign and token how warmly his heart went with the struggling poor, that would take by the throat the wolf that desolated those homes and made them dark with misery for those who earned their bread by the sweat of their brow. He had always felt that they who went among the masses of the Irish people in this country, and knowing the priceless virtues that even the humblest Irish parent carried with him into exile, saw them scorned and despised by their fellow-men, must feel burning indignation, and must long to fling himself into the struggle with that accursed evil which so cursed the Celtic race from the rising to the setting sun, in order that, that one evil removed, the peoples of Christendom might recognize the Irish to be, humanly speaking, the salvation of modern society, (applause).

He said the salvation of modern society, in his opinion, lay in the denying to any other race the right of their noble merits, but in an age when domestic ties were weakening, when the marriage bond was being treated as a fable, a superstition—when the foundation on which the whole social edifice was reared seemed to be sapping gradually away, he confessed that his thoughts went back to that native land of his, where domestic infidelity was accused, or unknown. He had the proud ambition, he would say, in Dewsbury and in other towns in this great and wealthy kingdom, where

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 and fellow-workmen, his countrymen would not be raised in hatred and hostility towards those around them (applause); but, by means of organizations such as the League of the Cross, would raise themselves to noble heights, but in an age when domestic ties were weakening, when the marriage bond was being treated as a fable, a superstition—when the foundation on which the whole social edifice was reared seemed to be sapping gradually away, he confessed that his thoughts went back to that native land of his, where domestic infidelity was accused, or unknown. He had the proud ambition, he would say, in Dewsbury and in other towns in this great and wealthy kingdom, where

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pirations, they convinced him that the man who would conscientiously give himself to the bettering of the Irish race must begin at the beginning, and grapple with the great, drink question (hear, hear) He, therefore, had ventured to speak on the public platform on this question, because as a child of the people, CRADLED AMONGST THE IRISH PEASantry, one of themselves, he wished, when called from this world, he might be consoled with the idea that he had done something to leave them better than he found them (cheers). In 1874 the favor and confidence of his fellow-countrymen conferred upon him the honour of a seat in Parliament. He felt that the Irish representatives in the House were closely watched by friends and foes alike. While he remained there it was a proud thought to him that, as a member of the first and greatest assembly in the world, he might put his hand upon a lever that might work good not only for his own people, but for the English people, too. Now that his term was come to an end—"No, no!"—by reason of circumstances too painful for him to ponder upon, he could say that never had an English or Scotch member brought forward a motion to make better, brighter, or HAPPIER THE HOME OF THE ENGLISH WORKING MAN.

but he had with voice and vote assisted that honest Englishman (cheers). There was not upon the soil of Britain any man who could say that any act or vote of his had narrowed his liberties or wronged his rights (cheers). He still rejoiced that he had been able to aid Sir Wilfrid Lawson and the noble band along with him in the attempt to wipe out the hideous stain of drink from the face of the land. When they were in a minority he knew they were bound to win, because there was accompanying the movement not merely political influence and worldly efforts, but the unseen, the eternal, and the inevitable working of the hand of God, who in His own time always brought redress and succour for the suffering and justice for the wronged (cheers). He was proud to think that the Irish national vote had for the last twenty years been in a majority on every temperance issue, and he was glad they had now got Sunday closing. Sunday closing was spreading, and by and by John Barleycorn would be cooped up in a narrow corner, where he would have to capitulate and haul down his flag (cheers). But they were bound to join in this movement, in order that the little children might be brought up free from the danger that had dogged the footsteps of their elders when they were growing up to manhood.

THIS WAS AN AGE OF STRIKES
 —strikes against unfair rents and strikes against any rent at all (laughter). He often felt that the day would yet come when the Irish people might realize what a heavy rent they paid to a worse and more plundering landlord than any that ever cursed Ireland. She had had many landlords, but it would be a noble, high, and God-blessed combination if her people would strike against the tribute they too cheerfully paid to the dreadful system. He appealed to them to give for the League their children, so that they might have a noble future. They were now little children, but they would eventually be the men and women upon whom would devolve the duty of keeping up the credit of their name. He cared not what fortune a father could leave his child, he cared not how high a man's social position might be, what security had they that the little child, their joy and pride, might not have a fate as dark as he had known to befall his own schoolfellows who had been

BORN TO HIGH AND WEALTHY POSITIONS!
 None, except security in the merciful goodness of God, and in the efforts to give them a better chance of keeping free from temptation from the drink. He, however, turned his face to the future with unbounded confidence. It was no use to tell him that the world was getting worse. As the sunlight brought up the flowers, so the light of God's truth was hastening every day to speed noble efforts like these. The day was near at hand when a generation, comparatively free from the odious vice, would come, and almost doubt the history of our century, and that men had endured a slavery so detestable. His face was turned to a future in which there would be an Ireland not agitated, nor torn with strife, nor stained with bloodshed, nor oppressed with tyranny; but an Ireland happy and contented within her own domains, free and self-governing, with a sober people raising the standard of long sufferings and patient fidelity to truth (cheers). At the close of the concert three cheers were given for Mr. Sullivan.

Personal.
 The lady superioress of the Congregation of Notre Dame convent, Ottawa, accompanied by her assistant, was on a visit last week to her nephew, Rev. Father Feon, P. P., of Stratford. These ladies, who devote themselves to the education of young ladies, are members of the oldest convent in Canada, founded in Montreal in 1656. Having visited some of the institutions of Western Ontario, they expressed themselves pleased in an especial manner with their visit to the Sacred Heart Convent, London. There they witnessed not only the beautiful surroundings and interior comfort of the convent, but that which is of more importance, the solid training and religious education which the madams of the Sacred Heart impart to the pupils placed in their charge. The lady superioress thought it a great privilege for parents desiring a first-class education for their children to have such an institution in their midst.

Manners in Church.
 When I go to a house it is the people I want to meet, not the walls or the chairs. Going to church should be an introduction to friendship and to God, not to frescoes and pews. A good deal of church politeness is like a snow crystal—regular but cold. There is a hospitality the forms of which are as perfect as Chesterfield's and the spirit of which is as lifeless and hollow. Good church manners do not go by rules nor by proxy. If the heart is not in them it is all the same as if there were no manners. Sexton or usher may walk the aisles with faultless grace, and bow you into a pew with rhythmic movement, but that cannot offset a

stony stare from the other end of the pew. "Have you not mistaken the pew?" asked a dignified piece of nominally Christian impertinence, as he confronted a stranger in his pew. "I fear I have sir, I mistook it for a gentleman's," was the proper rejoinder.—C. L. T. in Our Continent.

USEFUL THOUGH NOT NECESSARY.

Just Views of the Functions of the Catholic Press.
 The authors of aphorisms have said: "The Press is the fourth power of the State," hence the phrase "the Fourth Estate." The maxim may be true, especially where the other powers install themselves, and multiply in such a manner that it is hard to find the ruling power. Thus, it might be further said that the Stock Exchange is the fifth power of the State, Freemasonry the sixth, Orangism the seventh, Larrikism the eighth, and so on.

But let the Press be what it may in the State, it is not necessarily a power in the Church. Its worth and its usefulness—we are now speaking of the Catholic Press—depend on its submission to authority. It can be a useful influence only in as much as it is a service. We do not mean an abject, mercenary, and officious service, but the free and generous service of filial piety. The reason of this is plain. The journalist, no matter what his gifts may be, is a part not of the Church that teaches, but of the Church that is taught. To remember this should be a journalist's first duty; should he forget, the firm hand of the vigilant pastors of the Church will guide him back to the straight way.

Surely, no one is so foolish as to believe that the Church needs the aid of journalism for the diffusion of its doctrine, the maintenance of its discipline, or the exercise of its jurisdiction. She finds in her divine constitution all that is necessary—the priesthood, the episcopate, and above all, the infallible Pontiff, whose teachings suffice for the world. These alone have the mission to speak in the name of the Church. Therefore it is that no journal whatever may usurp this office, and be cited as an authority on matters ecclesiastical.

When the faithful need to be enlightened, warned, or reprimanded, the Church herself speaks to them, and the sole office of journalism in the interests of the Church is to prolong the echo of her voice. There its duty ends.

CHEAP BOOKS.

- All's Dream and other stories..... 25c
- Crucifix of Baden and other stories..... 25c
- Fleurbaey, by Madam Craven..... 25c
- The Trowel or the Cross and other stories..... 25c
- Dion and the Sibyls, a classic Christian novel..... 25c
- Flaminia and other stories..... 25c
- Perico, the Sad, and other stories..... 25c
- The Blakes and Flanagan..... 25c
- The Collegians, or the Colleen Bawn St. Thomas a Becket, by E. M. Stewart..... 25c
- Art McGuire, or the Broken Pledge. A history of the Protestant Reformation in England and Ireland, by William Cobbett..... 25c
- Fabola, or the church of the Catacombs..... 25c
- Bessy Conway, by Mrs. James Sadler..... 25c
- Peter's Journey and other Tales, by Lady Herbert..... 25c
- Nelly Netherville, a tale by the author of Wild Times..... 25c
- Fate of Father Sheehy, by Mrs. Jas. Sadler..... 15c
- The Spanish Cavaliers, by Mrs. Jas. Sadler..... 15c
- Father Matthew, by Sister Mary Francis Clare..... 15c
- Father de Lisle..... 15c
- The school boys..... 15c
- Truth and Trust..... 15c
- The Hermit of Mount Atlas..... 15c
- The Apprentice..... 15c
- The Chapel of the Angels..... 15c
- Leo, or the choice of a Friend..... 15c
- Tales of the Affections..... 15c
- Florestine or the Unexpected Jew..... 15c
- The Crusade of the Children..... 15c

Address—THOS. COFFEY, Catholic Record Office, London, Ont.

C. M. B. A. NOTES.

Branch No. 16 was instituted at Prescott, Ont., on 7th inst., by Mr. John H. Barry of Brantford. This Branch starts with 18 members, all first class men. The following are the names of its officers for the ensuing term:—
 Spiritual Director—Rev. Father Masterson.
 President—D. Buckley.
 1st Vice do.—David McCarthy.
 2nd do.—Jas. P. Halpin.
 Treasurer—Patrick Mc Auley.
 Rec.& Corres. Secretary—John Gilson.
 Assistant do.—John Barry.
 Financial Secretary—Joseph Debrule.
 Marshall—John Horan.
 Guard—Edward Vaughn.
 Trustees for two years—Miles O'Reilly, D. McCarthy, and Patrick Murdock.
 Trustees for one year—Joseph Debrule and Thomas Kavanagh, Jun.

LOCAL NEWS.

R. S. Murray's new woolen factory in London West has commenced operations. A proclamation has been issued by the Lieutenant-Governor dividing the city into four wards instead of seven as at present.

An old man named James Sullivan died in the city jail on Friday night. It is said that Chatlam sent the poor old man to this city so as to get him off their hands.

A garden party under the auspices of the St. Patrick's Benevolent Society will be held on the grounds of the Mount Hope Orphan Asylum on May 24th, for the benefit of that institution. It is to be hoped that all who can will attend.

On Wednesday last application was made by the St. Patrick's Benevolent Society of this city for incorporation, and on the affidavits being proven was immediately granted. We hope to see the Society prosper.

A man named Brown, working at the Victor oil works, had the misfortune to let a barrel weighing 600 pounds fall on his foot. Amputation was considered necessary.

Don't Miss This Chance.
 Attend the auction sale of lots, corner of Oxford and William streets, on the ground, on Monday next, 22nd instant. These lots will be sold cheap, and on easy terms.
 A purse left at Catholic Record bookstore may be obtained by owner on giving a description of same.

CATHOLIC BOOK STORE.

I have just opened out in my new store, corner of

DUFFERIN AVENUE
 AND
RICHMOND STREET,

A VERY LARGE STOCK OF

CATHOLIC BOOKS

INCLUDING PRAYER BOOKS,
Also BEADS, SCAPULARS, STATUES, and other objects of devotion.

The stock will be the largest and best assorted ever imported into Ontario. It has been bought for cash, and the prices will be such as to be within the reach of all.

A LARGE AND VARIED STOCK OF

STATIONERY

AND

SCHOOL BOOKS

WILL BE ALSO KEPT ON HAND.

THOS. COFFEY.

RARE CHANCE!

NOW IS THE TIME TO BUY.
 That splendid block of land, about 4 acres, fronting on Oxford, William, and Adelaide streets, and Carlton Avenue, 18 lots will be sold by auction on the 22nd, at 2 p. m., on Monday, May 22nd, 1882.
 The completion of the Oxford street bridge, establishment of the Western University, together with high ground, wide streets and beautiful surroundings, make Oxford street and vicinity one of the most attractive spots in the city for private residences. On six of these lots there is an orchard of choice fruit-bearing trees, which it has required years of careful culture to mature. The water mains cross the property, and the construction of the Street Railway, on Oxford Street to Adelaide, can hardly be delayed much longer. The soil can be purchased in four equal annual instalments, with interest at 6 per cent, or \$20 cash payment, from parties about to build at once, will secure one of these lots. See posters for plan.
 Go and see the property! Don't miss this chance!

P. C. BARBARD, Auctioneer.

RUPTURE
 Cure without an operation or the injury to the system. Dr. J. A. Williams' Medical Preparation, Office 261 Broadway, New York. His book, with Photographic likenesses of bad cases before and after cure, mailed for 10 cents. Jan 18-17.

TENDERS FOR COAL.

FOR THE
Public Institutions of Ontario, 1882
 The Treasurer of the Province of Ontario will receive tenders addressed to him, at the Parliament Buildings, Toronto, for the purchase of "Tenders for Coal," up to noon of

WEDNESDAY, 17TH MAY, 1882,
 for the delivery of the following quantities in each institution:—
 1. For the Asylum for the Insane, Toronto. Hard coal, 200 tons large egg size, and 175 tons stove size. Soft coal, 100 tons.

2. For the Asylum for the Insane, Kingston. Hard coal, 80 tons large egg size and 10 tons stove size. Soft coal, 20 tons.

3. For the Asylum for the Insane, Hamilton. Hard coal, 85 tons stove size and 25 tons chestnut size. Soft coal, 1,000 tons for steam purposes, and 20 tons for grates.

4. For the Asylum for the Insane, Belleville. Hard coal, 60 tons large egg size and 20 tons stove size. Soft coal, 600 tons.

5. For the Asylum for the Insane, Guelph. Hard coal, 275 tons large egg size and 50 tons stove size. Soft coal, 1,000 tons for steam purposes, and 20 tons for grates.

The hard coal to be Pittston, Scranton, or Lehigh. Tenders are to name the mine or mines from which it is supposed to take the soft coal, and to designate the quality of the same, and if required, to