

The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, FEB. 2, 1884.

NO. 277

CLERICAL.

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

N. Wilson & Co.,
136 DUNDAS STREET.

A Hero.

To the memory of the late Rev. Wm. H. Hoyt.

Pass a moment, passing stranger,
While the slow and mournful bell,
Sounding from the sacred temple,
Tells a tale we know too well.
Enter and, in silent meditation,
List the solemn strains that rise,
Where, before his King reposing,
Calm and still a hero lies.

Hero—though his hand was never
Lifted in holy strife—
For he won his shining laurels
On the battle-field of life.
He was one who sought not, loved not
Transient honors, golden dross;
Stranger here, and wholly armor,
Rests a soldier of the Cross.

See, the pallid brow is glorious
With the silver crown of years;
And the peace that rests upon it
Culdes the lowly martyr's tears.
They who come to gaze upon him
Move with soft and reverent tread,
Conscious that an unseen hero
Lingers round the saluted dead.

Years ago, this lifeless hero
Was a favorite of Earth;
Hearts arose to his noble homage
For his true and noble worth.
Wealth and Honor and Affection
Radiance on his pathway shed,
But a star arose before him
And he followed where it led.

Mild persuasion strove to hold him;
Error thundered forth her wrath,
And a golden sword glistened
Toward a giant, in his path.
But the noble spirit would not
Cast no lingering look behind;
They might blame who once revered him,
Hearts grew cold that once were kind.

Rugged grew the way before him;
Faded the radiant dreams of youth;
But the coming years still found him
Dauntless "neath the flag of Truth."
Hearts of the cold world's censure,
For his sterling worth was known,
To another heart heaved a sob,
True and fearless like his own.

Years went on—the silent Angel,
Came with pinions cold and white,
And through shadowed ways in light,
But the strong heart, never failing,
Calmly bore its silent parting;
Till above his darkened pathway
Rose the shining star again.

Faithful as of old, he stayed not,
Though life's day was near its close,
And the loving hearts around him
Fain would bid him seek repose.
For the heaven-sent beacon shined,
Like the woodruff star of old,
When the Sacred Victim's pleadings
Rose for thoughtless hearts and cold.

So he sought the holy altar,
Laid his all at Christ's dear feet,
Love would lead some ardent soul,
Make his blessed service sweet.
Here he heard the solemn vow:
"Faithful soldier, rise and come;
Thou hast fought, and thou hast conquered;
Enter thy eternal home."

Countless hearts will shrine his memory,
But his precious dust is laid to rest,
On New England's kindly breast.
Where the morning's dawning beams
Gild the mountain's rugged chain,
And the evening's rosy halo
Lingers o'er the sacred champion.

FROM STRATHROY.

Sunday, 20th ult., was a day of special interest for the people of the parish of Strathroy, as it had been announced that their venerated bishop would honor them with his presence.

High Mass was sung by the esteemed pastor, Rev. Father Feron. The church was filled by the largest congregation of Catholics ever before seen in the sacred edifice.

His Lordship, Bishop Walsh, preached a sermon on the feast of the day, the Holy Name of Jesus. The eloquent and impressive discourse was listened to with the closest attention, and many were observed to shed tears during its delivery. Long indeed, will be felt among the people of Strathroy, the influence of His Lordship's soul-inspiring words.

In the evening a large attendance of the leading citizens of Strathroy was present to listen to the promised lecture of the Bishop of London on "The Expectation of Nations." We take the following extract from a local paper, The Despatch, touching the discourse:

"Bishop Walsh, of London, delivered his lecture on the above subject in the Catholic church of this town on Sunday evening last. A large congregation was present, the spacious church being well filled with members from the church and many from the various Protestant denominations of the town. Promptly at 7:30 the service of evening vespers began, Father Feron officiating, and an excellent choir giving the musical portion with good effect. Mrs. J. Taylor gave the solos in an admirable manner, and Miss Feron presided at the organ with her well known ability. Without preliminary remarks his Lordship commenced his lecture, delivering it in choice and forcible language. He began by referring to the promise of God, in a coming Redeemer, was thus early foreshadowed in the language that the seed of the woman should crush the head of the serpent. He then spoke of the after prophecies of the Bible on the same subject, and the beliefs of the different nations of the earth as to a coming Redeemer, showing clearly that the expectation of nations were all in this direction. During the three quarters of an hour which the lecturer occupied he made many strong points in favor of the Christian belief, and held the close attention of his large audi-

ence to the close. His Lordship created a very favorable impression in Strathroy, his remarks exhibiting deep thought and extensive knowledge of his subject. The proceeds of the lecture, which must have been quite handsome, will, we understand, be applied to the purchase of a new organ for the London cathedral."

The proceeds of the lecture will be devoted to the augmentation of the organ fund for the new cathedral, the raising of which has been undertaken by the Children of Mary connected with the Sacred Heart Convent in this city. The handsome sum of \$75 was realized, for which these good ladies are deeply grateful to His Lordship, and to their Father Feron. The people of this parish will, without exception, heartily coincide with the Bishop in the complimentary manner in which he referred to the excellent priest who had charge of the mission, for the assiduous manner in which in season and out of season, he labors for their spiritual advancement and the glory of God. The neatness and order observed at the church demonstrate the interest and good taste of Rev. Father Feron. The conduct of the altar boys would reflect credit on any church in the Dominion.

POPULAR PRESENTATION.

Ex-Ald. Lauzon Receives a Flattering Address and Costly Presents.

Last evening Ex-Ald. E. E. Lauzon was waited on at his residence, No. 72 Water street, and made the recipient of a very complimentary address and handsome beaver overcoat, cap and gaiters. The presentation was first suggested by some of the ex-aldermen's conferees at the council board, but soon his late constituents and the citizens generally added their names to the list of subscribers. At 8 o'clock the following gentlemen and others assembled at Messrs. LeBlanc & Lemay's clothing store, corner of Sussex and Murray streets and went in a body to Mr. Lauzon's residence: Ald. Erratt, Brown, Laventure, Durocher and Henry; City Solicitor McFavish; ex-Ald. McDonnell and Christian; and Messrs. LeBlanc, Philion, Lemay, W. O. McKay, M. Lapointe, N. Noel, A. D. Richard, J. C. Coursoles, M. A. Savard, M. Levesque and A. Chevrier.

All were warmly received and shown seats in the parlor, when Ald. Laventure arose and read an address in French to the following effect:

OTTAWA, January 22nd, 1884.
E. E. Lauzon, Esquire, Ex-Alderman of the Municipality of the City of Ottawa, Sir—Your friends of Ottawa ward and the city in general wait on you to-night to testify to the esteem in which we hold you and to show our appreciation and gratitude to you for the attention you have given to the arduous duties you have imposed upon yourself. We thank you for the earnest endeavors you have made in the interest of the French Canadians and the people in general whom you have represented for the past eight years. The ability you have shown in all your actions at the council board has brought credit to the administration of all your conferees with whom you have worked in harmony. During the period you have represented us you have sacrificed your interests for that of the public and we are happy to-night to tell you that you have creditably fulfilled your onerous duties as alderman.

Please accept these presents we offer you as a mark of our gratitude and esteem, and convey to Madame Lauzon our kind regards and wishes for the prosperity and happiness of your family.

Signed, E. G. LAVERGURE, Ald.; T. LEMAY.

Mr. Lemay presented Mr. Lauzon with the beaver coat, cap, and gaiters which he wore with ease and grace.

Mr. Lauzon made a feeling and eloquent reply in French and English, thanking all for the kindly expressions in the address, and the magnificent presents which they had thought him worthy of.

An address in English had also been prepared but was not presented as the party who had it in charge was unavoidably absent.

Brief complimentary speeches were made by ex-Ald. McDonnell, Ald. Erratt, Henry, Brown, Durocher and Laventure, by City Solicitor McFavish and ex-Ald. Christian.

Mr. Lauzon then invited his guests to an adjoining room to partake of refreshments and in this way a pleasant hour or more was passed.—Ottawa Free Press, Jan. 23.

THE UNIVERSITY QUESTION.

To the Editor of the Catholic Record.
DEAR SIR:—I am surprised at you. Mr. O'Sullivan is as good a Catholic as you are. He is only joking. He knows Toronto University is just as Protestant as Victoria, Queen's, Albert or Trinity. It is true the former has no theological chair like the latter, but that does not make Toronto University any more Catholic, or bless the mark non-denominational.

The Senate of Toronto University is Protestant by an overwhelming majority. The text-books, as a matter of consequence, are in accordance with the convictions and principles of that Senate, Protestant. The authors of those text-books are, speaking generally, Protestant. The principles prevailing those books are Protestant. The professors chosen to interpret those principles are Protestant, and, as a matter of course, the interpretation of those principles is Protestant. Now call such an institution "non-denominational," if you will. I call it a Protestant college. Let Catholics who wish to attend such a college pay for themselves, and not ask

their co-religionists to support such a University—to the detriment of their own Catholic University. Let Protestants support their own Universities, and let us support our own, and our own only. Let the Government assist both or neither. We might just as well go over at once in religion, if we cannot get the aid of the professors of those non-denominational colleges. I cannot, and I will not so long as I believe in the truth of the Catholic religion. Mr. O'Sullivan is a better Catholic than I am, so I know, therefore, he has only been poking fun at you.

CATHOLICS.

January 25th, 1884.

PARLIAMENTARY LETTER.

Last week was indeed a dull one in the Parliamentary sense of that term. The two Houses have nevertheless done some work. The Senate continued the debate on the address for several days, one of the French Senators had a right to a seat on the treasury benches, and when Mr. Mousseau left the Government an opportunity had been given to have that right recognized. Sir John Macdonald seemed to think that so long as he had Mr. Chapleau he could control Lower Canada. Two years ago, Sir Alexander Campbell had admitted that under the constitution the French Senator had a right to a seat on the treasury benches, and when Mr. Mousseau left the Government an opportunity had been given to have that right recognized. Sir John seemed now devoting his attention to the Irish, but he (Mr. B.) would show these people that as soon as the Premier was strong enough to do without them he would cast them aside. The Premier had taken into his Ministry Mr. J. A. Chapleau, who, if he had any self-respect, any decency, or any patriotism, would be ashamed to occupy a seat in any Cabinet. It was he who had brought Quebec Province to ruin. There was not an intelligent man in Quebec who would not acknowledge with sorrow that his Province was ruined, and now the best men in the Province refused to enter the Local Administration because they could see no way out of the financial difficulties. And the man who had done all this nefarious work had been taken to Sir John Macdonald's bosom. Last year he (Mr. Bellerose) had been charged with "knocking a sick or dying man," but it turned out that Mr. Chapleau was not on a pleasure trip. Now he was here laying plans for further plundering. Quebec had been left with a debt of \$19,000,000, and money could not be obtained to pay the interest upon that debt, and in order to save Mr. Chapleau from punishment at the hands of the Quebec public Sir John Macdonald brought Mr. Chapleau to Ottawa. After ruining his province he was shielded from justice. Did the Premier do this in order to show to others the way to secure preferment and office under his Ministry? He charged Sir John Macdonald with seeking to centralize all power in Ottawa, to break down Confederation, and bring about legislative union. The action on the lieutenant-governor clearly indicated his designs. The appointment of Mr. Miller as Speaker of the Senate he regarded as an injustice to Lower Canada. The position should be held alternately by French and English speaking Senators. And now it was proposed to perpetrate another gross outrage. Mr. Mousseau, the man who had taken Quebec out of the public treasury to buy votes, was to be made a judge. His second election had also been purchased, and while personal charges against Mr. Mousseau were before the Courts, Sir John proposed to save him also from justice. No Government that had the slightest regard for public morals would countenance such an outrage.

This is certainly strong language from so pronounced a Conservative as Mr. Bellerose. The address in reply to the speech from the throne was adopted by the Senate on Thursday. In the Commons several important measures have been introduced. Mr. Charlton has again brought in his seduction act, Mr. Dalton McCarthy has introduced a bill for the purpose of an excellent measure which will, we trust, be passed this session; Mr. Cameron (Huron) has introduced an act to prevent electoral corruption, and Sir John A. Macdonald's franchise bill has already had a first reading. On Wednesday, the 23rd,

Mr. Fortin, in moving for the correspondence on the subject of the inspection in Canada of Newfoundland pickled herring, enlarged on the importance of the herring industry to Canada, and stated that the Government which inaugurated the National Policy was bound to protect the herring trade. If the Government would not impose a duty on Newfoundland herring, it was at least bound to provide a proper system of inspection. He complained that in 1874 the Government had accepted the Newfoundland inspection, and showed how this inspection had proved valueless. The Liberal Government in a laudable herring free of duty and without inspection had acted according to their ideas. He thought the Government should to its utmost to develop the fishing industries.

Mr. Kauchall supported the resolution, saying the fishermen had the right to demand this protection.

The motion was carried. Mr. Giguat, member for Rouville, then took the floor and in an excellent speech supported his motion for the petitions to the Minister of Agriculture requesting that prizes be granted for the best essays, treatises, and

other literary compositions upon agricultural industries and mechanical arts. He spoke at some length in French, dwelling upon the advantages which would accrue to the country were dairy and live stock interests more directly encouraged by the Government. He advocated the granting of prizes for essays on these and other practical subjects by means of encouraging study and disseminating information.

Mr. Landry seconded the resolution and spoke in favor of Mr. Giguat's views. Sir Hector Langevin said the Minister of Agriculture favored this policy in part, and said it would receive the best consideration of the Government.

The Star correspondent, speaking of the C. P. R. matter says:

There is really nothing going on here just at present in political circles, but it is the calm before the storm. The Government is preparing its statements and preparing for vigorous attacks on its policy, while the Opposition is laying in a stock of ammunition and getting ready for the coming tournament. Of course all the talk at present is about the C. P. R. asking the Government for more aid, and what is not known about the subject would make a large volume. In the absence of any definite facts, Dame Rumor is getting her hand in finely, as the columns of newspapers all over the Dominion attest. Beyond the fact that the representatives of the provinces will be asked by the C. P. R. for increased aid, nothing is really known. The latest rumor, which is thought to have much more than a grain of truth in it, is to the effect that the Government will be asked to give \$15,000,000 bonds in exchange for \$25,000,000 C. P. R. bonds. In consideration for this the company will relinquish the monopoly of the contract in regard to the construction of other railways. Their line to the north of Lake Superior will soon be completed, and they will be able to defy competition. How true this may be is not exactly known. The Government, of course, will not give any information, and President Stephen and conferees have been commanded to keep silent by Sir John. The cause of this peremptory order was that these gentlemen allowed an enterprising Montreal reporter to wheedle some important secrets out of them some months ago.

The same correspondent says of Mr. Cameron (Huron) bill for the prevention of electoral corruption that it is an honest attempt to crush corrupt practices at election contests. The task of effectually stopping bribery and its kindred evils at elections, is about as stupendous and hopeless an undertaking as was Mrs. Partington's when she tried to sweep back the incoming tide with a broom, but it is going to be attempted all the same. By the proposed law, both bribers and bribed are considered as criminals, and brands by government will be met by stringent regulations. The powers of election officials will be more rigidly defined, and the judicial functions of returning officers will be taken away from them. Their duties will be ministerial, to return the man with the highest number of votes as the member, and leave the rejecting of ballots to the Courts. In case a deputy returning officer makes no statement, the returning officer instead of making a report shall immediately hold an investigation at which the deputy returning officer shall be summoned to give definite information regarding the number and political complexion of the votes polled. Betting at elections will be made a corrupt practice, as also will be the procuring of the withdrawal of election petitions or candidates by corrupt means. No minister shall hold out to the voters, in any constituency, the prospect of important public works being built, if the result be favorable to the ministerial candidate. It also provides that the Minister of Justice is to be represented at every election trial and the duty of his representative shall be to prosecute all persons guilty of perjury, the perjury of the bill. What the fate of this bill will be remains to be seen. The fairness of its provisions can scarcely be called into question and it certainly deserves to pass.

On Thursday, Mr. Cameron (Huron) introduced a bill entitled "An Act to amend an act intitled 'An Act for the better prevention of fraud in relation to the contracts involving the expenditure of public moneys,' which was read a first time.

Mr. Ouimet introduced a bill intitled "An Act to repeal an Act to render Members of the Legislative Councils and Legislative Assemblies of the Provinces now included, or which may hereafter be included, within the Dominion of Canada, ineligible for sitting or voting in the House of Commons of Canada."

This bill was also read a first time. There is no doubt, a strong feeling in the country, that a mistake was made in abolishing dual representation. We cannot, ourselves see that the good results expected from its abolition have been realized to the degree expected by the advocates of that abolition. The Quebec Cabinet crisis excited a great deal of interest here. A dispatch dated the twenty-fourth of January was eagerly read in the Dominion Capital. The dispatch stated:

"The Quebec crisis is over at last. Judge Angers having positively refused to enter politics, Messrs. Ross, Tailon, Blanchet, Robertson and Lynch, were formally sworn in as successors of the Mousseau government last evening, the ceremony taking place at Spencewood, owing to the illness of the Lieut. Governor who is down with an acute attack of inflammation of the lungs which causes much anxiety to his friends. The sixth portfolio in the Cabinet remains vacant for the present, but it is the general impression that it will now be filled without delay by the selection of Mr. Flynn, which will make

three ministers of the Chapleau and Mousseau government in the new formation. The Castors have been squeezed out of the deal altogether, and are correspondingly incensed.

There is no doubt a great deal of dissatisfaction expressed amongst Conservatives with the personnel of the new administration. Mr. Flynn will be bitterly opposed in his efforts to reach office again.

The speech from the throne of the Lieut.-Gov. of Ontario at the opening of Parliament in that Province on the 24th was eagerly perused. The paragraphs dealing with the license question, railway control, the disputed boundary of the franchise, and the new measures to be submitted were of course read with the keenest interest. These paragraphs read as follows:

You will be pleased to know that by a recent decision of the Judicial Committee of Her Majesty's Privy Council, the right of provincial legislatures to regulate the traffic in intoxicating drinks is placed beyond controversy. The judgments in this case and the insurance case, and the decision that the lands escheating to the Crown for want of heirs, are the property of the province, taken in connection with the observations made by the learned judges in disposing of these cases, have had a reassuring effect on the public mind by showing that the federal principle embodied in the British North America Act, and the autonomy it was intended to secure for the individual provinces, are likely to be safe in the hands of the court of final resort in constitutional questions.

At the last session of the federal parliament an Act was passed declaring that the main lines of railway in the provinces, and all railways now or hereafter connecting with them or crossing them, shall be subject to the legislative authority of the parliament of Canada. It will be for you to consider to what extent this enactment removes from the control of the Provincial Legislatures, roads which have been constructed under the authority and subsidized out of the Provincial Treasury, and also to consider whether the British North America Act was intended to enable the Federal Parliament to interfere in this manner with the legislative authority of the provinces.

I am glad to have in my power to state as the result of negotiations between my government and that of Manitoba, that a case has been agreed upon for a reference of the dispute respecting the inter-provincial boundary, to the Judicial Committee of Her Majesty's Privy Council. The first question to be decided under that reference is the validity of the award made by the arbitrators in 1878, and a controlling condition of the reference is that the hearing before the Privy Council shall take place at a fixed date in the present year. The agreement includes interim arrangements in regard to all matters of provincial jurisdiction. A bill will be submitted to you for the purpose of giving full effect to those parts of the agreement which require legislative sanction.

Among the other measures to be submitted for your consideration will be a Bill to render the services of the Board of Health more effective and valuable; a Bill to further improve the liquor license laws; a Bill consolidating and improving the laws for the destruction of noxious weeds, and for the arrest of diseases affecting fruit trees; a Bill to authorize second locations by settlers who have obtained free grants, and have parted with them; a Bill to provide voters' lists for the unorganized parts of the province, and a Bill for the further improvement of the election law, and for the prevention and punishment of corrupt practices at elections.

In this connection I invite your attention to the expediency of further extending the already liberal franchise which prevails in this province.

Mr. Meredith is now at the head of a large following and will certainly be enabled to arrest any attempt at hasty measures on the part of the Government. The terms of the agreement of the Dominion Government with that of British Columbia may be seen at a glance from Sir John A. Macdonald's resolutions to ratify that agreement. They provide:

That it is expedient to grant and appropriate the sum of two hundred and fifty thousand dollars for the purchase from the said province of the dry dock at Esquimaux and such further sum as may be required to repay to the said province the amounts expended by the government thereof or remaining due at the passing of the Act authorizing this grant for the work and material supplied by the said government since the 27th day of June, 1882.

That it is expedient to authorize the grant to the Esquimaux and Nanaimo Railway Company, incorporated or to be incorporated by the Legislature of British Columbia for the construction of the said railway, of the lands and the appurtenances thereof or rights connected therewith that are or may be placed in the hands of the government of Canada by that of the said province in aid of or for purposes relating to the construction of the said railway subject to the terms, limitations, reservations and conditions mentioned in the agreement aforesaid.

That it is expedient to authorize the importation free of duty of all steel rails, fish plates and other articles of iron or steel, timber and material for bridges to be used in the first construction of the railway and lines of telegraph mentioned in the preceding resolutions.

That it is expedient to provide that

the said railway and line of telegraph and the land franchises, and other appurtenances thereof shall upon the completion and equipment thereof and subject to the conditions, limitations and reservations mentioned in the agreement aforesaid and the schedule thereunto annexed, and so far as Her Majesty shall have power to grant the same but no further, be the property of the said company.

That it is expedient to provide that the government of Canada may pay interest at the rate of four per cent. per annum on any money deposited by the Esquimaux and Nanaimo Railway Company, as security for the performance of their contract with Her Majesty, respecting the said railway.

Our Parliamentary chronicle for next week will, we expect, be of a livelier character than any we have yet been enabled to offer our readers. But it will be fully a fortnight before the real battles of the session will begin to be fought. F. C.

POPE LEO'S LETTER.

Sent to Cardinal McCloskey to Reach him on his Golden Jubilee.

Leo XIII. sent an autograph letter of congratulation to Cardinal McCloskey, intending to have it reach the Cardinal on his golden jubilee—the fiftieth anniversary of his ordination as a priest. It was also hoped that an accompanying gift of the Pope, a golden chalice, would be received at the same time. Both testimonials were entrusted to a Bishop who took part in the Council of American Bishops recently held in Rome. The Bishop encountered unforeseen delays in his homeward journey, and mailed the letter, retaining the chalice to be delivered in person to the Cardinal. The letter was received by the Cardinal yesterday. It is in Latin, and is commended with the impression of the signet of the Pope, and the arms of the Papal See. Father Farley, Cardinal McCloskey's Secretary, made a translation of the letter as follows:

LEO XIII., POPE.
To Our Beloved Son, John McCloskey, Cardinal of the Holy Church, of the Title of Sancti Marci Super Minervam, Archbishop of New York.

BELIEVED SON, HEALTH AND APOSTOLIC BLESSING! We have heard with great pleasure that you are soon to celebrate in your metropolitan city the golden jubilee of the day when you assumed the holy order of the priesthood and for the first time offered to God the holy sacrifice, fifty years ago. We therefore tender you, beloved son, our heartfelt congratulations on having been blessed with such length of years in the service of the altar, and we rejoice exceedingly that this rare privilege receives additionally lustre from a life of priestly virtue and of merits acquired in the discharge of the duties of the episcopal office. Wherefore, following the promptings of our affection for you, we bid this letter bear to you on your golden anniversary our best wishes and felicitations, and we pray that our Lord, who is wont to reward generously His faithful servants, may long preserve you, and pour out upon you the fullness of His heavenly graces and blessings.

We gladly avail ourselves of this opportunity to express to you, beloved son, and to your clergy and faithful people, our deep sense of gratitude for your liberal offerings recently made in aid of this Apostolic See, and we beg of God to bestow on you and all the pious donors, in return, the gifts of His bounty, and that He may mercifully grant to all who sow in blessings to reap bountifully.

May our apostolic benediction, which we most affectionately in the Lord impart to you, beloved son, and to the clergy and faithful over whom you are placed, be a pledge of divine grace, as it is a mark of our special favor.

Given at St. Peter's, Rome, the 28th of December, 1883, in the sixth year of our pontificate. LEO XIII.

Archbishop Corrigan, coadjutor to Cardinal McCloskey, who went to Rome to obtain the Pope's sanction of the decrees of the Provincial Synod held in St. Patrick's Cathedral in September, also bore an address from the Cardinal and the suffragan Bishops who participated in the Synod. The decrees received the approval of the Pope, which was essential to their enforcement among the Roman Catholic clergy and laity of the province over which the Cardinal presides. Archbishop Corrigan, who returned from Rome last week in time to participate in the celebration of the Cardinal's golden jubilee, was the bearer of an autograph acknowledgment of the address.

In it the Pope says that he cannot refrain from praising the zeal of the Bishops in holding the Provincial Synod, their devotion to the chair of Peter and their attachment to his own person; and he commends in the highest terms their pastoral watchfulness and prudence in preserving intact the deposit of sound and pure doctrine as well as in enforcing in guarding discipline and the laws of the Church. He adds:

All this has given us great consolation, and it strengthens the firm trust of our heart that with the assistance of God and your united efforts divine faith and religion will receive a happy extension in your midst, resulting in rich blessings to your country as well. Cherishing this hope in our soul, we earnestly beseech our Lord, the author of every gift, that to whatsoever you have planted and watered, in His name, He may grant in grace, and so fruitify your labors, by His grace, and the labors of all who exercise the holy ministry under your direction, that in your portion of the Lord's field a prosperous and abundant harvest of righteousness and salvation may happily arise.

There's an Isle that I know in the far off sea,
Where the flowers are all of green,
Where the sun-brown bluffs are mirrored clear.

THE STORY OF THE SCOTTISH REFORMATION.

BY A. WILSON, F. R. G. S.

CHAPTER III.

The principal Reforming preachers left in Scotland were William Harlow, Edinburgh tutor, Paul Methven, a baker from Dundee, and two apostate monks named Wilcox and Douglas. Mobs followed these turbulent men, and in a short time the nobility, thirsting for the plunder of the Church, thought they saw their way to an extensive scheme of revolt under which it would be possible for them, in the name of religion, to seize upon the property of the Church and the poor.

to a woman named Marjory Bowes. We have already seen that Knox was by his approval an accomplice in the murder of Cardinal Beaton. He was taken with the other conspirators, carried to France, and there became a convict, and had to work at the galleys. He fled to England subsequently, and remained there several years as travelling missionary and chaplain to Edward VI. It was not convenient to him at the time to displease the Episcopacy, and Archbishop Cranmer, Grindal, and other "Fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinistic preachers. The only really necessary bond of union was determined hatred to the Catholic Church. Knox was certainly not a brave man. He fled from England some months after the accession of Mary, and remained safely on the Continent for nearly two years. Then in his anxiety to see his wife he returned secretly to Berwick, and penetrated very quietly into Scotland, but danger again threatened and he again fled to Geneva (July, 1556). At last the Lords of the Regency had really converted, and his person was safe, so he came finally and permanently to Scotland in 1559. When on the Continent Knox enjoyed a considerable experience of public prisons, for we find that Calvin had to deliver him from the galleys of the Prior of Capua, to which he had been condemned for leaving a grossly immoral life. In a letter to a contemporary (James Laing) we are distinctly informed that Knox, when a young man, was guilty of such grossly immoral conduct that his Bishop was forced to interfere and call him to account for these crimes. Then Knox became inflamed with hatred of the religion which he had abandoned, and he became a Calvinist and a reformer. Archbishop Hamilton, Nichol Burne, James Laing, all Scotchmen, and all contemporaries of Knox, agree in testifying to his notoriously bad character. Hamilton's book was published only five years after the death of Knox. We find this last mentioned writer stating the current belief and opinion respecting one of the scandalous crimes of which this Reformer was guilty. The word "putabatur" is used, which really means much more than a mere surmise, and yet McCrie makes out that the latter is the case. Indeed, this prejudiced biographer, as well as other Presbyterian divines, seem to blind themselves in the most extraordinary and extravagant manner to evident proofs of the immorality, through untruthfulness, and completely seditious character of their hero. The absurd manner in which McCrie, the panegyrist of Knox, gets out of any difficulty is simply to take a high hand and deny everything. For instance, his manner of relating very definite and precise charges of gross immorality made by several contemporaries of Knox is to say, "But the two former writers were outprinted in calumny by that most impudent of all liars, James Laing." There are a few pages of his book in which he does not rail against our Reformer. Laing undoubtedly accuses Knox of heinous immoralities, and in this he only agrees with the other writers of that time. He states that Knox's hatred against the Church was in fact his Bishop, having severely called him to account. Other authors tell us exactly the same thing. It is true that Laing may or may not have been imbued with "personal malice and religious rancour," in which qualities Knox himself singularly excelled; but it is simple impudence "on the part of McCrie" to say that he is "not a panegyrist of these charges by newly contradicting them. We find three respectable Scotchmen publishing to the world, within nine years after the death of Knox, certain specific charges—not any vague generalities. They write strongly, it is true, and they may even appear to exaggerate, but it is rather absurd to suppose that, even for the sake of their own cause, they would holdly state complete falsehoods which could easily have been refuted while the events were fresh in every one's mind. Still more important, their statements have never been refuted. It is true that McCrie tells us that Spangher replied to Hamilton's book, but most significantly he does not furnish us with this reply. If he repeated the facts, why are we not supplied with the refutation? As regards the other writers—exclusive of Hamilton—we hear of no refutation, except a simple denial from a man who lived hundreds of years afterwards.

IS A "CONVERTS' SOCIETY" DESIRABLE?

To the Editor of the Catholic Record:
In union there is strength." No truer words were ever spoken, and the people of the present day are strongly impressed with that idea, consequently we find both men and women banding themselves together in societies of every description—good, bad and indifferent. These societies, leaving out their intentions, must be deleterious or beneficial to the community at large. All secret societies are necessarily bad; by the very fact of their being secret they condemn themselves—working in darkness, their actions not bearing the light—enemies to all, themselves included. Bound by a sacrilegious oath—grounded in selfishness—with such a foundation, such a goal can possibly be expected of them? Oath-bound and exacting, they may be summed up as a curse upon the earth.

There are other societies where the members assemble for convivial purposes, merriment, or actuated by similar desire, they meet to exchange their ideas upon some pet subject, perhaps not particularly worthy of praise or condemnation, depending entirely upon the way they conduct themselves; there may be some little benefit derived from them, so far as they tend to keep their members from doing anything wrong, or for amusement, in the ordinary sense of the word—in social affairs, intended for good purposes, but what might better be called mutual admiration societies—indulging so freely in self-love as to annual much, if not all, the good contemplated by them. Since there is such an undoubted tendency in mankind to form themselves into societies, are there no other than such as those named, which appear to be either bad, indifferent, or for useless purposes, or with so little good in them as to be hardly worth mentioning? Yes, many and they are mostly under the auspices of the Catholic Church, charitable and devotional, or both combined—for without devotion in the members, no true charity can exist; therefore, although the ostensible purpose may be to give bodily help to their fellow-creatures, a strong devotional feeling must exist to make them effective in accomplishing the good contemplated—for the preservation of the body alone would be a comparatively small matter, if the welfare of the soul were not combined with it.

Those societies, termed devotional, are equally charitable, for what greater charity can there be than by fervent and continual prayer to help, not themselves alone, but to give more to the body than for the soul. With so many societies existing, it may be thought by some that there is room for no more, but there is, and for one in particular. Those who have been educated from youth as Catholics may have overlooked it. It is particularly in our times, and in fact, the pride of those who, after being in darkness, perhaps for many years, and had the light given to them, which has brought them into the only place of safety, the holy Catholic Church, to associate themselves with those who were converts from other religions on earth have cause for such deep gratitude as they? Catholics cannot have a conception of the darkness of the Protestant mind any more than a worldly man who has inherited wealth and station can have of the misery of abject poverty. The former has been raised to a position of certainty that he is faithful, and that will save his soul if he only perseveres; and should he at any time fall into grievous sin he knows that his kind Mother Church is an infallible guide, having the power and the will to forgive and strengthen him for the future; and his very fall (which restored) should incite a greater degree of gratitude to God for his second redemption, giving him an increased compassion for those outside of the Church. All this is instilled into him as part of his faith, but to penetrate the depths of the ignorance of Protestants, very few, if any, brought up from their youth in the Church have that power. The bulk of Catholics are of the "Fruit." The greater our appreciation of their misery, the more fervent necessarily become our prayers for the sufferers; we do not realize that many of the Protestants make extraordinary efforts to do all they believe God requires of them; their hearts beat kindly for their fellow creatures as those of Catholics, and they do all they can to ameliorate their condition. It is not there that their failings are to be found, but in the lack of knowledge of the Divine truth. Who have they had to instruct them? Self-appointed teachers, many of whom are more ignorant than themselves, and we all know that the blind cannot with safety lead the blind. For want of an infallible guide, they select what they consider the best substitute they can find—they have no one to teach them how to pray; for the pride of self-knowledge is antagonistic to prayer—by humility alone can the truth be known, and how can there possibly be humility in any one who believes himself capable of interpretation of the divine truth without an unerring guide to assist him, at the same time discarding revelation and other means which God has given to save his soul.

only in rare cases is the fact known to any but a few relatives and friends, who, having no appreciation of the blessing bestowed (amply proved by their not taking the same course), instead of speaking to the good God, who has conferred such immense favors upon them, they would no longer be hidden. Not only would their relatives and friends be thus frequently reminded of them, but they would be visible to the whole world, and their influence would be felt. The contrast between their former and new life would draw attention and become a subject of conversation. To some, no actual good would accrue, but with others thought would be active upon the subject formerly tabooed with indifference, and those thoughts might produce the will to investigate, and if the investigation be actuated with an earnest desire for the truth, unalloyed with idle curiosity, the enemies of the Church might follow the example of those they once calumniated. It may be urged by some that we have as many societies as is necessary for all purposes, and that many of those now existing are not productive of any good, but by insubordination, have become destructive rather than beneficial to the members. That is no argument; as well might they say that as governments of various descriptions have proved failures, no others should be formed. There is no society where a more universal unity of feeling could be looked for than in the one now advocated, and it would be difficult to find any society where some failings had not been manifested. It would be unreasonable to suppose that such a society would have less interest in the souls of all, but they would have a special interest in those remaining in that state of ignorance from which they themselves have been extricated. It might further be urged that such a society has almost become a necessity, since so large a portion of Catholics, in their indifference regarding their own souls, cannot well be counted upon to assist those who have not the faith. It may again be urged against it by some that the very name of "Converts' Society," repudiates others than Catholics becoming members of it, and that exclusiveness would bear the semblance of pride, which could not be tolerated in any religious society. Very true, if conducted in that spirit, it would indeed be censurable. Some societies court exclusiveness; prize is there, every day; their "exclusiveness" is found upon them by the circumstance of conversion; surely no true Catholic could thus look upon them. It would almost savor of uncharitableness, if it were not in other respects unwise, to check the ardor of those who feel under such extraordinary obligation to use every effort in their power to ameliorate the condition of those less fortunate than themselves.

Their meetings being open to all, the cooperation of others would be most thankfully received in uniting in prayer, and the fact of being members of it would in no way detract their belonging to any other society approved by the Church. It is hard to conceive any harm in converts or any one else uniting in prayer expressive of any particular desire. The Rosary when recited by one is acceptable, yet when many join in it, it is much more beneficial. On the same principle one might pray for some particular individual, or object, in whom he has more than usual interest, or to add weight to his supplication, he induces others to join with him; so that, after all, it is but the name that savors of exclusiveness of pride; therefore, like the rose, by any other name it would be as sweet; but as the name would have a powerful effect in drawing the attention of their Protestant friends, whatever objection there may be in it should be more than made good by the benefit to be looked for. It is to be hoped that the title will not be an insuperable objection, and that such a society may exist, through which so much good has been done.

A CONVERT TO THE HOLY CHURCH.

INSCRIPTIONS IN DIET bring on dyspepsia and irregularity of the bowels. Eat only wholesome food, and if the trouble has become permanent—as it is very prone to do—try a course of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. The combined effects of the best blood relations consist of a perfect circulation of healthy, vital fluid—pure blood and proper circulation may be established in the system by the use of that grand blood purifier, Burdock Blood Bitters.

Hall's Vegetable Sicilian Hair Renewer imparts a fine gloss and freshness to the hair, and is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonderful results. It is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color.

A Good Cosmetic. The best cosmetics are good soap and water, to obtain purity of the skin; while for boils, blotches, obstinate humors and impurities of the blood, Burdock Blood Bitters is the best of all purifiers.

In Dixie's Land. J. Kennedy, Druggist, & Co., Dixie, Ontario, recommends Harkness' Pectoral Balsam to his customers, it having cured his wife of a bad cough. It is the safest and surest remedy for all Throat and Lung troubles, such as Asthma, Bronchitis, Whooping Cough and most pectoral complaints.

JUSTIN MCCARTHY.

Sketch of the Second Man of the Irish Party.

The Dublin Freeman's Journal is supplementing its recently given history of "The Making of the Irish Party," by a sort of picture-gallery of "The Men of the Irish Party." After Parnell, it sketches Parnell's second in command, the vice-chairman of the party, Justin McCarthy, the member for Longford. Known to his countrymen, as well as to the world in general, only as a hard-working and successful literary man, long a resident of London, and an unidentified seat in the House of Commons would have seemed to have been a representative of an English or a Scotch, instead of an Irish curia.

Justin McCarthy was born in Cork in 1830. He profited to the utmost by the splendid educational advantages then attainable in Munster's capital; and when he left school at the age of seventeen, was not only a fine English scholar, but read Greek fluently, and wrote, as well as translated Latin with grace and ease. Later, he taught himself French, German and Italian, and mastered the literature of the three languages. Being left to his own resources, he turned to journalism for his livelihood.

He began as a reporter on the Cork Examiner. He had taught himself shorthand, and the first important exercise of his skill was in reporting the trial of Smith O'Brien and his colleagues at Clonmel. The young journalist was an enthusiastic member of the Cork Historical Society, which was mainly a recruiting ground for the Young Irelanders. Not daunted, as it were, by the fact that the society was so many of its associates, when John Mitchell was allowed to be drafted into the penitentiary, McCarthy clung to the last surviving Confederate Club; and in 1849 threw himself, heart and soul, into another movement, the foremost of forlorn hopes, which perished after a brief but stormy existence, and left scarce a trace behind.

Baffled in his patriotic aspirations, he turned with renewed zeal to his profession, and to London as affording the most promising field for his exercise. He had the usual struggle for a place; the usual novitiate of dull, hard, and apparently unrecognized journalistic drudgery. From 1852 to 1859, he was on the staff of the Northern Times, Liverpool. In the latter year, he became Parliamentary reporter of the Morning Star. In the intervals of this occupation, he successfully attempted essays and novels. His star was in the ascendant. John Bright and John Stuart Mill became his friends. In 1865 he was editor-in-chief of the Morning Star, which under his management, did magnificent service in the cause of Ireland at a time when that cause seemed most hopeless, and when that cause seemed most hopeless, and when that cause seemed most hopeless.

Soon after, he went to America, whither his literary reputation had preceded him, and he found only the pleasant embarrassment of deciding on the best in a multitude of eligible offers. There he spent nearly three years, writing, lecturing, and profiting by his exceptional advantages for seeing the country and studying the people. In 1871, he returned a wiser and a richer man to London. He at once accepted the position of editor of the Daily News, the most exacting and laborious position of Parliamentary leader writer; kept on producing novels of ever-increasing interest and brilliancy; and, in 1878, surprised every one with his "History of Our Own Times"—in tone and temper a very exemplar of contemporary history—long-extended leader of the general good which proved the author's wonderful versatility on both sides of the Atlantic.

He was at the height of his literary fame when he was chosen member of Parliament, and cast his lot with the Irish Party. He had much to lose, and from a worldly standpoint, nothing to gain. But with characteristic disinterestedness he gave his unreserved trust and support to Parnell, in whom he saw the long-desired leader of the Irish people; disconcerted every attempt of his colleagues to bring himself into prominence; and never failed to show forth by word and example his conviction that, in the face of the enemy, the Irish Party should be as one man—individual predilections renounced for the general good—the minority always submissive to the will of the majority. He had no sympathy with that variety of patriot who makes "independence" a euphemism of disunion. Since the famous nine weeks' coercion fight in 1881, Mr. McCarthy has had a chance to prove his loyalty to Ireland by personal sacrifice—loss of old and attached friends and social prestige, and diminished literary profits. All through his Parliamentary career, whenever need has arisen, he has cheerfully borne his part in the most irksome labors. Were his delivery equal to his command of beautiful and expressive language—in the latter faculty he has no rivals save Mr. Gladstone and Mr. Sexton—he would be among the foremost speakers in the House. His was the best among the many effective answers to Forster's celebrated attack on Parnell.

THE LIVERY OF MARY.

A Pious Custom for Christian Mothers to Follow.

Among the many beautiful and salutary practices so common in Catholic countries, which are alive yet with the spirit of faith, there is none so worthy of imitation by Catholic parents as the one mentioned in the life of many saints who, even before their birth, were consecrated by their pious mothers to the Blessed Virgin Mary. It would seem that many of the great devotion and sanctity to their having been consecrated to our Blessed Mother by their parents; but we see this in a more striking way in the case of St. Simon Stock. His mother being in great danger of losing her own life in giving birth to her child, felt inspired to dedicate herself to the mother of God, for whom she had a most tender devotion, and against all human expectation safely gave birth to a son, whom she called Simon, and who is known all the world over as St. Simon Stock, that great light of the Carmelite Order, so well known throughout the Church as the originator of the Holy Scapular of Mount Carmel, which he received from the hands of Mary herself, "a sign of salvation, and protection in danger," with extraordinary promises for all those who would be invested with this holy habit.

From its very infancy this child of Mary gave most extraordinary signs of devotion to its Mother. By a prodigy like unto that related of St. Nicholas, Bishop of Myra, he refused its natural nourishment on all Saturdays and on the eve of the Blessed Virgin's feast; untaught, at the age of one year, recited the Angelical salutation, leaped in the arms of its mother whenever the name of Mary was pronounced, stopped its infantine cries at the sight of a picture representing the Blessed Virgin, and by its reluctance to be dressed in white, whenever she forgot to say the Hail Mary she was accustomed to recite every time before nursing it. Many Christian mothers, imitators of this pious mother of St. Simon, are not satisfied with dedicating their children to the Queen of Heaven, but make it a point to dress them till the age of seven years, in white and blue, the colors of the Blessed Virgin. And very appropriately does a pious writer encourage this pious practice. "Fear not, Christian parents," says he, "whatsoever the incredulous and impious world may have to say about it, to dress in white the little angels God has given you. It is a usual struggle for a place; the usual novitiate of dull, hard, and apparently unrecognized journalistic drudgery. From 1852 to 1859, he was on the staff of the Northern Times, Liverpool. In the latter year, he became Parliamentary reporter of the Morning Star. In the intervals of this occupation, he successfully attempted essays and novels. His star was in the ascendant. John Bright and John Stuart Mill became his friends. In 1865 he was editor-in-chief of the Morning Star, which under his management, did magnificent service in the cause of Ireland at a time when that cause seemed most hopeless, and when that cause seemed most hopeless, and when that cause seemed most hopeless.

In an age like ours, when parents feel so much the difficulty of raising their children in the faith and practices of our Holy Mother the Church, Christian mothers would do well by this early consecration of their children to Mary to secure to themselves a powerful and heavenly aid for the great, but difficult work of raising their children in the fear of God and bringing them to Heaven.—Michigan Catholic.

A CURE FOR PRIDE.

An old man who had for years done much for the cause of temperance was found lying by the roadside the other day in a state of intoxication. He was drawn up before a committee of the society and asked to show cause why he should not be expelled. "I acknowledge that I was drunk, brethren, and I've got a mighty good reason for it." "Family trouble?" asked the chairman of the committee. "No, sir, for I've had no trouble. It was pride." "Pride?" exclaimed the chairman. "Yes, pride. As I went along to town I met a drunken fellow, and I began to think well of myself because I had never been drunk. Pretty soon I began to feel proud of it. A little further on I met an ordinary looking fellow and would not speak to him. My neck got so stiff with my pride that I wouldn't even nod to people. I reflected that my pride was wicked, and I tried and tried, but could not throw it off. I tried to pray, but was a little too proud to pray with fervor. 'This won't do,' I mused. 'I am getting to be a regular Pharisee.' After walkin' round awhile I met an old negro and asked: 'Uncle, can you tell me how to throw off my pride?' 'Dat I ken, sah, 'at I ken.' 'Well, I wish you would, for to continue in this proud way will be dangerous to my soul.' 'Wal, dar's one thing that nobber fails ter knock down a man's pride, boss, an' dat is whisky. Get drunk, an' when yer gets sober yer'll feel mighty 'miliated.' I acted on this suggestion an' got as drunk as a—well, as an owl, though I never saw an owl drunk. When I got sober I was the most humiliated man in the world.'

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

Booth, the well known actor, had a broken nose. A lady once remarked to him. "Like your acting Mr. Booth; but to be frank with you, I can't get over your nose." "No wonder, madam," said he, "the bridge is gone."

IRELAND EVER CATHOLIC.

An American Bishop in Dublin

On Sunday the Most Rev. Dr. Ryan, the eloquent Coadjutor Bishop of St. Louis, United States, preached at the Star of the Sea Church, Sandymount, before a very large and select congregation. The sermon was preached for the purpose of procuring means for paying off the residue of a debt incurred during the building of the church, as well as to enable the present pastor, the Rev. John O'Hanlon, P. P., to carry out some necessary improvements in it.

Dr. Ryan has been lately in Rome attending the Conference of American Bishops; held there, and intending before he returned to his charge at St. Louis, to visit his native place in the county Tipperary, he undertook some time ago at the request of his attached friend, the eminent author of "The Lives of Irish Saints," to preach a sermon in aid of the Sandymount Church when passing through Dublin. On Sunday Dr. Ryan carried out his undertaking, and although charges for admission were practically prohibitory for a large class, the church was well filled, so anxious were the citizens of Dublin to hear the great American orator. Amongst those present were the Lord Mayor and Lady Mayoress, Mr. McMahon, M. P., and several others of the leading citizens. High Mass being concluded, the Most Rev. Dr. Ryan ascended the pulpit, and took as his text—"And the Gentiles shall walk in Thy light, and kings in the brightness of Thy sight."

In the course of an eloquent sermon the right rev. preacher said: "If we have not intellectual difficulties, there are many difficulties that we have in acting out our faith and in protecting it from danger. And that faith which is to you as a heritage, and ought to be a legacy to be bestowed upon your children—that faith you must ever cling to with the tenacity and the perseverance and the sacrifice-producing zeal that distinguished the wise men in the East. That faith you have loved. The attachment of your race to it is proverbial. They have suffered for it. Sometimes they seemed to be beaten back; but those were successful defeats, like that of Thermopylae, which did as much for Greece as Marathon could have done. Those successful defeats—those sufferings that they endured—vivified their followers and rendered that faith more precious; and it was handed down to you to suffer for it if necessary, and to give that deposit of faith, pure and undefiled, to those who would follow you. There is no need of telling you the history of that suffering."

You have heard many a fine, your devoted pastor is the biographer of some of those who in earlier days suffered for that faith and defended it and maintained it, and has with marvellous zeal devoted time taken from many absorbing duties to give to you the biography of these men of the past. And this subject formed a theme, many a time before yourselves perhaps, for that great man and great patriot whose brain and heart rests for the last time and for the first it never rested until it went to the grave—where he now sleeps in the cemetery of Tallaght, the Dominican preacher and patriot, whom I feel proud to call my friend, and whom you all knew, and whom you ought to love—whose name and whose memory shall all be forgotten for the divinity of genius, and the purity of intention, and the intention consecrated by supernatural motives with which he proclaimed the truths of God, and for which he shall live in story and in the history of our people. There is one matter connected with this subject which I will draw your attention to, and that is that God has first shown His power in individuals, and then having shown His power in individuals that He selected a people; and of this people may it be said that the Scripture says that the Gentile patriarch that God looked down upon their island with complacency; and one day the sons of God were assembled together, and with them Satan, and God said to Satan, "Look around you; consider this little island with its churches and its monasteries and its saints sending up prayers to me and singing my praises for evermore; have you considered how faithful it is?" And Satan said,

"THE REASON THE ISLAND IS FAITHFUL is because God has given it prosperity, because strangers come afar come to its schools and study within its halls, and missionaries from its cloisters are received in every land." "Therefore," Satan said, "it is given prosperity, and its people love you; but only reduce that prosperity, and let trial and persecution come upon it, and its people will curse Thee to Thy face." And God has said, "I will let this suffering should come upon it. The sword of the desecrator flashed in the sanctuary, and death and desolation—but you know it all, it is a trite subject, but it is very beautiful and very soul inspiring. And the children of God being again met together, and with them Satan, God said to him, "I have you considered this island? Desolation comes upon it, and behold it has not cursed me to my face, but still it is faithful. It bears suffering, and yet it sends up to me the prayer of resignation and of love, and still it is faithful." And Satan said to God, "This people love you because they love their country, but let me take those two strongest feelings of the Celtic heart, and put them in antagonism; let me take their patriotism and their religion, and put them in opposition, and see if they will not curse Thee to Thy very face." And then came, as you know, a great trial, the greatest above all, and the two strongest passions of the Celtic heart contended, but the religious passion overcame, and in spite of every opposition—real or imagined, it mattered not, because its effect was the same on the body of the people—that people remained faithful to their God. And if Satan should tempt them to

you will not leave us. We are of your blood and of your race; our fathers' bones mingle together in your graveyards; in the traditions of our past we are with you, but we love you so much to consecrate true principles for you, because with us God is first, and then our race; and I believe that though the priests and the people may differ on some points, still their hearts are one, because their wishes are one. And if some political matter in which men may be mistaken should divide you, that political religion, the inheritance of the saints, that remains with you, will unite you and lift you up, bringing you together higher and nearer to God. This is the mission of religion, and if you are faithful to it, God will reward you even in this world. Christian civilization ever went with Christian faith. With it, it lives and it dies with it. The nations of the East, in Asia and in Africa, have lost their civilization, because it is Christianity that motivates civilization. As those pillars are supporting the temple, so the great religious truths of Christianity are supporting the whole superstructure of Christian civilization; and, therefore, it is that

THE HOPE OF A PEOPLE IN THE FUTURE is in the depth of its Christian faith. And as those ancient nations have lost their civilization by the loss of their faith, so it would be also with modern nations, and that faith being deeper in the hearts of a people, that people in its turn becomes higher in Christian civilization. This is no mere rhetoric; it is founded on reason, and any man who examines these reasons will find they are perfectly valid. Therefore, hope is in the future because faith is in the present. And if that be so, and if any one should come whispering to you, as it was with Tobias, making a trial of your faith, cast the stone, and say as Tobias spoke, "We are the children of God, and we expect the reward which God shall give to those who have never changed their faith from Him." And you have not changed your faith, nor those of you beyond the waters of the Atlantic, where I have spent thirty years. The Irish race there has preserved the faith marvellously, and it is above all other nations there, in its tenacity to the faith. This is not, as some say, the result of mere obstinacy or mere sentiment. How easily the ancient Irish put aside the paganism which to them was consecrated by sentiment! How easily they parted with that which was dear to their hearts,

WITHOUT STRIKING DOWN A SINGLE MARTYR to the faith which they received in the Christian religion. Therefore the strength and power of the Irish in their faith was not the mere result of national temperament; it is the blessing of their first apostle when he asked their God that they should never change their faith from Him. But it is not enough to be devoted to your faith—to cling to it with a living tenacity in spite of every difficulty—you must act up to that faith. My dear brethren, are the representatives of the only faith and religion upon earth that can save society in this nineteenth century, and secure it by those conservative truths of the Catholic Church—of that only Church which can keep the world from rushing back into that paganism from which Christianity rescued it. And as you are the representatives of those great conservative truths in this century, great and tremendous are your responsibilities. You will be judged, not by your faith alone, but also by your acts. You are commencing a new year. How have you acted in the past years of your life, and how do you mean to act in this one, which may be the last allotted to you? A new year, as a new babe, seems innocent and beautiful.

YOU LOOK INTO THE FACE OF A CHILD, and it is beauty and innocence itself, but as soon as you begin to see the resemblance with the bad father and mother, the beauty and the innocence gone, and you see instead that which will develop into the evil passions of its parents. In the same way the new year is beautiful to look upon, but it inherits the evils of the past, and before it has advanced far, unless some new elements are introduced, it will be wonderfully like its parents which are gone before. While yet the year is new, let these new elements be introduced. Perhaps you have an inordinate love of human things, and, if so, offer up your heart, not merely in profession, but in personal love of God in the humanity of Jesus Christ, and that will be offering love to Jesus Christ, as the Magi offered gold. Are you distracted? Does your mind pass from subject to subject without interior recollection? Have sense, then, of the Divine presence, real and living, in your souls, not allowing your mind to be passing from subject to subject in prayer, but have the real spirit of prayer, and

YOU WILL BE OFFERING INCENSE TO GOD, as the Magi offered frankincense. And as he who built the house labours in veil and laid upon the Christian altar, ask Him, in His Divine love and infinite tenderness, to remain with you; and during this Benediction pray for yourselves and for your children, pray for this suffering land, pray for your race that they may not only be faithful in their belief, but faithful in their deeds; pray for that young Church of the States that she may be blessed, and that God may send it the faith and wisdom that sit by His throne; that the faith within it may be vivified and intensified; that its bishops and priests may faithfully and perseveringly discharge their duty; and the scattered members of our race meet before the throne of the living God to bless and praise Him for evermore. Benediction followed, and at its close the ceremonies terminated.

An Open Letter.

DEAR SIRS,—I can honestly recommend Haggard's Yellow Oil as the best remedy for rheumatic pains of all the many species offered for sale, and as a sufferer for years I have tried every known remedy. I remain, respectfully yours, JOHN TAYLOR, 190 Parliament St., Toronto.

HARBOR GRACE.

Rev. John Roe in Boston Republic.

Having received your message desiring a full and clear statement of the Orange riots in Harbor Grace, I feel great pleasure in complying with your request. Like every other disturbance of the public peace, this lamentable riot had its causes, proximate and remote. The remote cause is clearly known from the history of Orangism itself—wherever that society has succeeded in obtaining a foothold, strife and bloodshed have followed in its train. Accordingly I shall not dwell upon this point. The proximate cause I shall endeavor to set down clearly, succinctly and dispassionately. Living here in the midst of these sad scenes, I have reason to know a great deal about local affairs.

THE TOWN OF HARBOR GRACE is the second in importance in the colony, and contains a population of some seven or eight thousand souls. Of these, more than half belong to the Catholic church, and according to numbers, next come the Protestant Episcopal, Wesleyan and the Scotch Kirk. Three miles north of Harbor Grace lies Carbonear, a town not of such importance as Harbor Grace, and in that locality the Catholics, when compared with the Protestant sects, are slightly in the minority. Along the coast, from the north and south of these two towns Protestantism prevails, but, thirty miles south of Harbor Grace, the Catholicity of Harbor Main is exclusively Catholic, with a population of between five and six thousand. I may also add the capital, St. John's, and the South are mostly Catholic. The people are nearly all fishermen along the sea coast; nobody has ever had the temerity to settle in the interior, where the wild deer still holds undisputed sway. The Catholics here are of Irish descent. In the town of Harbor Grace the business is mostly in the hands of Protestants, and, although our people form the best part of the community, there is scarcely a Catholic filling an important office. As politics and everything else in this country turn upon religion, I shall now point out the localities in Harbor Grace where the different religions predominate. Bear's Cove, the eastern portion, is Protestant; Water street, the business portion, is Catholic; Courage Beach, west of Water street, is Protestant; You will please understand that in this country we have the separate school system, each denomination having its own schools, maintained by its proportional share of government grants. The above facts will give you an idea of the temper of certain classes here.

ON CHRISTMAS EVE the Protestants of Courage Beach, and some other, inspired not a little by deep potatoes of whisky, congregated on the south side of Water street. Their appearance drew a number of Catholics to the other side, and immediately both parties began to indulge in party shouts. Things were fast assuming a serious aspect when Judge Bennett put in an appearance, and dispersed the gathering. He not only dispersed the gathering, Christmas day passed off quietly in Harbor Grace, but when the priest from this place went to Spaniard's Bay, a settlement five or six miles distant, for the purpose of saying mass there, he was astonished to find that the previous night a portion of the churchyard fence had been destroyed. The leaders in the movement were in; the same treatment bestowed on the windows of a house belonging to Mr. Cleary, a prominent Catholic resident, and several wooden crosses that stood over graves broken. The priest counselled the people to go to the Protestant parson and ask him to induce his people to abstain from such senseless conduct in future. During the same night similar scenes occurred at River Head of Harbor Grace.

THE REDEMPTORIST FATHERS had given a mission in the cathedral here about three weeks before Christmas, and the River Head people, in going and coming from the services of the mission, were obliged to pass through Courage Beach, where they were invariably assailed by gangs of Orange rowdies who congregated there. All these things went to fill up the measure of the partisan wrath that has since broken out in warfare. St. Stephen's day came and the Orangemen assembled from all the outlying districts to show Harbor Grace their strength. The leaders in the movement did not walk in the ranks of the processionists, but they cheered on those who did and recruited their numbers wherever they could find volunteers or draft additions to the ranks. The society assembled in Orange Hall, donned its regalia and marched to the Wesleyan church, where they attended the services and listened to a sermon. They flaunted a magnificent banner, representing King William, which banner is said to have cost £70. King James' bible was carried by the vanguard, who bore it suspended from his neck in such a manner that it remained open. On either side this book-bearer was flanked by Orangemen with drawn swords. Following the vanguard came the band, followed in advance of the main body. After leaving the Wesleyan Church, the Orangemen proceeded down Bear's Cove, where one man, in the act of firing a salute, had his hand blown off by the bursting of his gun. He died next day. From that they proceeded without further accident up to Court House hill, where they numbered about 480, having received fresh contingents. They then turned into Harvest street, in the direction of River Head. From the Court House to River Head is about three miles. In

the meantime the River Head men, to the number of sixty or seventy at most, proceeded down the same road upon which the Orangemen to the number of 500 were advancing. The River Head men halted at the boundary of their own land, determined to prevent the Orangemen from entering what they considered their own part of the town. Before actual hostilities commenced an incident occurred which is worthy of note. Near to where the River Head men were standing an Orangeman erected his flag upon the house-top, and taking a double barrel gun and resting the same upon the fence, challenged any man to take down the flag. One of the men stepped out from the body, and advancing towards the fellow, actually—himself having no arms—looked the gun from the corner and handed down the Orange flag. Meanwhile the Orangemen were advancing, their great numbers making them look formidable. At their head was Sergeant Doyle—a North of Ireland Protestant with an Orange heart—and two or three police. What brought them there nobody knows. The issue of the trial hinges upon what I am about to relate, therefore I will reiterate the affair as I have heard it from several eye witnesses. Sergeant Doyle was asked and entreated by some peace-loving Catholics, for God's sake, to turn down the next lane and return by Water street, as the River Head men were determined to keep their place or die. Sergeant Doyle despised their counsel and

ORDERED THE ORANGEMEN TO "GO ON!" Before they came to close quarters, the last messenger came from the River Head party, telling Doyle, in a few short words, that they had come there to their own boundary in open daylight to defend their property, that they meant to hold their ground or die, and did not intend to attack the Orangemen, but in case the latter advanced the River Head men would defend themselves and no Orangeman would enter River Head except over their dead bodies. Doyle did not heed this warning, but advanced close to the Catholics, followed by the Orangemen. He suddenly drew a pistol and fired into Patrick Callahan's face, who, unarmed, was holding the green flag. The bullet cut away the right side of Callahan's nose, entered his right eye and passed through his brain. The poor fellow reeled and fell on his face mortally wounded. Doyle having done this immediately returned home. Doyle must have thought that by striking down the standard a panic would immediately ensue, and the overwhelming mob of Orangemen would do the rest. But there was no panic, and the flag that poor Callahan had held was supported by another willing hand. He completely mistook the mettle and temper of the men. Whilst Doyle was firing, several Orangemen were on their knees, saying a prayer. It is said that

DOYLE CRIED OUT "FIRE! FIRE!" and although a volley was fired amongst the Catholics none of them were killed. When the Catholics saw the cowardly act of Doyle, they grew savage, and those of them who had guns fired simultaneously with the Orangemen. Three of the Orangemen received mortal wounds, and sixteen others were more or less injured. One of the Catholics received a serious wound in the side and four or five others had their hats and clothes pierced by bullets. It is surprising that some of them were not killed. In the commencement of the battle the number of Catholics was the ratio of 300 Orangemen to 70 Catholics. After the first round, and some short, sharp work with waffles, the Orangemen threw away their regalia and fled for their lives, leaving the River Head men masters of the field. The inquisitive people began to notice that nearly all the Orangemen were shot in the back. The great Orange flag, which cost £70, and had as a motto, "The cause is a good one and will stand," was captured and immediately tied under the green flag, and marched up to River Head, where it was torn into ribbons and used for various purposes. Neither the flag nor the cause could stand that.

ORANGE BADGES, SASHES, AND EMBLEMS were strewn upon the ground in profusion near the scene of action. The news of the Orange disaster fell like a thunderbolt upon the town, every one seeking for the particulars, and in half an hour the population was arrayed in two hostile camps and party feeling ran feverishly high. The Catholic clergy, when they received the shocking news, immediately hastened to minister to the wounded. They were obliged to pass through the Orange mob, who insulted and threatened them. Two furious fellows yelled, "If we had our guns we'd blow your brains out." Some isolated Catholics who fell into the hands of these roughs were badly beaten. In strong contrast to this, the Catholics behaved with civility and courtesy to Protestant clergy and laymen who passed through their ranks unmolested. The Orangemen threatened to bring in all the Protestants from the surrounding parishes to overwhelm the Catholics, but a report that in that case 4,000 Irishmen would be summoned from Harbor Main had a sobering effect upon the heargate. Carbonear, in which several of the wounded and one dead man belonged, was in an awful state. The Orangemen broke into a schoolhouse in that neighborhood. Crowds of special constables patrolled the streets of Harbor Grace and Carbonear for several days, but things are quieter now. About twenty arrests were made in River Head on the 26th ult. We expect that Doyle and the Orangemen who had guns will soon be arrested.

A WORD OR TWO IN CONCLUSION upon the conduct of officials connected with the sad affair. People think that Judge Bennett ought to have prevented a collision for the following reasons: 1. He was in possession of all that transpired up till Christmas night, and on that night he was obliged to read the riot act to separate the combatants. 2. On St. Stephen's morning Mr. Cleary of Spaniard's Bay brought him the stone that had been flung in his (Mr. Cleary's) window the previous night, and also told him what had occurred at River Head. One word from him and the Orangemen would not dare to have walked. What was done to preserve the peace? Nothing. Our people may be wrong in their surmises, but as our magistrates are Protestants, they are considered

by the people to be more than in sympathy with Orangism. Sergeant Doyle could have prevented bloodshed by keeping the Orangemen within their own boundaries, as the River Head men were disposed to act only on the defensive. But, instead of preserving peace, he himself was the first to shed blood. Some of the leading journals here (they deserve rather to be styled misleading) behaved scandalously in the affair; e.g., the Mercury, the government organ in St. John's, when the first wild reports reached that place, came out with a brutal leader, charging the Catholics with downright murder. The same leader was in type when something like the truth was wired to St. John's. What did the Mercury do? It merely suppressed what was considered unpleasant in the telegrams so as not to contradict its flaming leader. The whitewashing position it has since taken is below contempt. "Es and des" amongst the present position is this: There are some twenty of the River Head men taken; the Orangemen are swearing black and blue, so much so that some were apprehended who were not present at the fight (or rather the Orange race) and can clearly prove an alibi. Messrs. McNally and Winters are the lawyers for the Orange party, Messrs. Kent, Boone, Scott and Emerson for the Catholics.

JOHN ROE, C. C. Harbor Grace, Jan. 10, 1884.

NEW ENGLAND PAGANISM.

Catholic Review. The mixture of paganism and Christianity in New England at the present time is as ridiculous as it is extraordinary. It is the result of the preaching—we ought, perhaps to have written clergyman—who officiate in what they still call churches, and we take for granted their "societies" sympathize with them, are as thoroughly pagan as the Brahmins of India; yet they all call themselves Christian ministers, and their societies Christian churches. They take their text from the Bible, and make the reading of the Scriptures a part of their religious services. They observe many of the old Christian traditions; in fact some of them are adopting Catholic names and Catholic festivals and observances; yet, strange to say, they do not believe in Christianity as a divine revelation; and, in fact, cannot properly be called Christians. Many of these leaders of religious thought are men of talent and culture, of high social position and attractive social qualities. They have a fine literary style, and some of them are earnest and eloquent, and encourage their people to works of benevolence in a way that may well put even some more orthodox people to the blush. They are, of course, popular, and draw select crowds of interested and delighted followers, who are not very particular what kind of doctrines a man preaches so that he is eloquent, has a pleasing style, and will be popular with intelligent and cultivated people.

Among these distinguished ministers, the Rev. Minot J. Savage, pastor of the Church of the Unity, in Boston, holds a conspicuous place. He is conspicuous, in fact, that he is considered by some the most dangerous man in Boston to the interests of true Christianity. That Mr. Savage is a man of talent and culture there can be no doubt. Nor have we any good reason to believe that he is not, in the main, sincere. Certainly, he seems to have the courage of his convictions, for no one is more pronounced and flat-footed in his opinions, or attacks the old, cherished opinions of orthodoxy with more zeal and persistency than he. The only wonder to us is that a man of so much talent and independence should be content to remain in a position so thoroughly incongruous, illogical and contradictory.

We doubt if he believes a single distinguishing characteristic doctrine of Christianity. In running away from the absurdities of the Calvinistic system, as held by the Puritan forefathers, he has run into the opposite extreme—we were going to say of infidelity; but that would sound too harsh for a man who calls himself a Christian minister. But if he be an infidel, he certainly is not a believer, for he is not slow to avail himself of every opportunity to declare his disbelief in the great verities of the Christian scheme. What is strangest of all, the very festivals of the Church, which the spirit of the times and the progress of Catholic truth and practice constrain him to observe, makes the occasion of protesting against the very doctrines they are intended to symbolize and commemorate. On Easter Sunday, for instance, the glorious festival of the Resurrection, which is celebrated in his Church with elaborate floral decorations and a select programme of exceptionally fine music, he does not hesitate to tell his people, with the utmost confidence, as if these things were infallibly demonstrated, that the idea of the resurrection of the body is absurd and unscientific. The truth intended to be taught by the resurrection, he says, is simply the immortality of the soul, (though why he believes in the immortality of the soul he does not say.) This, of course, implies that the resurrection of our Lord is to be classed among the myths of an early and unscientific age. So, too, with the delightful festival of Christmas, which has become so universally popular among the descendants of the old Puritans, who used to appoint fast-day on that joyous festival. We have before us an elaborate programme, described as a Vesper Service on Christmas eve in the Church of the Unity, Minot J. Savage, Minister, which embraces, among other things, an organ solo from the Messiah; a Christmas anthem; an invocation; a Christmas carol; a Christmas poem written by Mr. Savage; a Christmas reading; a prayer; Spiritual reading; and finally, the benediction. We give all these things to show how Christian the performance was, and we should be glad, did our space allow, to quote the carols of Mr. Savage. They are, really, very pretty, and indicate a decided talent for versifying, if not for something higher. Many of the verses are full of a Catholic spirit, quite after the quaint old style of ancient times, and would not be out of place in a Catholic hymn-book. But, alas! there is a fatal flaw at the root of all this budding excellence and blossoming beauty. One of the prettiest carols closes with this verse:

"Each new child's a new Messiah, Whether rot or palace born, Leading on the race still angrier, Toward the glad redemption morn; Each new child's a new world spoken, God to earth come down again, With His promise never broken, 'Once on earth, good will to men!'"

We call that something more than poetic license. It is, in fact, an infallible index to the pagan, anti-Christian system which the popular and talented preacher is laboring to substitute in the minds of his people for true Christianity. If we needed confirmation of this fact we might find it, in abundance, in the sermon preached on Sunday before Christmas, which he entitled, "Truth in the Christ Legend." The sermon, as we read it, is an apology for the observance of a festival in commemoration, not of a grand fact of history, but of a fact that never occurred, a myth belonging to the class, as he says, of "poetical, poetic, figurative expressions of what are truths and have become myths only by the forgetting of their original meaning."

The Incarnation, he declares "is rejected to-day." (See how completely he ignores the 300,000,000 Christians who firmly believe the doctrine, "not because we do not believe the truth shadowed forth in it, but in the interest of a higher truth.") That myth of Christ's coming to establish the mythical kingdom of God on earth is a glorious, beautiful poem! I wish I could believe it, but I cannot. Why, then, find fault with those who can? "It was one of those dreams, but one that prefigured a fact embodying a hope, an ideal, and that ideal it is your business and mine to realize." And he finishes up his extraordinary discourse with the declaration, "The Christ legend, then, is a shadow, not the perfect record of what happened, but the prophecy of something more glorious to happen."

Of course it would not do to speak of such theories, from such a source, as transcendental nonsense. They are, perhaps, better than blank atheism, though but one remove from that *ultima thule* of religious discussion. But, please observe, it is not the awful presumption of these bold, confident and absurd declarations that we are now finding fault with. We have come to look for that kind of thing from our "liberal" friends as a matter of course. It is not even to the "liberal" principles themselves, profane and blasphemous as they are to a true Christian, that we are objecting. They are the legitimate development of Protestant principles, and we like to see men consistent and have the courage of their convictions. But it is that dreadful mixing up of things sacred and profane; that heterogeneous conglomeration of the incongruous elements of paganism and Christianity; that, shall we say? disingenuous advocacy of skepticism and infidelity—for it is really nothing less—under the garb of Christian teaching and Christian practice; that crying "Good Lord!" and "Good Devil!" in the same breath, that constitute the peculiar characteristic of the "liberal" system—it is this that grates harshly on our ears and that never ceases to surprise us in connection with such men as the accomplished Mr. Savage.

We cannot accuse these semi-clerical gentlemen of deliberately stealing "the livery of the court of heaven to serve the devil in" for they have inherited the livery, at least in part, while they have grown gradually and legitimately and perhaps almost insensibly, into Satanic principles. The natural repulsiveness of the principles is covered up by the fictitious halo of poetry and sentimentalism which is thrown around them. These gentlemen are great on the aesthetics of religion; but we would respectfully remind them that the human mind requires something more substantial than aesthetics and sentimentalism. These are, no doubt, very beautiful in their proper place, but they are dry husks to the soul hungering for the bread of life.

The human mind is made for truth. It is the truth we want, the truth in its integrity and its certainty. What is the mystery of life? What are we here for? What is our future destiny? Is life worth living? These are the burning questions that demand something more than vague speculations, poetic ideals, and beautiful theories of human invention. We are tired of whirring syllabub; give us something substantial; give us "not the meat that perisheth, but that which endureth unto everlasting life."

Some More of the Cardinal's "World-Inness."

"I remember Cardinal McCloskey when he was in Albany," said the Rev. C. A. Walworth, of St. Mary's Church in that city, the other day. "He was one of the plainest men I ever knew. He lived very simply, occupying a single room in his large house on the ground floor, with just a small room off in which he slept, and which could scarcely hold a bed. He used to drive a plain horse, and ride in a very plain carriage. 'Old Dolly,' the mare, had quite a reputation. She was gentle and kind, had no fire in her, and was easy-going. She was a fine animal, though, notwithstanding she was plain. Cardinal McCloskey was also a plain liver, eating the plainest of food. His castle was at No. 14 Lodge street, a rickety tumble-down affair, but still, he thought, good enough for him. In the front was a crack in which one could shove his hand. This extended from top to bottom. The carpenter who tore down the old castle said that had prevented the house falling by having him raise it. Cardinal McCloskey was exceedingly unostentatious, and was pleased with everybody and everything, when it was done for the best. To show how very plain he was you may consider that he not only had all of the house in his den, but had occupied the single room, but had been frequently urged to take other and better houses in the vicinity."

Cure for Chills.

Bathe the feet for ten or fifteen minutes in water as hot as can be borne; then apply Haggard's Yellow Oil, and a cure is certain. Yellow Oil cures Rheumatism, Neuralgia, Deafness, Lameness, and Pain generally, and internal Cures Colds, Sore Throat, Croup, Asthma, and many painful affections.

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Approved by the Bishop of London, and recommended by the Bishops of Ottawa, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Official Circular Of His Lordship the Bishop of London to the Reverend Clergy of the Diocese.

REV. DEAR SIR,—We, by these presents, desire to call your attention to the following important documents which have recently emanated from the Holy See, and which contain specific instructions and directions which it will be your duty to carry out with fidelity in the mission committed to your pastoral care.

The following are translations of the Brief and Decree in question:—



LEO PP. XIII. For a Perpetual Remembrance of the Matter.

That saving "spirit of prayer," at once the gift and the pledge of the Divine Mercy, which God promised of old to pour forth "upon the house of David and upon the dwellers in Jerusalem," although it never ceases to be present in the Catholic Church is nevertheless more active in moving souls at these conjunctions, when it is felt that some great epoch in the Church itself or in the State has arrived, or is approaching. For faith and devotion towards God is usually excited when apprehension is rife, because the less there is to be hoped for from the protection of man, the greater is seen to be our need of the support of heaven.

Therefore, while we are consoled amid the present evils by the hope of the Divine mercy and goodness, we find it needful to impress on the minds of all the faithful that which the Sacred Scriptures everywhere explicitly declare, that as in every virtue, so in that of prayer, perseverance and constancy are of the very essence of its importance. It is by prayer that God is successfully implored and appeased, and that He permits Himself to be moved in the consequence not only of His goodness but also of our perseverance. This perseverance in prayer

is far more necessary than ever at this time, when, as we have often said, so many and so great dangers surround us on every side—dangers, which without the present help of God cannot be overcome. For too many have a hatred of "all that is called God and worshipped," the Church is assailed not only by private individuals, but very often also by civil institutions and laws: to Christian wisdom are opposed monstrous novelties of opinion, so that the salvation of the individual and of society has to be defended against most bitter and determined enemies, banded together to exert their utmost efforts for their end. Truly, therefore, when Our thoughts embrace all the struggles of this great battle, do we deem it now especially necessary to look upon Our Lord Jesus Christ, who to teach us to imitate Himself "when He was in His agony, prayed the longer."

But among the various methods and forms of prayer which are devoutly and profitably used in the Catholic Church, that which is called the Rosary of Mary is on many grounds to be specially recommended. Amongst them, as we have insisted in Our Encyclical Letter, is this weighty reason, that the Rosary was instituted principally to insure the protection of the Mother of God against the enemies of the Catholic name, and, as every one knows, has often been greatly effectual in delivering the Church from calamities. It is therefore not only agreeable to the devotion of private persons, but also suitable to the public needs of the times, that this kind of prayer should be restored to that place of honour which it long held, when each Christian family would suffer no day to pass without the recitation of the Rosary. For these reasons we exhort and beseech all to persist religiously and constantly in the daily use of the Rosary, and we declare it to be our wish that in the principal church of each diocese it should be recited daily, and that in all churches to which a district is attached it should be said on every day of obligation.

To the honour therefore of Mary, the great Mother of God, for a perpetual remembrance of the prayer for her protection offered among all nations throughout the month of October to Her most pure heart; as an enduring testimony of the unbounded trust which we put in our most loving Mother, and in order that we may day by day more and more obtain her favorable aid, we will and decree that in the Litanies of Loreto, after the invocation "Regina sine labe originali concepta," shall be added the suffrage, "Regina Sacratissimi Rosarii, ora pro nobis."

And we will that these Our Letters shall remain in force in the future as at the present time; and we declare null and void whatever may be attempted against their effect; all things whatsoever to the contrary notwithstanding. Given at Rome at St. Peter's under the Ring of the Fisherman on the XXIVth day of December, MDCCCLXXXIII, in the sixth year of Our Pontificate.

From the year 1859 Pope Pius IX., of holy memory, prescribed that in all the churches of the Papal States, certain prayers, to which he added indulgences, should be recited after the Holy Sacrifice of the Mass, in order to obtain the help of God in times of such difficulty and trial. And as the Catholic Church, surrounded by evils that are always grave, and which threaten imminently to become yet more grave, has so great a need of the special protection of God, our most holy Lord Pope Leo XIII. has thought fit that these prayers, slightly altered in parts, should be recited throughout the whole world. That the prayer, in common, of united Christians, may implore from God that which concerns the good in common of Christianity, and that by an increase in the number of petitioners, the benefits of the Divine Mercy may be more easily obtained. Therefore, by this present Decree of the Sacred Congregation of Rites, His Holiness has commanded that for the future, in all churches of the City and of the Catholic world, the prayers that follow below, enriched with an indulgence of 300 days, shall be recited, knowing, at the end of each Mass without music.

At the general election for the Federal Parliament held in June, 1882, the following Catholic gentlemen were elected in Ontario: Messrs. Bergin, Cornwall; Labrosse, Prescott; Coughlin, Middlesex, N. R.; Tasse, Ottawa; Dawson, Algoma.

Wherefore, with the view of faithfully complying with the instructions and directions of the Holy See, expressed in the above Brief and Decree, and for the greater glory of God and the good of the Church, we direct as follows:— 1st. The Rosary shall be daily recited in our cathedral of London; and on every Sunday or feast day of obligation in all other churches of the diocese. This may be done

either immediately before or after Mass, or at the close of vespers.

2nd. In the recital of the Litany of Loreto, after the Invocation, "Queen conceived without sin, pray for us," shall be added the suffrage, "Queen of the most holy Rosary, pray for us."

3rd. We earnestly hope and desire that in compliance with the wishes of the Vicar of Christ, every Catholic family in this diocese shall every night, at night prayers, join in the time-honored devotions of the Holy Rosary. Nothing is more conducive to the sanctification of the family and the blessedness of the Christian home than family devotions, at which all the members of the household piously assist.—Where two or three are gathered together in my name," says Christ, "there I am in the midst of them." Now there is no form of family devotions more dear to the Catholic heart and more consecrated by Catholic usage and tradition, than that of the Holy Rosary.

4th. The prayers prescribed in the above decree shall, throughout the diocese, be daily recited kneeling, at the end of every low Mass.

Believe me to be, Rev. and Dear Sir, Very faithfully yours in Christ, JOHN WALSH, Bishop of London.

DON'T WANT HIM.

The London correspondent of the Globe says:—

"I hear that Col. De Winton is about to join the ranks of lecturers on Canada. In response, I believe, to a request from some friends, he has promised to deliver an address at Bethnal Green, to the working classes in that neighbourhood about the Canadian Northwest, and the experience of settlers in it."

The gallant Colonel is, of course, free to join whatever ranks he pleases. But Canada wants no such apologist as this non-descript representative of unattached aristocracy. Lord Lorne himself has added nothing to his reputation by his speeches on Canada. In one of them, for instance, he coolly informed his hearers that Ontario is peopled principally by English and Scotch, whereas the fact is that the preponderating element in the most wealthy and progressive province of the Dominion is Irish. If Lord Lorne could perpetrate such a blunder or such an injustice, we know not exactly which to term it, where, we may fairly ask, would the bold brainlessness of a De Winton stop!

THE NEW LEGISLATURE.

In the fifth legislature of Ontario which met for despatch of business on the 23rd ult., nine Catholic gentlemen hold seats, viz:—

- MINISTERIAL. Messrs. Fraser, Brockville; Murray, Renfrew, N. R.; Dowling, Renfrew, S. R.; MacMahon, Wentworth, N. R.; Morin, Welland.

The Catholic gentlemen who were defeated at the last election were:—

- MINISTERIAL. Messrs. O'Keefe, Ottawa; Robillard, Russell; Macdonald, Dundas.

- OPPOSITION. Messrs. Ewart, Prescott; Devine, Renfrew, S. R.; White, T. B., Essex, S. R.; Murphy, Wellington, W. R.

We make no mention of Mr. Hawkins, who, according to Mr. Justice Galt's late decision, was not duly elected, not having received a legal majority of the votes cast. All the gentlemen above named are supporters of the Dominion government. The Catholics defeated at the general election of 1882, were:—

- MINISTERIAL. Messrs. Murray, Renfrew, N. R.; St. Jean, Ottawa; Routhier, Prescott; Kilroy, Essex, N. R.; Macdonald, Glangarry; McLaughlin, Cardwell; Sullivan, Kingston.

Of these Messrs. Routhier and Sullivan were supporters of the government, the others followers of Mr. Blake. At the general election for the local legislature in June, 1879, the number of Catholics elected was eight, viz:—

- MINISTERIAL. Messrs. Fraser, Brockville; Murray, Renfrew, N. R.; Bonfield, Renfrew, S. R.; MacMahon, Wentworth, N. R.

OPPOSITION. Messrs. White, Essex, N. R.; Long, Simcoe, W. R.; Baskerville, Ottawa; Harkin, Prescott.

The defeated candidates were:—

- MINISTERIAL. Messrs. Christian, Carleton; Gignac, Essex, N. R.; Dawson, Frontenac; Fraser, Grenville, S. R.; O'Donoghue, Ottawa; Hogan, Peterboro; Ryan, Prescott; McCaul, Russell.

OPPOSITION. Messrs. Foley, Grey, S. R.; Kelly, Huron, W. R.; Coultas, Kent, W. R.; Walker, Waterloo, N. R.; Murphy, York, N. R.

Making in all thirteen Catholics who went to the polls and were defeated. In the third Parliament of Ontario, the following Catholics held seats:—

- MINISTERIAL. Messrs. Dawson, Algoma; Fraser, Brockville; O'Donoghue, Ottawa; Bonfield, Renfrew, S. R.; MacMahon, Wentworth, N. R.

OPPOSITION. Messrs. Coultas, Kent, W. R.; Long, Simcoe, W. R.; Harkin, Prescott; White, Essex, N. R.

To the second Parliament there were but three Catholics elected:—

- MINISTERIAL. Messrs. Macdonald, Cornwall; Scott, Ottawa; Dawson, Kent.

Mr. Sandfield Macdonald died and Mr. R. W. Scott resigned his seat, but Messrs. Fraser and O'Donoghue were subsequently elected, leaving the number of Catholics in the House the same as at the opening of the Parliament. In the first legislature of Ontario three Catholics held seats, viz:—

- MINISTERIAL. Messrs. Macdonald, Cornwall; Scott, Ottawa; Murray, Renfrew, N. R.

At the general election held in 1867 that legislature eight Catholics were defeated, viz:—

- LIBERAL. Messrs. Friel, Ottawa; McCarthy, South Grenville; Fraser, Brockville; Stock, Toronto; O'Hanley, Russell.

CONSERVATIVE. Messrs. McGehee, Prescott; French, Renfrew, S. R.; Donovan, Perth, S. R.

The mention of these names recalls some memorable election campaigns. There were scarcely one of these gentlemen who would not have made a mark in the first Parliament of Ontario. Some have gone over to the majority. Messrs. McCarthy, French, O'Hanley and Donovan have never since sought election, while Mr. Fraser has risen to prominence in the politics of Ontario.

REGISTRAR OF PETERBOROUGH.

Mr. Bernard Morrow has, we are happy to perceive, received the appointment of registrar of Peterborough. We are glad, indeed, to know that the government has not permitted itself to be intimidated by the threats of bigotry, or influenced by the wiles of fanaticism. Mr. Morrow will make an excellent registrar, and give no one any cause of regret that he has been appointed to this responsible position.

JUST GROUND.

We are glad to see that Mr. John Byrne, Vice-President of the Irish National League of America, has courageously come forward in the assertion of the right, and in condemnation of the wrong, in an open letter to Patrick Ford, of the Irish World. Mr. Byrne's letter appears in the Commercial Gazette, one of the leading papers of Cincinnati. The writer takes strong exception to Mr. Ford's call for an "emergency fund" to be subject to his judgment alone, without accountability, for the purpose of waging war with England. Mr. Byrne claims such a course as this fund implies must be regarded by all civilized nations as guerrilla warfare, revolting to the uses of the age, and they will be bound from self-interest to assist England in crushing it. He protests against allowing men of the Ford and Ross class to fix a standard by which 95 per cent. of the Irishmen and Irish politics shall be measured. The letter closes by saying he believes he can rely on the majority of the Irish element in America, including business and professional classes, to support this declaration.

Mr. Byrne's letter will, we trust, have the effect he desires. Our friends across the lines have been often enough robbed of hard-earned money by false and designing men, to see the force of Mr. Byrne's contentions. We on this side can see as well as Irishmen elsewhere the effect produced on public opinion at large by the organization of such schemes as the "emergency fund." We trust that this new swindle will for the honor of the Irish name, be promptly, earnestly and thoroughly frowned down.

ARCHBISHOP LYNCH'S LETTER.

The Winnipeg Sittings, after citing from the columns of the Record portions of Archbishop Lynch's late remarkable letter on the subject of Irish emigration to America, makes certain comments that deserve some notice. Our North Western contemporary is, we must admit, any thing but ill-natured or disrespectful towards His Grace the Archbishop. He simply gives a sort of universal-brotherhood-of-man view of His Grace's letter. Discussing the letter from an entirely non-Christian standpoint, he expresses opinions that are rarely enough seen in print, but often expressed in conversation by non-Catholics. The writer in the Sittings finds fault with the Archbishop's expression "loss of souls." "If words," he says, "have not lost their meaning, then His Grace means by the expression 'loss of souls' that the soul is lost to the Roman Catholic Church, and as a natural consequence to any eternal reward hereafter. As an able, honest, pious, exemplary prelate of the Roman Catholic Church, Archbishop Lynch is perfectly right in deploring the straying away of its members to other denominations, but is he right in supposing that their doing so involves the loss of their souls?" The writer then proceeds to say that there was a time in the history of Protestantism when to be a Catholic was to be a monster of hideous mien, when the members of the old Church were regarded by their Protestant fellow-citizens as being without the pale of salvation and their souls after death condemned to everlasting perdition. This idea, he claims, has long since been exploded, and the most ultra-Protestant to-day admits, and admits cheerfully, that the soul of a good Catholic will be saved just as readily as that of a good Protestant. Then our Winnipeg friend concludes:—

"Why cannot Archbishop Lynch and his fellow Roman Catholic prelates admit the same in regard to the souls of Protestants. Surely the Protestant church contains within its fold many a man whose parity is unblemished, and to preach the doctrine that there is no after salvation outside the Catholic church savors of bigotry. When Archbishop Lynch enters the portals of the eternal future and reaps the reward of his blameless life, he will find no guardian stationed there to enquire the creed of those who enter. Catholic and Protestant, Jew and Infidel, Turk and Pagan, will all be passed in, whether they believed in auricular confession or despised it; whether they believed in the doctrine of transubstantiation or did not; whether they believed in a gorgeous ritual or a plain simplicity, will not matter one iota. To leave the fold of the Catholic church and join that of any other does not involve the loss of a man's soul either in this or the world to come."

We need not say that neither His Grace of Toronto nor any other Bishop has the least desire to see any Protestant condemned to everlasting ruin, but neither His Grace nor any bishop, nor all the bishops collectively, can undo Christ's own work or provide any other means of salvation than that offered by the Redeemer of man. As to the mission of the latter, his divine power and authority, our Winnipeg friend evidently holds very loose and ill-defined notions. His Grace will, we have little doubt, meet in heaven men who were at one time in their life Jews, pagans, infidels or heretics, but he will assuredly meet none there who, through and by means of Judaism, Paganism, infidelity or heresy, reached that happiness. Yet this is plainly what the writer in Sittings would have us believe. There is but one way of reaching heaven, and that is by believing all that God has taught, and reducing that belief to practice, for without good works faith is dead. And this only can be done in and through the Catholic Church, without which there is no salvation.

On the subject of common schools the Winnipeg journal recites an old, very old and feeble objection to the religious training of youth:— His Grace deplors the existence of the common schools and particularly instances them as one of the causes why members of the Catholic Church lose their souls. His Grace is astray again. Granted that the Catholic Church loses adherents because the children of Catholics meet the children of another creed at school, is that any reason why sectarian schools should be aided by municipalities or governments? One of the happiest results, so far, of the common school system, has been its tendency to smooth away those foolish bitter-asperities which have disgraced Christianity, and which have unfortunately existed between Catholics and Protestants. When Catholic children notice that they are isolated from the children of their

Protestant neighbors it tends to breed bigotry in them; and the same is just as true of Protestant children. In this country, no matter what others may do, while every creed should have an equal chance and standing, no creed should be encouraged more than another. The suffer in the past, a bitter curse that bears bitter fruit to-day, has been religious intolerance and bigotry. In the name of christianity and of Christ, millions have been slain because some narrow-minded bigot, Protestant as well as Catholic, for it has been six of the one and half a dozen of the other, has glorified his narrow belief and creed above that of others. Anything that will do away with this wretched spirit should be welcomed, no matter whether Archbishop Lynch, or a thousand Archbishops, say nay.

One of the very strongest reasons that could be assigned for state aid to Catholic schools is that out of them Catholic children are exposed to lose the faith. And the loss of that faith is not only a personal injury to themselves but to the public at large, for with it they lose all sense of right and conscientious regard for the discharge of their duties as citizens and as neighbors. The chief tendency of the common schools, as that term is now understood, is not to smooth away asperities, but to efface Christianity itself. We regret to see our Winnipeg contemporary fall into such absurdity as the following:—

In the common school system, in the mingling together of Protestant and Catholic children, when the young mind readily takes impressions, there is a potent influence for good, and an influence which will make itself felt for good long. Had the common school system existed in France some centuries ago, there would have been no massacre of St. Bartholomew, had it existed in England some centuries ago, the brutal Henry VIII. would never have dared to massacre his Catholic subjects.

There were in France better schools three hundred years ago than now, and in England schools fully as good, to say the least, as any now in existence, but these schools did not prevent crimes such as Henry VIII. and Queen Elizabeth were guilty of. It is not a mere school system, but training in the fear and love of God, that will prevent or diminish crime among men. On mixed marriages the writer in Sittings is as inconsequential as on salvation and public schools. He states:—

His Grace makes another mistake in condemning mixed marriages. If the Protestant maid would marry the Catholic youth, and the Catholic maid would marry the Protestant youth more than they do, in a few years the newspapers would not be called upon to chronicle Orange and Green riots. If the Catholic bride sees fit to go to the Protestant church with her Protestant husband she shows more sense than Archbishop Lynch, despite his great erudition; and if the Protestant husband sees fit to accompany his Catholic wife to her church, he proves that his head is level, and he won't find it any stumbling block when he climbs the golden stairs. Archbishop Lynch is a good Christian. His whole life proves it, but he is a Catholic first and a Christian afterwards, and there is where he makes a mistake. No doubt that he deplors and regrets the existence of religious bigotry as much as any one can, but in condemning the common schools and the intermarrying of Catholics and Protestants, he is condemning what is better calculated to remove religious bigotry than almost anything that can be mentioned. Canada wants more common schools and more mixed marriages so far as religious creeds are concerned, not fewer of them. All of which is submitted to His Grace with feelings of the greatest respect.

We do not feel disposed to enter into any lengthy argument with our North Western friend on the subject of mixed marriages. His treatment of the matter would not in fact require any lengthy argument in refutation. But when our friend states that mixed marriages are calculated to remove religious bigotry he states that which is contrary to all experience. These marriages divide families and often distract whole communities; they are justly looked upon as a veritable plague and affliction. We have never yet known one of these marriages that has led to happy results. Catholics are opposed to them on grounds higher than those of mere social origin. They oppose them as detestable because they constitute a veritable danger for the faith of the Catholic party and expose the children born of these marriages to everlasting perdition. The day when mixed marriages become the practice not the exception, will be a sad one, not only for the Church, but for society in general in this country. They are, even with the strictness exercised in their prevention, altogether too prevalent now, and have, as His Grace of Toronto points out, led to a grievous loss of souls.

MASONRY IN CANADA.

La Verite of last week publishes some lengthy statistics on the subject of Free Masonry in Canada. The Masonic body is indeed by far too numerous and powerful in Canada already. It controls many of the financial corporations in a manner really unjust to the general public, but as it exercises its control with a hidden hand, the public does not see cause for open complaint. We are not, however, aware that there is any large number of Catholics in any part of the Dominion attached to the Masonic body. There may be an isolated one here and there, but Masonry in general has no attractions for Catholics. In any case it can do no harm to raise a warning voice occasionally through the press as to quiet inroads of Free Masonry in this country. The only danger to be avoided in this regard is that of doing injustice to the Catholics of Canada abroad, by giving out the impression that the number of Catholics who have joined the Masonic body is large. This is certainly not the case. Masonry draws its recruits from other sources. In connection with this subject we may remark that things are not running very smoothly with the Masons themselves. Under the heading, Masonic War, the Montreal Star, of January 25th, gives its readers the following information: The annual meeting of the Grand Lodge of Royal Arch Masons of the Province of Quebec, which takes place next Tuesday at Sherbrooke, is looked forward to as one of the most important within many years, on account of the threatened legal proceedings on behalf of the Mark Masons, calling upon the Grand Chapter to withdraw the proclamation of October last, between now and the 26th inst. A good deal of curiosity is also evinced as to what action will be taken by the three English lodges in their jurisdiction. The meeting of the Grand Lodge will be held the day following. The proclamation in question declared that the action of the Grand Lodge of Mark Masons of England and Wales, in granting warrants to the lodges in question, erecting and constituting them as such, was illegal and unconstitutional, and said lodges irregular and illegal according to Masonic law and tradition. It also proclaimed all Masonic intercourse suspended between those subordinate to the Provincial Grand Lodge and those under the jurisdiction of the Grand Lodge of Mark Master Masons of England. Those who imagine that Masonry unlike other human institutions has no dissensions, no internal difficulties to contend with, are very much in error. The Masonic institution with all its boasted promotion of brotherly love covers a vast amount of ill-will, hatred and revenge that will ultimately work its ruin.

DISQUIETING.

The news from Russia is very disquieting. The Times publishes a communication from a correspondent in Russia who asserts that the Czar is completely under the influence of the courtier Katkoff and the Greek priest Habelodnestzoff. The Court is Conservative and the Nihilists weak, but the Liberals, who number six millions, constantly urge war with Germany, foreseeing that, should Russia suffer defeat in such a conquest, the humbling of the Czar would make internal reform possible and result in the ultimate salvation of the Russian people. We know by what process of calculation the Times' correspondent arrives at the number of Liberals in Russia, but it does very forcibly strike us that if they are really as numerous as he pretends, their influence is very limited. Russia is evidently in a bad condition. What is required there is a sovereign with vigorous initiative power, resolved upon the removal of abuses and the inauguration of a popular system of government on a sound basis. The despatch from St. Petersburg, being dated the 24th ult., gives a key to the situation in the empire of the Czars. It runneth thus: "All the female medical students of the class from which many Nihilists have been enlisted are now compelled to reside in a house provided by the authorities, and to be home before 9 o'clock in the evening."

THE CORNWALL FIRE.

The enterprising town of Cornwall was last week visited by a serious conflagration. The fire destroyed a large portion of the business section of the town, inflicting very heavy loss on individual citizens, and upon the whole community. Fire is at all times a disagreeable visitor, but never so much as during a season of such dreadful severity as the present. Our Cornwall friends have the hearty sympathy of this journal in the loss they have sustained. The following is given as an estimate of the losses: The Adams' estate, owners of the Commercial Hotel, \$5,000; A. B. McDonald, on furniture and stock, \$5,000; Dr. Pringle,

drugs, \$3,000; N. Phillips, dry-goods, \$5,000; W. B. Thompson, drugs, \$5,000; J. McAdam, confectionery works and shop, \$3,000; J. K. McDonald, tins, \$700; Kirkpatrick Bros., dry-goods, on building \$8,000, on stock \$2,000; D. McRae, grocer, on building \$5,000, on stock \$6,000; N. Turner & Son, hardware, building \$7,000, and stock \$12,000; Farlington & Armstrong, grocers, \$2,000; Miss Derchers, milliner, \$500. The insurance on all amounts to about \$32,000, principally in Royal, Lancashire, and Queen's. The following suffered loss by removal:—E. H. Brown, M. C. Carey, McIntyre & Campbell, W. H. Dugan, H. Pitt, D. McMillan, W. J. Wagoner, Mrs. Davis, D. McDonnell, A. T. Porteous; the Freeholder newspaper, and the Baptist church meeting rooms, a total loss; the Y. M. C. A., Ross Bros., T. Gastonquay, D. Carpenter, Cameron & McDonald, the Ottawa Hotel, A. Jacobs, Campbell Bros., besides a few minor losses by lodgers, etc.

We earnestly trust that neither the town of Cornwall nor the individuals just named will suffer permanent loss by the late fire. There are, we believe, energy, enterprise, and hopefulness enough in the metropolis of the old Eastern district to carry it over even a much more severe visitation than that of the late fire.

VERY KIND AND THOUGHTFUL.

The Globe cites the Baptist Weekly as good enough to say of Cardinal McCloskey's fifty years of priesthood: "While we believe that long life of service has been a mistake, yet the activity of his wins admiration. In founding churches, schools, and orphanages, and in other works for his Church he has been indefatigable and wonderfully successful. We only wish that, under the restraining influence of the love of Christ, we could see hosts of our pastors able to command as ready help for all evangelical work as can the Cardinal and his priests." "Thank thee, friend Baptist. But we feel inclined to say what we think, that a mistaken life could not be blessed as has been Cardinal McCloskey's. Mistaken lives are not generally blessed.

THE IRISH FRANCHISE.

Mr. Aubrey White, in a letter to the Globe, lately discussed the question of the Irish Franchise, in a manner that shows he knew whereof he spoke. He begins his letter by referring to Col. King Harman's statement, "that it is only as a rule the village ruffians and tyrants who desire the lowering of the franchise, and, if the extension is granted, civil war will be the result."

Colonel Harman, says Mr. White, represents the metropolitan county of Ireland. The population of the county, excluding the city of Dublin, is about 141,000; the number of electors about 5,000. The city of Dublin has a population of 348,500, and the registered electors number 13,500; of these a number acquire the right as freemen of the city. The county of Hereford, with a population of 95,000, has 9,000 electors. The town of Leeds with a population of 209,000, has 50,675 registered electors. The Irish county, with 46,000 more people, has 4,000 fewer electors. The Irish city, with 39,000 more people, has 37,175 fewer electors.

Mr. White then proceeds to argue: Col. Harman cannot pretend that a system which gives about 4 voters to 100 people is a satisfactory one. It is quite certain that the people are not represented under such a state of affairs. What the Irish people ask is, that when an extension of the franchise takes place they shall be participants in its benefits. At the present time the borough franchise in England is different from that of Ireland. Not only is this the case, but the whole machinery connected with obtaining the right to vote is so framed that it throws every obstacle in the way of the Irishman who seeks a vote, while the way of his fellow-subject in England is made smooth. The Irish people want the same facilities and rights as their fellow subjects, which is not unreasonable.

Anything more one-sided, iniquitous, and unjust than the Irish franchise, in its present form, it were impossible to conceive. Framed with the view and for the purpose of depriving the majority of its just share of Parliamentary representation and vesting in an anti-national minority a political power and influence out of all proportion with its numbers and services to the state, it enjoys the approval of none but those eager for the preservation of that embitterment, the fruit of oppression, which has so long afflicted Ireland. Col. King Harman threatens civil war if the franchise be extended. Such language is proof of the rankest disloyalty to country. The gallant Colonel knows but too well that there is far more danger of civil war if the franchise be not extended than otherwise. In fact, in no other country in the world but Ireland would the people have quietly put up with such injustice and such iniquity as the present system of franchise has inaugurated, and served to perpetuate.

In a spirited article on the New Year the Dublin Freeman's Journal, speaking of the coming session, says: "The Irish Party go into the next Session with the Ministerial fate in their hands. If Ireland get the Franchise, so shall England. If Ireland be denied the Franchise, so shall England. A more interesting meeting of Parliament, then, never awaited the public. We shall not speculate upon the future of an Enfranchised Ireland. But the vista of what is to come has a glimpse as attractive as it is solemn. The New Year then breaks filled with the fate of Ministry and people. For Ireland there is no fear. Never was Ireland's course clearer. The skill and devotion of her sons and the truth of her cause have placed her in the high position of arbiter. Those who govern her have to rely upon her. Their task at home and abroad is beset with difficulty. They know not whether to remain in or to withdraw from Egypt. While in Ireland they shrink back from the duty of equal justice and rights of our people with those of the other portions of the Three Kingdoms, they are not only afflicted with the consciousness of weakness themselves, but they are at the mercy of men whom they have not hesitated to visit with coercion when they found themselves enabled to do it with impunity."

The British Tory leader, Lord Salisbury, has declared his opposition to the extension of the Irish franchise in terms unmistakably clear. It is well, indeed, to know his purpose, for the declaration of that purpose means that the Tory majority in the Lords will reject any measure securing enfranchisement for Ireland. But as the refusal of justice to Ireland must be accompanied by a like refusal to England, it remains to be seen whether the latter country will submit to such indignity at the hands of the Lords. All that is required to secure electoral reform for England and Ireland is honesty of purpose and determination on the part of the popular leaders in both countries. The Lords may triumph for a season, but their triumph will be of brief duration, if those claiming to be friends of popular government but do their duty. We have no doubt that the Irish leader will do his, and trust that Mr. Chamberlain will be equal to his pledges.

These figures show that Mr. Macdougall received the support of the most intelligent and unprejudiced sections of the electorate, and that the workmen of the capital were with him almost to a man. The defeat of Mr. Macdougall cannot be looked on in any other light than a very grave loss to the city of Ottawa. An able debater, a skilful financier and a gifted administrator, Mr. Macdougall possessed every qualification to fill the Chief Magistracy of Ottawa with rare success and distinction. But Mr. Macdougall's religion was a crime in the eyes of some of his fellow-citizens, amongst others in those of many a "Sweet Both-side" we could name, and every appeal that fanaticism could suggest and mendacity devise made to defeat him. The *Catholic Record* was falsely accused of having introduced the religious cry into the contest, and the editor of this journal charged with using his influence as a clergyman to defeat Mr. Bate. The names of other Catholic clergymen were also freely used as endorsing some sort of undue influence on behalf of Mr. Macdougall. These appeals had, we are sorry to say, their effect. But Mr. Macdougall's satisfaction of knowing that, though defeated by such dishonorable tactics, he holds to day a higher place than ever in the esteem and confidence of the public of Ottawa, who knew him thirty years before the shadow of adversity lights blighted their fair city. These men and their no-popery organ would have it that the *Record* did that of which they themselves were guilty, namely, appeal to religious prejudice during the late Mayoralty contest in Ottawa. What we did say in Mr. Macdougall's favor was precisely the following, which appeared in our issue of the 22nd ult.:

UNIFORMITY OF READERS IN THE SEPARATE SCHOOLS.

To the Editor of the Record: We learn from a circular by Inspector White, that there is question of introducing a set of readers into separate schools in order to reach a certain uniformity in that matter. Inspector White says, it would be the work of the minister of education, after consultation with the Bishops. Very well; I have no objections. Nevertheless, I might offer a few remarks. They say a great deal about education in the schools; now I think that the reader does more in favor of a sound education, than the few words spoken by the teachers. The daily lecture of the children is the daily bread of their intelligence.

I think the word of God should have a large share in forming the mind of our coming generations, in order that religion may keep pace with our material improvements. At the schools I frequented in Holland we did not read bible history; neither at catechism, there being no time to spare for it; and had it not been for our servant girl, who read bible history with me on winter evenings, I might have been at a loss as to the history of Moses and David, even, not to speak of Judith, Tobias, etc.; knowing at the same time a great deal about the honesty of the Esquimaux, the filial love of the Chinese, the all-important history of Tiggall-phalaser and such like chaff! Neither did we hear much of the new Testament; and nevertheless, if a teacher or a catechist reads with a due emphasis some of those noble sentences of the new Testament or some handsome parable, he may see on the faces of the children how it works and how they appreciate it. The Protestants like to raise the cry of "the Bible in the schools;" others will not hear of it and "without their serious reasons. But why does nobody raise the cry of "A good bible history in the schools?"

That would be the middle way and give the children a great many of the most noble notions, a great many striking examples; enabling them to understand at once all those small allusions at scriptural facts we must needs make in our sermons; all that without hurting anybody or involving any danger of securing the children turn the leaves there where they should not.

It is about the same as with the classics. Give the boys a complete edition of Ovid and you will see they like the amores better than the tristia; give them a small purified edition and everything will be all right. I hope that this may be taken into consideration when a choice of books will be made. For my Germans, I have the bible history as a reader. It is an illustrated edition published by Benziger Bros. The same exists in English and of the same publishers. I would regret it exceedingly if I should have to exclude that small first-rate book, in order to make place for some quibble and quodlibet; and, on the contrary, I would rejoice a great deal if it became obligatory for the English-speaking children too and for the separate schools in general. There are the Prussians; troublesome fellows, of course; but they have brains. Well, they have Catholic schools and Protestant schools, and neutral ones. But even in the last ones they have bible history as one of the readers. When Falk was minister they tried to do without it. But the first thing they did, after having got rid of Falk, even before relaxing any of the vexatious laws of the Kulturkampf, was to throw the liberal or rationalistic method of Falk overboard and to reintroduce bible history into all their schools. "Go and do likewise." Respectfully, FATHER LOUIS, C. R. Berlin, Jan. 18th, 1884.

MUNICIPAL MATTERS IN OTTAWA.

The new Council of the city of Ottawa met according to law for the first time on Monday, the 21st ult. There was a morning session at which auditors for the current year were appointed and a committee named to strike the standing committee of the year. The Council then adjourned till seven p. m., when all the members were present, ex-Mayor St. Jean occupying a seat at the right of Mayor Bate. From the Citizen we learn that "as soon as the clerk had declared a quorum present, ex-Mayor St. Jean rose and produced the chain of office. In doing so he said that he had much pleasure in transferring it to the new Mayor. For his own part he had endeavored to wear it in the interests of the city, and he had every confidence that the gentleman into whose custody it now went would wear it worthily. He was glad that he was to be succeeded in office by so worthy a gentleman. He had no doubt that Mr. Bate would exert to the utmost in the interest of the city that business ability for which he was so well known. He then placed the chain on the shoulders of the new occupant of the civic chair.

The remarks of the ex-Mayor were received with warm applause. His Worship Mr. Bate said he felt highly gratified at the way he had been received on assuming his new position, and could only say what he had said in the morning that to the best of his ability he would serve the city well. We need scarcely say that Mayor Bate has our very best wishes for a prosperous and successful term of office. We deem it, however, a duty to say a few words in reference to the recent Mayoralty contest in Ottawa in order to set ourselves right with the public in regard to our course during that contest.

We had indeed intended the last week or two to refer to the result of the Mayoralty election in Ottawa, but thought it better to reserve comments, even at the risk of remaining ourselves under unjust imputations, till the bitterness, which nearly always follows a closely contested election, had in some measure died out. The official figures gave the result of the polling as follows:

	Macdougall	Bate
Ottawa Ward	457	38
By	426	128
St. George's	373	373
Wellington	299	876
Victoria	125	180
	1549	1645

These figures show that Mr. Macdougall received the support of the most intelligent and unprejudiced sections of the electorate, and that the workmen of the capital were with him almost to a man. The defeat of Mr. Macdougall cannot be looked on in any other light than a very grave loss to the city of Ottawa. An able debater, a skilful financier and a gifted administrator, Mr. Macdougall possessed every qualification to fill the Chief Magistracy of Ottawa with rare success and distinction. But Mr. Macdougall's religion was a crime in the eyes of some of his fellow-citizens, amongst others in those of many a "Sweet Both-side" we could name, and every appeal that fanaticism could suggest and mendacity devise made to defeat him. The *Catholic Record* was falsely accused of having introduced the religious cry into the contest, and the editor of this journal charged with using his influence as a clergyman to defeat Mr. Bate. The names of other Catholic clergymen were also freely used as endorsing some sort of undue influence on behalf of Mr. Macdougall. These appeals had, we are sorry to say, their effect. But Mr. Macdougall's satisfaction of knowing that, though defeated by such dishonorable tactics, he holds to day a higher place than ever in the esteem and confidence of the public of Ottawa, who knew him thirty years before the shadow of adversity lights blighted their fair city. These men and their no-popery organ would have it that the *Record* did that of which they themselves were guilty, namely, appeal to religious prejudice during the late Mayoralty contest in Ottawa. What we did say in Mr. Macdougall's favor was precisely the following, which appeared in our issue of the 22nd ult.:

On Thursday, the 13th, the Ottawa Free Press announced that Dr. St. Jean had definitely retired from the mayoralty contest in Ottawa. We are now happy to learn that in response to a very largely and respectfully signed requisition Mr. Ald. F. Macdougall has entered the field as a candidate, and that his election by a triumphant majority is looked upon as certain. Mr. Macdougall has often before been requested to stand for this high position, to fill which he is so eminently qualified, but has, till now, always resisted the pressure of his friends. Speaking of Ald. Macdougall's special claims on the electors of Ottawa we lately said:

Mr. Macdougall has sat at the City Council Board for nearly fourteen years, rendering the city great and signal services. His election would, we feel assured, give great satisfaction. Mr. Macdougall does not, however, we know, covet this honor for which he is so well fitted. But his friends will, no doubt, in due time press his claims to a position his long services so well merit. In connection with Ald. Macdougall's claims to the Mayoralty of Ottawa, we may mention that he is at present the oldest member of the City Council, that he has held the position of chairman of the finance committee, introducing in that capacity a reform in the issuing of Corporation cheques that has proved to be of substantial profit to the city, and that while chairman of the waterworks committee he succeeded in obtaining from the government a large additional grant for its water supply.

Mr. Macdougall was first elected to the City Council for Ward by 1869, to fill the place made vacant by the death of the lamented Mayor Friel. He has since, almost without an intermission, held a seat in the City Council, either for By or Ottawa Ward, and Ottawa has not to-day a citizen more thoroughly acquainted with her municipal affairs than Mr. Frank Macdougall.

Knowing that appeals were even then being made to religious prejudices on behalf of Mr. Bate, not we must say it, without the consent or approval of that gentleman, we re-published from our issue of

Dec. 14th a list of the mayors of Ottawa since 1864. This list we first published to show that the Protestant citizens of Ottawa had no reason to complain of the manner in which they had been dealt by in the choice of chief magistrates by their Catholic fellow-citizens. After the first publication of that list we said:

Or, in other words, on fourteen different occasions since 1864 have Protestants been chosen to fill the civic chair of a Catholic City, while Catholics have been so chosen but eight times altogether, Irish Catholics four times, French Canadian Catholics likewise four times.

The Catholics, French Canadian and Irish, have not, therefore, had their due share of representation in the Chief Magistracy of the capital.

In our issue of the 22nd we further stated: "We might have gone further back to the very year of the incorporation of the city—in 1855, and shown that since that time Protestant gentlemen have been twenty-four times elected to the Chief Magistracy of the Dominion Capital, while on nine occasions only have Catholics been similarly honored. It is, therefore, quite clear that the complaint formulated in our last is well-grounded. But apart entirely from this consideration, Mr. Macdougall's friends have the satisfaction of knowing that in him Ottawa will have a chief magistrate, who, by his industry, assiduity, and ability in the discharge of his duties, will give universal satisfaction.

We defy any fair-minded man to find in any of these statements an appeal to the electorate of Ottawa to support Mr. Macdougall simply on account of his religion. Contrast our recommendation of Mr. Macdougall's candidature with the violent appeal to ignorance and prejudice made by the *Christian Advocate* and *Orange Lily* against that gentleman. That precious journal in its issue of January 5th had the following:

"The Mayoralty—This office is a very important one; more so than we at first sight are likely to observe. For example, the mayor has command of the troops, and in the excited state of Ireland and Newfoundland we think it is not only prudent but wise to put a man in that office that Rome has no control over. With every respect for Mr. Macdougall, yet at the same time we say, as we said before: Britons, put in Mr. Bate, that Rome has no control over. We think it wisest and best."

With respect to the absurd charge that we used our influence as a clergyman on behalf of Mr. Macdougall, we have only to give it a flat denial, and defy any man to name a single instance wherein such influence was employed. We cannot close without giving our readers the following choice bit from the Ottawa Citizen the day after the election:

"If the Rev. Father Coffey is serious in his announced intention of returning to his attack upon the senior member for Ottawa, we beg to inform him that his personal abuse will not be permitted to pass unchallenged; for even reverend gentlemen are not beyond the pale of public opinion. Mr. Macdougall has been assailed by able writers than the Rev. Mr. Coffey, editor of the *Catholic Record*; he has been assailed by much abler speakers than the Rev. Mr. Coffey, the reverend editor of the *Catholic Record*; but he has survived the attacks of those assailants; and the result of yesterday's contest demonstrates that the insults of the Rev. Mr. Coffey, editor of the *Catholic Record*, had not the effect which the reverend gentleman intended they should have when he sat down in his sanctum and undertook his attack upon the Citizen and upon Mr. Macdougall."

In reply we have only to state to the writer in the *Citizen* that marvelous as he believes himself to be we will not fail whenever occasion demands it to deal with his public manifestations. Unlike that gentleman, we lay no claim to extraordinary talent, either as a speaker or a writer, but so long as we can plainly and forcibly give expression to our views we will do so fearlessly, even though they prove distasteful to the *Citizen* or the *Christian Advocate*.

If rumor be correct at least one gentleman's joy over the election of Mr. Bate is more feigned than real. That gentleman looks, it is said, on the Mayor of Ottawa as one of the coming men for the next Conservative nomination for that city, and fears he himself may be set aside, as it is said he was set aside by his own party, when in search of the distinction of moving the throne, and again after his earnest canvass for the coveted post of Conservative whip for Ontario. We shall not be surprised if his fears be realized. Mr. Bate would make a respectable representative, which he does not.

With this statement of fact we have done with the Mayoralty of Ottawa for the present.

The Ottawa Free Press of Monday, the 21st, had the following paragraph: "Dr. Dowling has many warm personal friends in this city among his former fellow-students of the College of Ottawa. On Saturday they wired him their hearty congratulations on his splendid victory, a message to which he responded in appropriate terms the same evening. The alumni of old St. Joseph's are contributing a fair share of representative men to the legislatures of Canada and the United States. In the House of Commons they have Mr. J. J. Curran, of Montreal Centre; in Ontario, Mr. Honore Robillard of Russell; and Dr. Dowling of South Renfrew; in Quebec, Dr. Duhamel of Ottawa; in Manitoba, Mr. Jos. LeComte of St. Norbert; and in the House of Assembly of Massachusetts, Dr. Godin of Salem and Mr. Ed. O'Sullivan of Lawrence. Not a bad showing for a comparatively young institution."

Returned Home. We are glad to perceive that Henry A. Gray, Esq., of the department of Public Works, Stratford, has reached home after having spent a very pleasant vacation in Europe. He had the pleasure of having had an audience with Cardinal Manning, who asked him many questions with regard to Canada. His Eminence was much pleased with the account given him of the growth of the Church in the Dominion. At parting he gave Mr. Gray his benediction, and, as a souvenir of having had an audience with Cardinal Manning, presented him with a beautiful Rosary blessed by His Holiness the Pope.

From our own Correspondent. MONTREAL NOTES.

The week ending Jan. 26th, was a most eventful one in the Catholic history of this city.

On Sunday, the 20th inst., the St. Vincent de Paul Society gave their annual dinner to the inmates of the Grey nunnery, numbering over two hundred. His Lordship Bishop Fabre presided. There were also present, His Grace Archbishop Tache, Rev. Father Colin, superior of the Seminary; Rev. Fathers Lacombe, Bernard and Royer, O. M. L., Father Primeau, S. J., and Bros. T. Allard, M. Andraire, Vachier, Laliberte, Vailliant, Gaihot, and Bonissant. Mr. Raphael Bellemare, President-General of the St. Vincent de Paul Society, Chevalier H. Latour, Recorder de Montigny, Dr. Desjardins, M. J. Devins and a number of other prominent citizens.

On Tuesday, at Lachine convent, two young ladies made their final vows and two others received the holy habit. The names of the professed sisters are: Sister Mary Avila and Sister Mary Elise, Miss Delima Decarie, of Lachine, in religion Sister Mary David, and Miss Euphrasie, Derayter, of Mooreseeb, Belgium, in religion Sister Mary Joseph, were the two young ladies who took the veil. His Lordship Bishop Fabre presided. The following clergymen were also in attendance: Rev. Fathers Kavanagh, Piche, Duprat, Burtin, Boisaine and Thien.

On Wednesday, the 23rd inst., a most impressive ceremony was witnessed at the Convent of the Holy Cross at St. Laurent, the occasion being the religious profession of thirteen young ladies. Mgr. Fabre presided, assisted by Rev. Fathers Vaillancourt and Levaivier. Rev. Father Rouleau of St. Gabriel, delivered a most edifying discourse. A large number of the friends and relatives of the newly professed Sisters attended and all were deeply moved by the ceremonies.

The names of the young ladies who made their vows are: Misses E. Lapierre, Sister St. Francois d'Assise; Anna Vaillancourt, Sister Ste. Virginie; Marie L. Bourdon, Sister St. Paul de M.; Rose D. Page, Sister St. Francois Borgia; M. Jolicoeur, Sister St. Genevieve; Maggie McCarthy, Sister St. Jean l'Evangaliste; M. Levaivier, Sister St. Angèle de M.; Edèle Cardinal, Sister St. Benoit; C. Rivet, Sister St. Ursule; M. Tourangeau, Sister St. Thomas d'Aquin; A. Chabot, Sister St. Amedee; Anna Oumet, Sister St. Aurelie; Mary Desgenais, Sister St. Anselme.

On the same day the Sisters of the Hotel Dieu renewed their religious vows in the presence of Mgr. Fabre. A large number of clergymen were also present. On Thursday morning, the 24th inst., an imposing ceremony took place at Hochelaga Convent, His Grace Archbishop Tache, of St. Boniface, presided, and was assisted by Revs. J. C. Caisse, chaplain of the convent, and Father Hurteau, of Longueuil. The following young ladies took their final vows: Sister Yvonne Claver, Sister Marie Salette, Sister Marie (Milla), Sister Marie d'Agreda, Sister Marie Eulalie, Sister Joachim, Sister Marie Polycarpe, Sister Marie Richard, Sister Joseph de la Croix.

Ten young ladies also received the holy habit, and seven others were admitted as postulants.

An eloquent sermon was delivered by Mgr. Tache. The Sisters and their pupils rendered the singing in a beautiful manner. After the ceremony His Grace and the members of the clergy present were invited to a sumptuous repast in the convent, and Mgr. Tache granted a holiday to the pupils.

A number of changes are about to be made in the different parishes of this city, and it is expected a new parish will be made in the western portion. Further particulars will be given in our next letter.

THE CARNIVAL. Extensive preparations are being made to have this winter's carnival exceed in grandeur that of last year. The ice palace is nearly complete, and will certainly be finished before Feb. 4th, the opening day. It is a much newer structure than last year's and when lit up with electric lights will present a grand appearance. Some of the other attractions are as under: Fancy Dress Carnival at Victoria Park, Ice temple, grotto and fountains, groups of skaters to illustrate the historical celebrities of Canada, the leading pursuits and principal sports of the Dominion, torch-light procession of snow-shoe clubs of the Dominion, attack and defence of ice palace with special display of fireworks. The different toboggan hills, curling and skating rinks will also prove great attractions. The railways have special rates for all coming to visit Montreal during carnival time. JER. C.

CANDLEMAS DAY.

A large stock of Pure Bees Wax Candles, Paraffin Wax Tapers for sale cheap at the "Catholic Record" Bookstore. Orders from a distance promptly filled.

Antigonish Aurora. Scotland, taken as a whole, is classed low in the scale of morality; but there are parts of it which compare favorably with any other country. The Island of South Uist is one of them. The witness summoned a few months ago from the island to give evidence before the Royal Crofter's Commission was Donald Black, M. D., and in the course of his evidence he volunteered the following information: "There are in South Uist not more than two per cent. illegitimate births, and this is less than in other parts of the Highlands. The reason of it is due to the majority of the people belonging to the Roman Catholic Church, and to the people marrying at an early age. I am not myself a Roman Catholic." Dr. Burns' theory regarding the influence of the confessional has no foundation in fact.

Leo XIII has signified his intention of giving a foundation stone for the church which it is proposed to erect at Cahirciveen, Ireland, in memory of O'Connell. He will also commission some eminent prelate to lay it in his name. "May this church," his Holiness is reported to have said, "with much feeling, 'Keep the memory of Daniel O'Connell ever green!'"

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