

This Irish Wife of Mine.

I met her first in green Tyrone, Now thirty years ago...

THE CATHOLIC PRESS.

MR. PARNELL, member of Parliament, friend of Irish rights, has his own notions of how an end should be put to periodical recurrences of famine in Ireland.

BOSTON has been overrun by Rome in the race of public schools. In 1870, the last year of Rome under the Pope, there were, according to an authoritative work, Carita in Roma, 23,905 young persons receiving gratuitous instruction.

No one in this country would think it reasonable or fair to hold a mass meeting of citizens responsible for the extravagant utterances of some few excited roughs who happened to form part of the assemblage.

"We want no generals, no lawyers, no editors for our resident. We want an honest workman."—Denis Kearney.

Too late, perhaps, to save his Empire from destruction, Emperor William of Germany fully realizes the full extent of the dangers which he has invoked by consenting to the persecutions of the Church in Germany.

A noteworthy incident truly. The Protestant Archbishop of Canterbury paid a long visit to the other day to the Empress Eugenie at Cam-

den Place, Chislehurst. He was afterwards joined by the Protestant Dean of Westminster, and both proceeded to the Catholic Church at Chislehurst, and visited the tomb of Napoleon III. and the Prince Imperial.

"The pupils have not been allowed to use geographies in the schools for four months." This is the concluding sentence in a dispatch from Columbus, Ohio, which tells a curious story.

The Philadelphia Standard says:—"The Protestants of England and Scotland and Ireland have a Society called 'The Irish Church Missions.'"

"The third object in his coming to America is to appeal for voluntary subscription for the cause of Home Rule. Perhaps you know the result of some little subscriptions for the relief of distress in Ireland, undertaken by members of our family here.

American visitors to Rome will learn with sorrow the death of Louness Branda de Poitiers, a Virginian lady by birth, and for many years a distinguished member of the American Colony residing in the Eternal City.

THE PARNELL FAMILY.

INTERVIEW WITH MRS. PARNELL—THE IRISH LEADER'S EARLY LIFE—HIS FATHER—THE GOOD BLOOD THAT IS IN HIM.

This is Mr. Parnell's third visit to the United States, and he will meet here his mother and three sisters, who have made their residence in New Jersey for several years past.

From a Conservative he had become an out-and-out Radical. His change was a radical one, too, for he lowered the rents of his tenants and raised the wages of those in his employ.

First, to inform the people as to the principles and aims of the Home Rule party. Mr. Parnell comes here, secondly, to get money to tide the peasants over this winter in Ireland.

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Mrs. Parnell's father, entered our merchant service at the age of 13, as a cabin boy, but rose to the command of an Indian man. When barely 21 years old he entered the navy, and was commissioned as a lieutenant on the frigate United States, which cruised in West India waters.

COMMODORE CHARLES STEWART, Mrs. Parnell's father, entered our merchant service at the age of 13, as a cabin boy, but rose to the command of an Indian man. When barely 21 years old he entered the navy, and was commissioned as a lieutenant on the frigate United States.

crisis a year later, he fought the memorable night battle with the British ship Cyane, capturing it and the sloop of war Levant. During the next four years Commodore Stewart commanded a squadron in the Mediterranean, and after that he was for two years in the Pacific.

One of Mr. Parnell's daughters is understood to be engaged to a cousin of the Capt. Paget who married Miss Minnie Stevens, daughter of the late Paron Stevens of this city.

SOMETHING WHICH THE CATHOLIC CHURCH ALONE CAN ACHIEVE.

The superiority of the Catholic charities to all that mere natural benevolence, and that type of religious zeal which still feebly exist among Protestants (though fast dying out) can accomplish, is so marked that every now and then some Protestant or secular spirit is constrained to acknowledge it.

Contrasting the Catholic institution near Baltimore (St. Mary's Industrial School) for the reclamation and training to useful employments of outcast and vicious boys, and the city House of Refuge, the American says:

"New members who come to Annapolis strongly prejudiced against the idea of a State subvention to a sectarian reformatory, when they see the charity, order and economy that mark the conduct of the institution and observe its excellent results in the training of the waifs of society into industrious citizens; when they find that the House of Refuge is not able to carry on its work so cheaply, or with its present facilities, and from a material point of view so efficiently, and when the setting up of a costly State institution is presented to them as the alternative of withdrawing all support from the St. Mary's Industrial School, they almost invariably end in voting for the usual appropriation.

The irreligious legislators in France who are endeavoring to secure the passage of a divorce law, have met a formidable adversary in the person of Rev. Father Didon, the eminent Dominican, who is giving a series of sermons on this topic in the church of Saint Phillip.

The case is only an illustration, taken near at hand, of how the Roman Catholic Church gains force and efficacy by its policy of gathering up and utilizing energies that Protestant churches generally allow to run to waste.

Only "may be found." The American should have said we found. Look where you will in the world, and you will find any "types of human character."

of almost countless Religious Orders are now doing?

The American makes a great mistake in imagining, however, that Protestants can "gather up and utilize the energies which it sees exhibited by Catholic Religious Orders." The energies and zeal and devotion the American admires is beyond the reach of Protestantism. It can't create them or call them into existence.

"Women who under Protestantism might have grown up to a rapid, innate old maidhood, their energies dissipated in trivialities, find in the active religious Order of Roman Catholicism not only a refuge and protection, but opportunity for the noblest usefulness, giving dignity and elevation to their characters. The white coat of the Sisters of Charity, even commands gentleness and respect. There are men of natural purity of feeling and gifted with great moral enthusiasm, who are unfitted for the selfish struggles of business and politics, who would find a congenial sphere of life and labor in the ranks of a religious Brotherhood."

"Some of the achievements that confer glory upon Protestantism have been the work of men of that character; but who can estimate how greatly they may have been hindered, and how many men of similar spiritual tendencies have been repressed for the lack of systematic provision for utilizing their labors! The late Rev. Penfield Doll was a man of such a type, but he had to labor singly and alone, creating his own methods, providing his own organization and confronting by difficulties and embarrassments which finally broke his heart. Had he been a Roman Catholic, he would have found his natural place as a leader in the pioneers of the Church, on whom the honor of the most difficult and arduous service is conferred."

"We know nothing of the late 'Rev.' Mr. Doll, nor what he attempted as a Protestant minister. But we can easily believe that he 'broke his heart' if he attempted to establish and carry on in Protestantism a work similar to any of those which the Religious Orders of the Church successfully accomplish. You cannot make thorns produce grapes; nor thistles figs. The American, however, thinks it is possible, and says:

"There is nothing in the principle of associated effort, to which the Religious Orders of the Roman Catholic Church owe their success, that is antagonistic to Protestantism or that is necessarily associated with any particular form of ceremonial."

Efforts are made from time to time to establish Orders of good men and women in Protestant sects, with a view to imitate what Catholic Religious Orders successfully effect. But their efforts are abortive; they die out almost as soon as they are born.

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as possible, which would be a very laudable desire if there was no danger to be feared that in the broadening of this way, men might eventually get into that other road whose terminus is not so pleasant.—Woolly Visitor.

AMERICA AND IRELAND.

A RESUKE FROM DUBLIN FOR THE NEW YORK 'HEARLD.'

The first of the recent leaders in the New York Herald written to throw discredit upon Parnell and the Irish land agitation, which was gleefully copied into the London Times with approving comments, has called out the following answer from the Dublin Freeman's Journal:

WORTHY OF IMITATION.

"On Christmas Eve the Right Rev. Bishop left his confessional in the church at a late hour, intending to take a short rest, as previous arrangements required that he should be again at his post before 4 a. m. on Christmas morning.

The irreligious legislators in France who are endeavoring to secure the passage of a divorce law, have met a formidable adversary in the person of Rev. Father Didon, the eminent Dominican, who is giving a series of sermons on this topic in the church of Saint Phillip.

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The Catholic Record
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Six months..... 1.00

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THOS. COFFEY,
CATHOLIC RECORD,
London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests.

Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

Catholic Record.

LONDON, FRIDAY, JAN. 23, 1880.

"I WON'T GIVE IT A DOLLAR."

Rev. Henry Ward Beecher has certainly achieved the distinction of being at times alarmingly sensational. His latest effort in this direction is that the bible printed by the Bible Society is "notoriously false in some parts." He refuses therefore to contribute one dollar to said society. "I won't give it a dollar," is his rather emphatic declaration. We cannot say that we find fault with Mr. Beecher's good judgment in this case. We regret that he should have so long held or taught the doctrine that private interpretation of that same bible, which he himself now declares notoriously false in some parts, is the true basis and sole rule of Christian faith and doctrine. It were perhaps unjust to state that Mr. Beecher ever taught or held any view, so definite even as this, but there is no doubt that his Plymouth church utterances all gave some sort of echo to this old-time Protestant principle. That he should be uncharity of his dollars cannot surprise any one in this utilitarian age. But, that he should see fit to couple his refusal to contribute to the object sought to be attained by the Bible Society with a declaration so sweeping, will be regarded by some as astonishing even in this man, whose whole career has been marked by a sensational inconsistency produced by that utter absence of religious conviction so peculiar to the modern Protestant. The modern Protestant has no more christianity than the civilized pagan of the Augustine age. He has virtues, but they are purely civic virtues. He has conviction, solid and sincere—and, we note it with pleasure—on all subjects but religion. Mr. Beecher is a fair specimen of this nineteenth century individuality. He is what a perverted system of religious training has made him. He is possessed of talent enough to be useful to his age and race, but he has so little of sincerity, that his talents have not been of any lasting profit to his country or his age—and we may say himself. His declaration that the Bible printed by the Bible Society is "notoriously false in some parts," will open a discussion which may probe to the bottom the festering sores engendered by that monstrous teaching—private interpretation. Once probed, let them be cleansed, purified and healed. The Bible Societies have long fattened on Protestant credulity and superstition. Year after year the well-paid officials of these institutions publish statistics by the yard of collections taken up, colporteurs appointed, and Bibles distributed. The darkness prevailing amongst Hindoos, Zulus and Papists is bewailed with a bitterness passing for sincerity, and renewed efforts in the shape of collections solicited. No one has ever yet seen one particle of good derived from the distribution of Bibles in the manner appointed by the Bible Societies. We have no admiration for Mr. Beecher, but he is certainly honest than a great many Protestants when he says to the Bible Society "I won't give a dollar."

PARNELL IN AMERICA.

The Irish agitator has arrived in America, and has assuredly produced a good impression. Mr. Parnell is not an orator, but he has a very happy way of putting his claims clearly before the public, and by this very clearness often wins the approval of his bitterest enemies. Whatever of doubt might have been entertained concerning the existence of famine in the south and west of Ireland may now be set aside. The authority of Mr. Parnell, who has been for months in constant communication with all parts of the island, is, on a matter of this kind, indisputable.

When he appeals for aid for his suffering people the big heart of Ireland in America must throb with emotion. When he, fresh from the scenes of misery, starvation and death, calls for assistance from the Irish people in America, that assistance will be given in the largest possible measure. But besides assistance thus given, the cause of the Irish tenantry will be vastly strengthened by the public and emphatic declarations of citizens of a nation whose greatness and security consist in its possession of a vast peasant proprietary. The rights of property are sacred, but the rights of the tillers of the soil are not less sacred, and, if the non-fulfilment of the obligations arising from the possession of property, entails grave evils on the masses who cultivate and improve that property, is it not the duty of government to see that these obligations be fulfilled, or the possession of the property vested in those who till it, but enjoy not its productions. This is the view that will be pressed on public attention by the gatherings of American citizens who give calm and impartial consideration to the case of Ireland. The more publicity given to the position of land-holders in Ireland, the nearer will be the day of their relief. When the enlightened public opinion of the times shall have pronounced against Irish landlordism, its fate may be considered sealed, its doom pronounced, its execution fixed. The visit of Mr. Parnell to America will do much to place a full and clear view of the state of affairs in Ireland before the world. It will draw from an enlightened and generous people a protestation against the continuance of a system at variance with justice, and in manifest opposition to national safety and advancement.

CHARITY BEGINNING AT HOME.

That exceedingly pious journal, the Christian Guardian, having at length discovered that charity begins at home, raises a wail in one of its recent issues over "superstition at home." This good journal is at all times as doleful as its lugubrious occupation requires. In sack cloth and ashes it finds its constant delight. In tears, in sadness and in bitterness, it now refuses to be comforted because of "superstition at home." After alluding to the "ignorance and credulity," which draw so many thousands to Lourdes in France and Lough Derg in Ireland, the Guardian informs its readers that things are no better at home. It is fairly horror-stricken to know that Canada has had saints of its own, whose relics the people venerate, and that in various churches in the Province of Quebec are relics of the Virgin Mother of God, and other Saints, also held in the highest veneration by the faithful. "This whole business," says the Guardian, speaking of the canonization of Saints, "of lifting people up into Saintship hundreds of years after they are dead is itself a little queer." The "business" would certainly be a "little queer" if anything of the kind were done. We may, however, soothe our pious contemporary's shattered nerves by informing him that we knew not of one case in the whole history of the church, of any one being "lifted up" into saintship hundreds of years after his death. Canonization lifts no one into saintship. It simply approves the evidences of sanctity, brought forward on unimpeachable testimony, and authorizes the invocation by the faithful of those whose sanctity is thus proved and established. Canonization is a bulwark against that very superstition which the Guardian confounds with true respect for holiness, and of which it is itself an unfortunate victim. Superstition and hypocrisy often go hand in hand, and we are sorry to say that in the case of the Guardian the superstition of hypocrisy is a leading characteristic. What more degrading form of superstition can be presented than that of a man who, though covered with sin as with a leprosy, all at once declares himself forgiven of his sin, and deludes himself into the belief that he can thus of himself assume a power pertaining to God! And what more superstitious system could be devised than that which authorizes so insane a delusion! But let us return to the Guardian's effusion: "The number of miracles reported," says this luminary of Methodist advancement, "and the numbers taking part in pilgrimages are really astonishing in this enlightened age." Pilgrimages are, then, in the eyes of our contemporary, a mark of ignorance and a proof of superstition. What will he say of the pilgrimages of the Jewish people recorded in Holy writ? Is that which was lawful and praiseworthy among the Jews to be reprobated amongst Christians? Is the custom and practice of the Christian church from the very earliest times to be condemned on the dictum of a mere scribe? Is the honor and veneration shown by the Primitive church to the bones and relics of those who sacrificed all for Christ to be turned into a but for ridicule and derision, because it pleases a journal such as the Guardian to heap insult on the pious practices of a devoted people? To honor and venerate any place consecrated by the apparition of the Holy Virgin, to hold in the highest respect and devotion the bones and relics of the elect of God will always continue to be on the part of Catholics an estimable privilege. All generations shall call the name of Mary blessed, and all people shall praise God as truly admirable in his Saints, and the honor they thus give to God will redound to their own solid advancement and true enlightenment.

THE NEW FRENCH CABINET.

The new French cabinet, headed by M. de Freycinet, cannot be considered an improvement on its predecessor. M. de Freycinet, like the Premier whom he has displaced, is a Protestant, and his colleagues are all bitterly anti-Catholic in their views. The new Premier has undertaken a difficult task, that of governing a country on principles opposed to the convictions of nineteen-twentieths of its people.

The French republicans have by a sort of terrorism, largely strengthened by the apathy of Catholics, succeeded in muzzling public opinion to such an extent, that three-fourths of the national representation is anti-religious and revolutionary in the last degree.

This revolutionary majority is, however, subdivided into various factions, one more advanced than the other, till the crowning stage of communism is reached. No sooner is one of these factions installed in office, than all the others combine to embarrass the Ministry. A Ministry thus harassed by a species of guerrilla warfare, cannot enjoy a long lease of power. Thus, Cabinet succeeds Cabinet with a frequency so perplexing as to be at times almost amusing to foreigners. One is sometimes forced to the conclusion, that there is hardly a French citizen who must not at some time in his career hold himself in readiness for a call to the Ministry. What is most surprising in the French system of government is the thorough efficiency of the administrative service, maintained despite the rapid changes in the heads of the various departments. The new Cabinet has been given to understand that the German government will not tolerate any advances towards a Russian alliance. Its foreign policy thus rudely controlled by a hostile power, and its home policy of a nature to create dissension and intensify bitterness between the various parties, seem to combine in rendering the position of the

new Cabinet precarious in the extreme. We are safe in predicting, that even with his great administrative abilities, with all his tact, discernment and moderation, the new Premier cannot hold office for any lengthened period.

France is fast moving towards another great internal convulsion, to be succeeded by a new order of things, wherein the Gambettas, Clemenceaus, Ferrys, de Freycinets and even Grays of the present regime will be unknown. That the change which must thus come out of the present chaotic condition of French politics will be one of lasting peace and steady advancement is our earnest hope.

A WORD ON MEN AND THINGS.

The Toronto National thinks Catholic emigrants a source of weakness to Canadian nationality. There the Toronto National, professing to be Canadian, forgot its Canadian history. If, poor man, he will cast his eyes beyond the narrow precincts of his press room, and will read his Canadian history, he will find that he and his Protestantism it is that are the interlopers, that he and his Protestantism are the source of weakness; that he and his Protestantism are here by force of might, not right; that Canada was Catholic before it was Protestant, and that if Canada is Protestant to-day, it is not by virtue of that moral force which alone establishes a right, but by virtue of British Iroquois atrocities. And, if he is able to grasp in his mind the philosophy of history, he will find this further lesson, that the fact of Canada being Protestant to-day is the strongest possible refutation of his perille charge. If, instead of bowing submissively before the logic of facts, as she did, Canada had intrigued and plotted and stood aloof and refused sullenly to mingle her Catholic element in the working out of a Canadian nationality, then would his charge of being a source of weakness have held good. But no, Catholic Canada from the first moment of her conquest, has ever set herself willingly and cheerfully to work on her destiny shoulder to shoulder with her Protestant brothers, and if there be any source of weakness to that destiny, it is from him, and such as him, that it comes in the shape of Free Masonry, Orangeism and Methodist fanaticism. Be careful, friend National, where you cast stones—you lay a glass house of your own. Verb. sup. H. B.

EUREKA.

A meeting of a number of gentlemen in favor of establishing a Republican Club in Toronto was held Saturday night. There was a fair attendance, and after discussing the nature of the club a committee was appointed to draw up by-laws. While outwardly only claiming to be a political economic organization, it is understood that the real object is to bring about the annexation of Canada with the States. We should have been furnished with the names of these gentlemen who are evidently anxious to bring about a union between Canada and the country of bulls and bears, and rings, and political chicanery—the country of grand enterprises and grand swindles—the country where everybody can vote and vote as often as he pleases at times—where ballot box stuffing has been reduced to a science—where men who have notoriously had reputations mount to the highest offices of trust—where it is possible to have the chief magistrate himself elected by fraud—where the taxes are oppressive and the times are hard—where there are combinations of monied sharpers for the purpose of grinding the life-blood out of the working classes. Leave Canada alone, gentlemen. Step across the border and form Canadian clubs, and try, if you wish, to bring about annexation of the United States to Canada. This would be a good work, and would probably find more favor among the people there than the contrary doctrine will find in our happy Canada.

The steamship Arragon, which sailed 25 days ago from Bristol and a fortnight ago was reported foundered and all hands lost, has arrived at New York. Any one would like to get at the throat of the rascal who reported the disaster that never occurred.

HON. JOHN O'CONNOR.

We observe that among the recent changes made in the Cabinet at Ottawa, the Hon. John O'Connor has been transferred from the Privy Council to the Post Master Generalship, his position in the former administration in 1873. Without at all intending to express a party view of the late change, we do not hesitate to mention our approval of it as indicating an intention, on the part of the Government of the day, to recognize the claims of the Irish Catholics of the Dominion to proper representation in the Cabinet, and to their just share of the public patronage.

In this connection we would further signify our approbation of the appointment of Mr. John J. McGee, brother of the late Hon. Thomas D'Arcy McGee, to the position of assistant clerk to the Privy Council. The office was conferred on Mr. McGee by the retiring President of the Privy Council, Mr. O'Connor, we venture to say, with the full concurrence of Sir John Macdonald. From what we have heard of the ability and character of the Assistant Clerk of the Privy Council, we undertake to predict that he will discharge the duties of his new appointment with the same zeal and efficiency as in the several positions which he has already filled.

WOULD-BE REPRESENTATIVES.

A short time ago some gentlemen from Montreal evinced a strong desire to be considered representative Irishmen. It seems they undertook on behalf of the Irish of Montreal to present a petition to the Lieutenant-Governor praying her majesty's government to interfere in the present state of Irish distress. Their action has called forth much comment. The question of his Excellency as to the amount of aid tendered by Montreal was a home thrust, and must have considerably dampened the patriotic ardor of the deputation. It is a notorious fact that Montreal as a city has done nothing in behalf of the Irish sufferers, and in sight of this fact it might not be out of place to ask these gentlemen who appointed them to plead the cause of Ireland. There are certain characters who by imprudent haste, though without any unworthy motive, injure many a good cause, and such it strikes us has been the case in this instance. Would it not have been much better to wait until things were properly organized, and something stronger than words brought to strengthen the cause of suffering Ireland. Needs not words, friends, are needed by Ireland in her present crisis. Not all the rhetorical phrases of a grandiloquent petition will assuage the pangs of hunger. Take out your pocket-books, gentlemen, and give tangible proof of your desire to see Ireland relieved of the burthen of distress that now weighs her down.

CONVENT EDUCATION.

A gentleman or lady who has recently been making a tour of the United States and Canada, and who thinks Washington and Ottawa two of the most beautiful cities he (or, more, probably she) had seen, gives the following impressions, in a letter to the Chicago Daily Tribune of Jan. 2, of the conventual schools of Canada, which are an exact counterpart of those in the United States. We hope our friend "Dixie" of the Christian Guardian will take a lesson from this opinion, and in future will not be so ready to give an unfavorable criticism of institutions of which he knows nothing, and into one of which he most probably never set foot. We venture to say that this writer's statement will be corroborated by every Protestant gentleman whose daughters have received a Convent education:—

"I have for years wondered why the convent system of education flourished so successfully and had such a hold upon the people of Canada as I knew it had, but I gave in this visit solved the question to my satisfaction. I think it is because they have no such common-school system as in the States for general education. It may be that the common-school system is discouraged there for religious reasons. However that may be, I have, after repeated visits to many of these institutions, and right investigation into their systems of management, become most favorably

impressed with all I have seen, and am convinced that, with the same expenditure of money, parents can obtain a more practical, and fully as fashionable, an education for their daughters at these institutions as in our most popular educational institutions in the States. Nothing seems to be neglected. The morals of the pupils are most rigidly guarded. They are taught musical and fashionable accomplishments, and also taught to take the most scrupulous care of their own rooms and clothing, and in the culinary department.

"I am more especially pleased with what I saw at two of the most aristocratic educational establishments of Canada—Hochelaga Convent, some three miles north of Montreal, and the Villa Maria, two miles south of it. The Hochelaga Convent is under the immediate direction of Mother Scholastique, Lady Superior. She has some 200 pupils of all ages under her care, and is a real mother to them all. They are educated in all branches and accomplishments, and for all necessities. Each branch of the school was in perfect discipline. Some of the most wonderful specimens of ladies' handiwork were shown me. In one circular music-room were fifteen pianos ranged around it, and the pupils played upon them with such perfect harmony that it seemed as if I heard but one.

"The Villa Maria is in charge of the Sisters of the Congregation of Notre Dame. One of the buildings was the former residence of Governor-General Monk. The institution could not be more favorably or elegantly situated, overlooking Lachine Rapids, on the west, and down upon a beautiful city east. Immense additions are being made to it, as it is to be the 'Mother House,' the home of those Sisters who have distinguished themselves by long lives of devotion and sacrifices, and at last become incapacitated for more severe labor."

EDITORIAL NOTES.

The Ecclesiastical Conference for this portion of the diocese will be held in London next Wednesday.

IRELAND is beginning to count its victims of the hard times. A woman has died of starvation in County Kilkenny. Another Cabinet Council of the British government was held on the 17th. Doubtless the affairs of Afghanistan and Zulu were fully discussed.

M. DEBAUDRY D'ASSON, in his attack on the Ministry, in the Deputies, lately said that the Government, being in a state of political bankruptcy, the motto of "Liberty, Equality and Fraternity," should be replaced by "Servility, Rapacity and Iniquity." For this language a vote of censure was passed.

The following is going the round of the American press. The Pope has approved the appointment of Dr. Elder, bishop of Natchez, to be coadjutor, with the right of succession, to the archbishop of Cincinnati, and to be administrator of the diocese. The venerable prelate is in very poor health and has retired to a convent.

A PREACHER at Kenosha, N. Y., charged with unministerial conduct, has been acquitted by a Methodist church council, which decided that, while it was improper and improper for a clergyman to make a practice of kissing handsome married women and girls, it was not necessarily immoral. The verdict has cast a gloom over the entire community.

BISHOP COLENSO, in a letter dated Nov. 23, says: "I heard to-day that Ceteaway is very desirous to learn to read and write, and is taking great trouble to do so under Capt. Poole's instruction." Here will be another subject for some of the English Tract Societies. What matters a few thousand pounds more or less where such a distinguished subject as Ceteaway is in question.

The Irish in America, it is estimated by a London journal, have sent home to their friends in Ireland since 1837, not less than \$75,000,000. Much of this vast amount has been used to defray the expenses of immigration to this country, and most of it has been the earning and savings of seven men and women, who constitute perhaps the most liberal and deserving class of the Irish race among us.

It is reported that a meeting has been arranged in London, England, of representatives of all revolutionary societies throughout Europe. It is stated that Germany and Russia have asked the British Government to prevent it. But it will hardly be possible for the British Government to do so. Those nations who have nurtured the viper of license, and mislabeled it "freedom," and who laughed at the timely warning given by the Catholic church, will now perhaps have to endure the bitter sting of this crazy revolutionary spirit.

News from Florence shows how vain are the laws against convents in Italy. The celebrated Badia, on the hill of Fiesole, was recently acquired and restored to monastic purposes.

NEW DRESS GOODS.

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HUMOROUS.

Nelson was told that Pitt said "he was the greatest fool he ever knew when on shore."

A very weak tenor, singing feebly, caused one of the "gods" to shout to an acquaintance across the gallery...

It was observed to Lord Chesterfield that man is the only creature endowed with the power of laughter.

Squire Quiverful (who has a large family, to his eldest son) "These are uncommonly good cigars, Fred; what do they cost you?"

The old negro had a philosophic brain, and saw far into the significance of this enlightened nineteenth century...

It is told of a Scotch "innocent," that when a gentleman, by mistake had given him a shilling instead of a half-penny...

In a boarding-house recently a young man turning off his gas stove, his words "Confess the sins," in phosphorescent characters on the wall.

A Professor of a northern university who was remarkable for his felicity in experimenting, was one day repeating an experiment with some combustible substance...

Small wits, who seek to make themselves merry at the expense of the clergy are sometimes well come up with, as in the case of the merchant's clerk travelling in a rail car with a clerical gentleman...

When Gen. V— was quartered in a small town in Ireland, he and his lady were regularly besieged whenever they got into their carriage by an old beggar-woman who kept her post at the door...

On Christmas day a Wheelbarrow bought a goose for one friend and a cabinet picture of himself taken for another.

He wrote a note to go with the first saying: "I send you the accompanying goose, which I hope you will enjoy. Please accept it as a Christmas gift from me."

He wrote another note saying: "I send you a little image of myself. My friend all say it looks exactly like me. Please accept it as a Christmas gift."

In his haste he got the notes in the wrong envelopes, and the recipient were highly amused at the gifts and accompanying notes.

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He wrote a note to go with the first saying: "I send you the accompanying goose, which I hope you will enjoy. Please accept it as a Christmas gift from me."

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