Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, MAY 11, 1883.

NO. 239

MOM

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136 DUNDAS STREET.

For The Catholic Record. The Hemlocks.

I sat beneath the hemlocks, one burning summer day,
When the lands beyond their shadows in
thirst and fever lay;
But on their leaves no traces of languishing
were seen;
Heavenward they towered majestic, a wall of living green,
The suffering dumb creatures sought refuge
from the heat

Among the solemn shadows that clustered round their feet. I came unto the hemlocks, one mournful autumn morn; The frost was on the nut trees, the sickle in

the corn:
In golden flames the maples were burning fast away,
And earth and air were laden with tokens of Andearth accepts decay;
But changeless stood the hemlocks, untouched by fire or frost,
In all their strength unbroken, without a leaflet lost.

Again unto the hemlocks I came when winds Again unto the hearts were high, were high,
When sullen clouds were sweeping across a wintry sky:
The snow lay in the valleys, the hills were The snow lay in the valleys, the hills were clothed in sheen;
Still towered the dauntless hemlocks, in robes of changeless green,
The timid rabbit 'heath them had made his winter home,
And the little chirping snowbird for shelter here had come.

Once more I sought the hemlocks; 'twas in the spring time bright, Green were the waving maples, the orchards bloomed in white;
But though from off the hemlocks no leaf had ernment a But though from off the hemlocks no leaf had dropped, I ween, Tipped were the'r slender branches with tufts of fairer green; When winds were blowing softly, and April skies were blue, Tney woke to fallen beauty—'twas all the change they knew.

O brave unchanging hemlocks! a type ye of the mighty Church, the mother, the christian's sheltering tree.

In heats of persecution her broad arms shrink nor fade,
The autumn wane of nations no change in her has made;
Faith's winter cannot vanquish, nor icy breath of loes;
Greener, forever greener—'tis all the change she knows.

The weakest of God's children a shelter safe may find. may find,
Beneath her changeless branches from
earthly storm and wind;
She reaches o'er the mighty, nor knows their
blob sector. high estate,
Alike in all her beauty to lowly and to

CATHOLIC PRESS

Boston Pilot. THE Boston Herald suggests sending the starving Chippewa Indians to England and turning them loose, with a silver dollar apiece in their pockets. What would be the good? The English would steal the dollar and send them back again.

THE American press, including almost , has spoken warm commendation of work of the Irish-American Convention. It was left for the Boston Courier to say :- "We cannot refrain from expres ing the conviction that the formation and consolidation of the National League is of profound political importance, and that the carrying out of its principles would be inimical to the best interests of the United States as a nation." We agree with our timid contemporary that the League "is of profound political importance;" and if "Great Britain" is substituted for "the United States," we shall further agree. With the best interests of the United must work in harmony and to their large advantage. Our laws, national or international, will be faithfully adhered to. Th League will in a year or two stop the drain of millions of dollars annually sent out of this country to support the aristocrats who

WE need not dwell on the importance of the great Convention. The entire press of America has acknowledged its significance. Beyond question, it was the largest and ablest Irish national assembly, and represented more men and power than any convention since that of Dungannon, a century ago. It was truly representative of the whole Irish popula-tion of America. Its elements were drawn from all classes and parties. There were clergymen, Catholic and Protestant, Congressmen, judges, lawyers, physicians, engineers, business men, mechan ers, and last, not least, ladies. There was every shade of Irish political opinion, Home Rulers, Separatists, Repealers Republicans, and those who believe in the most radical measures of resisting England's power. To unite these elements that never united before; to hold three long days this extrordinary assembly surging with passionate earnestness; to draw it, point by point, from the widest diver-gence of view, into one focus; to bind the converged lines into one vast cable, the strands of which reach out and ramify of the Convention, and it was splendidly done. When the Convention adjourned a great Idea had been crystallized. Hith erto, in all Irish movements, the plan adopted was to form a new and special organization, with one sole aim. ousands of existing Irish-American sociewere left unasked, except so far as

their individual members were appealed to. By this means, the real force of the Irish-American people was lost, or only slightly realized. The idea of the new National League is to unite every existing Irish-American society, no matter what its special aim religious. its special aim, religious, temperance, beneficial, literary, military, athletic, into one grand organization, the object of which is to support with moral force and money the Irish National movement as ed by the people in convention in

THE Jews did not hang Judas. They paid him his blood money and let him go to perdition, in his own way. King George did not hang Benedict Arnold. He gave him a generous bounty and allowed him to seek his destiny more leisurely than Judas sought his. It remained, if we are to believe a cable despatch from London, for the present Government of England to do something more treacherous than Pilate or King more treacherous than Pilate or King George was capable of committing:—"It is announced that the Government will place Carey, the informer, on trial, not for his connection with the Phænix Park murders, but for the old crime charged against him of having killed the foreman of against him of having killed the foreman of the shops in which he was employed, and to whose position he succeeded. The court will, it seems, show him no more mercy than if he did not help to serve its purposes, and neither it nor the people show any sympathy." The bloodthirsty baseness of Carey cannot be exaggerated. Deliberately, in cold blood, he led his ignorant dunes to the compisions ignorant dupes to the commission of a crime, atrocious in itself, but infamous in crime, atrocious in itself, but infamous in its effect on the unhappy country disgraced by his birth. His was the head which planned the murder, his the hands which furnished the fatal weapons. Then, when detection followed, he was the one to become Queen's evidence and turn over to the handers the weathed to he over to the hangman the wretched tools of his villany. A cold-blooded, remorseless, consistent villain throughout, equalled only in his fiendish villany by the Gov-ernment agents who would use such evieriment agents who would use such evidence as his to convict any man. Now, if we may believe the above despatch, even his monumental treachery is excelled by that of his employers. While it is but right that he should pay the final penalty of all his crimes, we stand aghast at the spectacle of the men who used such a tool cooly proceeding to put him out of the way, perhaps, of some time betraying the way, perhaps, of some time betraying

Catholic Examiner.

If it be only those without sin who are to cast stone at the wicked, then Praise-God Barebones from the "land of steady habits" will in the future be debarred from a form of exercise in which he has in the past always delighted and excelled. Our puritan brethren have always taken There all may rest securely, and fear not change or loss,
In the everlasting shadow—the shadow of the cross.
Lindsay, 3 May, 1883. view with somewhat wicked denight their struggles with the mote of ungodliness that is at present obscuring their moral vision. The aroma of righteousness, which has, to all outward appearances, ever hung around the path of Puritani-m, is now being strangely and rudely disturbed. The cloak of Godliness in which it has been so stands revealed in a condition of moral stands revealed in a condition of moral decrepitude that is almost astounding. Recent developments have shown that in almost every grade of crime Massachussetts is in the lead and gaining. Culture and refinement, and public schools and their attendants, have not bettered the moral condition of the people in the least. Divorces are increasing and churchgoers are decreasing in number. The public schools are filled with—in some ways—overtaught pupils, and the jails are filled with overtaught criminals. Tewksbury Almshouse taught criminals. Tewksbury Almshouse furnishes conclusive evidence of the moral depravity that is to be found in every walk of life in this sin-ridden community. Had this institution been situated in the South the Puritan press would undoubt-edly have found, in the horrors revealed the recent investigation of its manage ment, food for much pious reflection upon the necessity of maintaining a higher order of education and culture, which would render the existence of such vulgar crimes an impossibility. Put the very such as the control of the contro crimes an impossibility. But, occurring as it does in the very shadows of the walls of their meeting houses and schools, these deductions will probably not be drawn. Catholics, of course, can draw but one con-clusion, and that is that to a blind, ignor-ant system of education, which trains the mind at the expense of the morals, and sends forth the youth of both sexes with a perfect knowledge of crime, and with but little detestation of the same; with a knowledge of God and their Faith as small as is their reverence or love for either, is to be attributed the present state of This is a conclusion which other as well as Catholics must eventually

London Universe LORD RIPON is about to leave India ooner than was expected, but wherever e goes he will be a good ruler. What a pity it is that such a man should be ex cluded from the post of Lord Lieutenant of Ireland because that situation was (with two others) excepted in the Emancipation

OF course, the London Times and other of course, the London Times and other journals of that ilk are simply furious at the work of the Philadelphia convention. The calm, dignified deliberations of those twelve hundred delegates; the ability with which they voiced the resolve of the en-tire Irish race on these shores; and their logical presentation of the Irish question to the justice-loving people of Americawas altogether too much. Hence this

fuming and gnashing of teeth. Now why didn't those assembled delegates—largely representing the worth and intelligence of the Irish people in the United States—break up in a row and turn Horticultural Hall into another Donnybrook, just to gratify British and pro-British journals and individuals? What perverse and disobliging fellows those Irish are!

THOSE anti-Irish journals that so vici-THOSE anti-Irish journals that so vici-ously spit forth their venom at the pauper resolution adopted by the Philadelphia Convention, should know that there is quite a difference between voluntary ex-patriation and the emigration that is forced by a ruthless foreign government. The chief interest to Americans upon this subject, is that alien rule and landlord greed having robbed and pauperized a large proportion of the Irish people, the paternal British Government plots and schemes how to ship them hither in whole-sale cargoes, and fing them, on these shores sale cargoes, and fling them on these shores in most pitiful condition; whilst those in most pitiful condition; whilst those who may have the wherewith to begin life anew are tenderly coaxed to pitch their tents in Canadian territory. We beg to supplement these remarks by the following from the New York World: Surely the British government will not be patiently listened to at Washington while by the British Minister it complains of the natural outcome in America of this enforced depopulation of Ireland! The arrival by every steamer of wretched Irish arrival by every steamer of wretched Irish men and women expelled by British mis-government in Ireland from Ireland is a thing to exasperate American public opin-ion against the government which selfishly or stupidly promotes or tolerates such a condition of things. The average dude in the average London club is much given to the average London citto is much given to denouncing America, and especially New York as the haven of the homeless Irish, and to scolding Americans after the manner of dudes for permitting the Irish to influence or influence are influence. ner of dudes for permitting the Irish to influence or inflame American opinion
against England. Yet these London clubs
stand by the British government while it
daily pours through American ports fresh
fuel upon the fire. The American people
have no cause to complain of the Irish
who voluntarily come hither. They make
good and law-abiding citizens, how good
and how law-abiding the doings of the
convention at Philadelphia sufficiently
demonstrate! The United States can, and demonstrate! The United States can, and England cannot, get on with Irishmen, and so England nags Irishmen into emigration to America. The British people will one of these days come to see that in their race-hatred of the Irish and in their blind irritation against the American haven of that exiled people, they have allowed their government to put in peril in England itself the guarantees of civil liberty of religious liberty. liberty, of religious liberty, and of individ-ual liberty. If Englishmen will only per-mit Sir William Vernon Harcourt to have his own sweet will and sway long enough the safeguards of Magna Charta will dis-appear from England to survive only in

Catholic Review. ENGLAND would do well for herself and well for Ireland if she took a lesson from the Convention of Irish-American societies of every kind and color that assembled in Philadelphia last week. It was an impos-ing assembly, both by its numbers, and the unquestionable power and resources that it represented. that it represented. There were delegates there from every State in the Union, and there from every state in the omon, and each delegate represented large numbers of men leagued together to spend their forces in achieving the cause—a very rational and right cause—of Irish indepenlence and relief from the thraldom that a dence and rener from the thrandom that a foreign and oppressive power continues to exercise over her. The Convention sat for three days. The conduct of its proceed-ings was much more orderly than that of ings was much more orderly than that of the English Parliament, though the major-ity of the delegates assembled were person-ally unknown to each other. But they had a common cause and a common purhad a common cause and a common pur-pose, and, in the main, a common plan of peaceful, though forceful operations against one of the most powerful and oppressive governments in the world. There is probably only one power in the world greater than England, and that power is the United Well, the United States assisted at the Irish-American Convention. They at the Irish-American Convention. They assisted in the persons of the representatives of all the great journals of the country. Those journals devoted columns of space each day to the proceedings of the Convention, which they styled the Irish Parliament in the United States. At the close, they one and all testified to the decorpt of the proceedings to the adecident. corum of the proceedings, to the adroit moderation of the resolutions adopted, and to the existence of the evils that the Convention was called to assist in remov-

Baltimore Mirror

A WESLEYAN minister in St. Louis, Mo., recently made the somewhat remarkable statement that St. Patrick was an itinerant Methodist preacher. No one was particularly surprised at it, as the Methodists are notorious for saying and doing remarkable things. We had no idea, lowever, that the followers of John Wes ey could trace their predecessors back to the days when St. Patrick preached the the days when St. Patrick preached the Gospel to the pagan princes of Ireland, but we have been always under the im-pression that they inherited a good deal of the Falstaffian swagger. What a lusty of the Falstaffian swagger. What a lusty "Amen" adjunct old Jack would have made had he lived till now; and how now, made had he lived till now; and how now, as then, looking about him among his mendacious brethren, he might exclaim: "Lord, Lord, how this world is given to lying!" In support of which we reprint the following extract from a virulent article published in the last issue of the Baltimore Methodist: "There is nothing calden in Leguitism. It is the basest in

knowledge, liberty, life and piety—are its agents. The Spanish Inquisition and the French Revolution are its elder twin children." It may astonish some to know how a man, professing to be a Christian, could deliberately frame a lie, such as the above, and publish it to the world. It does not astonish us; being charitable we overlook his malignity and pity his ignorance. The intelligent world knows that to charge the Jesuits with the destruction. the Jesuits with the destruction of knowledge—if such a thing were possible—i edge—if such a thing were possible—is the basest of calumny, and any school-boy that knows anything of history could in-form this pitiable ignoramus that the Spanish Inquisition occurred in 1840, just Spanish Inquisition occurred in 1840, just eleven years before Ignatius of Loyola, the founder of the Society of Jesus, was born. But anachronisms are of little moment with the unlettered Methodist when the Church or her institutions are to be already and the characteristic of the char when the Church or her institutions are to be slandered. The idea is to keep it up, lest the people should forget the old fabrications of falsehood while contemplating the good effected by the Church of Rome in Christianizing the world. As to the other inane balderdash, we pass it over as being the world for comment.

BISHOP CLEARY.

Address at the Closing Exercises of Queen's College.

We take from the Kingston Whig the

following report of the eloquent address of His Lordship Bishop Cleary on the occasion of the closing exercises of Queen's College, Kingston:— College, Kingston:—

The Bishop of Kingston, who was greeted with loud applause, said how much pleasure he felt in being present at this banquet to honour, as far as in him lay, the Chancellor of the University and to share the festive gladness of the several Faculties on occasion of decorating their students with titles of heavy. students with titles of honour. He curred in the sentiment expressed by another speaker, that no man of cultivated feeling could regard with indifference the efforts of young men for the improvement of their minds in the various departments of study and their preparation for the duties that shall hereafter devolve upon them when they take their place in society. He assured the Principal that whenever he chanced to meet one of these young men in the streets of Kingston academic cap and gown, his heart warms to him, and his mind turns with pleasant to him, and his mind turns with pleasant remembrance to the calm and happy days of his own college life, when he knew nothing of the solicitudes and troubles that belong to public duty. (Applause.) He represented by his presence, not his own feeling and sentiment only, but those when the first contraction in King. also of his Catholic congregation in Kington, who, he was assured, would be not a ston, who, he was assured, would be not a little pleased by his expression of good will and sympathy with the labors and literary triumphs of Queen's University. (Loud applause.) He would further say that, unworthy though he was to be numbered among the Bishops of the Church, he officially represented an ANCIENT AND 61 ORIOUS MERAPORY.

ANCIENT AND GLORIOUS HIERARCHY, who throughout all ages and in the midst of gravest difficulties attending educaof gravest difficulties attending educa-tional efforts, before the Northern hordes of barbarians who had settled upon the plains of Europe had submitted to be plains of Europe had submitted to be of Europe had submitted to her ivilization or the art of printing had yet been invented, had planned and encour-aged everywhere schools of sacred and rofane learning with a measure of success that can be appreciated by none so well as by the students of medieval history. (Applause.) Yesterday he had listened with extreme gratification to the learned address of Chancellor Fleming in which was traced the origin and progress of nigh education from the renowned scho of Alexandria in the first four centuries the learned sanctuaries of Ireland in the sixth, seventh and eighth, and thence to the formal institution of Universities in the period immediately following the establishment of the Christian Empire of the West under Charlemagne. The Chanellor gave just and generous praise to the Popes and Bishops for their admirable real in the interests of those grand centres zear in the interests of those grand centres of intellectual activity and virtuous train-ing of men in Christian character. He, (the Bishop) was proud to say that the historic robes he wore that night were the cynosure of learned spectators at the cere mony of blessing and laying the founda thon yor bressing and laying the foundation stones of twenty Universities between the days of Charlemagne and Charles the Fifth. (Loud Applause.) Principal Grant, whose lips utter vigorous thought and emit rays of light, had specified the specified of the characteristics. fied two characteristics of this University which attracted the Bishop's attention. The first was the "catholicity of sentiment" pervading the institution. He (the Bishop,) begged to say that he was there that night because of his belief in the reality of that sentiment and to

MARK HIS RECOGNITION OF IT.
Cheers). He thought the Principal would ear witness that on the occasion of his obciting voluntary aid from the public to erect this noble pile of building, the Catholic people of Kingston extended to him cordial encouragement and gave ibstantial proof of their sincerity by

Principal Grant—"Not one of them refused me." (Enthusiastic applause.)
This they did on the strength of their enviction that catholicity of would govern the working of the Univer-ity, and he (the Bishop) would take the iberty of adding that herein was a social compact. In the next place, the distinmpact. In the next place, the distin-ished Principal declared a while ago e supreme necessity of maintaining e right of religion to direct and control l sanctify the whole order of education, and that Queen's University affirms this principle as the basis of its charter. To Baltimore Methodist: "There is nothing golden in Jesuitism. It is the basest imposture ever palmed off upon the credulity of poor humanity. It is all leaden. Lead, steel, iron—to crush and destroy faith. It is an heirloom of his office.

For it his Church has fought against the powers of this world, and will continue to erald Vindicator. powers of this world, and will continue to fight evermore. It is because Queen's University embodies this sacred truth he took his place, as a Catholic Bishop among the Senate, professors and graduates. Secularism is the cry of the age. It is modern Paganism. It is the war-cry of modern Paganism. It is the war-cry of unbelief against Christ and His Kingdom. It is a preamble to the oppression of religion, the corruption of the Christian rengion, the corruption of the Christian conscience and the destruction of human liberty. In illustration of his position the Bishop adduced the religious and political theories of the philosophers of the pre-Christian period and those of the Voltairian school of the last century, who were

MEN OF MIGHTY INTELLECT

MEN OF MIGHTY INTELLECT indeed, the highest types of human rea-son, as the guiding power of society, apart from the influence of religion. Their main principle has been formulated by Plato, "The evils of States will never be remedied till philosophers become kings, or kings philosophers." The maxim is, at all times, true in the abstract, and nowa-days, more truly than at any former period of political history, it is practi-cally realized. For now "philosophers cally realized. For now "philosophers are Kings," ("Hear, hear," from Dr. Grant.) That is, ideas now govern the world, and men of ideas determine the fate of ministries and dynasties. Hence the greater necessity of impressing upon the youthful mind in our Livings. upon the youthful mind in our Universities true and just and lofty ideas, lest the false and glittering philosophy of ancient Paganism or modern Free Thought should usurp the functions of Royal wisdom. See how fatally it acts upon the life of mankind when philosophy divorces the wisdom that comes from above, from Him who glories in His titles of "Lord of the sciences," and "the Father of lights." He referred to the religious and moral and political debasement of the individ. and political debasement of the individ-ual man in Athens and Sparta and Rome under the legislation of philosophy. He quoted the "Divine Plato" and his pupil Aristotle, the preceptor of Alexander, who utterly ignored the dignity of man, as man, and subordinated his intellectual and moral rights, his very right of exist-ance, to the supposed rights and utility of the State. Man was allowed no sphere of his own, no liberty to develop his own energies of mind or body, to choose his own walk in life or regulate his own family and the education of his children. He and his children were the property of the State, and from the cradle to the the State, and from the cradle to the grave were submerged in the life and will of the State, in whose solidarity they only counted as atoms. Is it not an appalling evidence of the depths of infamy to which dialectics without religion would degrade society, that master minds, like those of Plato, revealed in his Republic, and Aristotle in his Politics, would include the second country of the property of the second country of the second and Aristotle in his Politics, would insist upon claims of State to absolute and irreupon claims of State to absolute and irre-sponsible power over each individual's life before his birth, at his birth, and throughout his whole course of existence; that politicians should regulate the num-ber of his children, and should give Magis-trates the choice of permitting the new-born babe to be reared for the State or casting it out most the dumphill to die as

religion there was NO DIGNITY IN INDIVIDUAL MAN, NO DIGNITY IN INDIVIDUAL MAN, no personal liberty or right, no sacredness in family life, nor any political freedom of thought or action. After seventeen centuries of Christian enlightenment Philosophy again raised its proud head in Europe, and has not the world witnessed the revival of those shameful theories and their deplorable results? The Bishop referred to the teachings of Voltaire and Rousseau, and the frightful ruin worked by them in France and all voitaire and Rousseau, and the Ingittui ruin worked by them in France and all over the continent of Europe. What political liberty did they allow to indi-viduals, or sacredness to religion, or decency to the order of public morals? The best blood of citizens flowed in torrents under the guillotine; thrones, altars and schools were swept away or perverted to infamous uses; and the votaries of edu-cation without religion saw the full development of their system solemnized in State rejoicing, when the obscene goddess was enthroned, under the title of Reason. upon the altar of Christ in the Cathedra of Notre Dame in Paris, and Sardanapalus slept upon the couch of St. Loui. T Bishop resumed his seat amid plaudits.

The Queen's Prosecuting Attorney.

The Prosecuting Attorney in the Phoenix Park murder case, one George Bolton, is a fair specimen of the morality that reigns among the shrickers against Irish crime. procurer of evidence from perjured in formers and Crown prosecutor at the same time, he has been a chief factor in the hanging of innocent men. This castle pet, who has been eloquent in the denum ation of crime, is scarce a step remove from the infamous informers themselves The press is doing a noble service to the The press is doing a noble service to the cause of justice and morality, in unmasking the hypocrisy of such fellows as this Bolton. This heartless scoundrel, marrying a rich widow—solely for her money imself prepared a marriage settlement wife was to receive ninby which his wife was to receive inhundred dollars a year out of a property (her own) of nearly half a million. For the space of nine years this deceived widow was innocent of the fraud and treachery, when she brought him into court and made him disgorge. He pleaded, however, with pitiable accents his inability to refund the matter of sixty. five thousand dollars, and besought her te spare him, as he might lose his position o Crown Solicitor otherwise. The English judge called the affair "apart from the question of fraud, most astonishing." Ye question of fraud, most astonishing. The this is a specimen of the miscreants that

A PATRIOTIC BISHOP.

A Flash From Ireland's Inmost Soul

The successor of John McHale, the Lion of the Fold of Judah, has arisen in Ireland, and his name is Michael Logue, Bishop of Raphoe. No loftier contempt, no stronger denunciation, no more fearless defiance did patriot ever hurl against an appreciate than are contained in Bishop oppressor than are contained in Bishop Logue's telegram to the Irish Chief Sec-

retary, and read in parliament.

"I will not abandon the workhouse test and the emigration scheme," declared the Chief Secretary from his place in parliament. From his humble home on the espla-

nade of the market square, Letterkenny, and surrounded by his starving people, Bishop Logue thundered his reply into the House of Commons:

"Please God we will save the people in spite of the Chief Secretary. He may give his emigration scheme to the winds."

"I appeal from him to the Irish race."

No grander declaration was ever made
by an Irishman. It will live as long as

the Irish race lives, and as long as history forms part of the world's literature.

Burke never rose to the sterling subli-mity: Curran or Shiel never approached the fiery intensity: Grattan never volumed the sentient strength of that sentence, while O'Connell was only a babbler in conparison.

There is none of the rage of despair here; no mere threat of the agitator mingled with the whine of the beggar at the gates of a brutal parliament. It is the lightning of scorn and the thunder of a grand and proud defiance. "I appead from him to the Irish race." This is not merely a heated expression

I has is not merely a heated expression of indignation; it is the cool, calm strength of an exalted—a magnificent—soul, set to a noble purpose, like a fixed star, directed by an overmastering mind and small of the cool of

apheld by a heat panophed in configures seated upon valor.
"I appeal from him to the Irish race."
This is not merely a telegram; it is a magnetic flash from the concentrated soul of that Irish race. The current of electricity that carried that telegram to London went around the world on the London went around the world on the circuit of Irish souls that now encompass But it was more than all these. It was

a declaration of independence, utter and unqualified, a repudiation of English sway, and a trumpet blast to rouse and summon the Irish race. "We throw English rule to the winds and appeal from the English Government to the Irish race!"

Irish race!"

And this declaration of Bishop Logue will awake a responsive chord in every Irish heart it strikes, no matter in what

to preserve the lives of citizens is the greatest virtue in the father of his country—is one of the political maxims of Seneca. But the English government's policy is to destroy the lives of the people by famine, or to deport them as paupers from their own shores. The people owe no allegiance to such a government as

The Irish people owe no allegiance to a government that is trying by the cruelest, the most inhuman of methods, to exterminate the most inhuman of methods. minate them.

We throw Engilsh rule to the winds,

and appeal from the inhuman English government to the Irish race!

As we read the words of that telegram from a letter before us, written by Dr. Logue's own hand, the picture that pre-sents itself is indeed a strikingly dramatic

ne. From the senate chamber of England-From the senate chamber of England—from the very foot of the throne, surrounded by all its power and begirt by all its armies, comes the voice in tones of inhuman brutality, "let the Irish go to the workhouse, leave their country, or die." Way up in Donegal, sitting alone, and surrounded only by a starving and helpless people, Michael Logue, with the force of truth and the dignity of justice, makes reply that there is a God who protects his

eply that there is a God who protects hi reatures; that Ireland has risen above English rule, which is flung to the winds, and—mark it—that there is an Irish race that is greater than the English govern-

Truly the echoes of Clan-Connal's war slogan still sleep along the mountain sides and in the glens of Donegal; and, with a heart large as Errigal, and a spirit as strong as the Atlantic billows that beat upon the cliffs of Horn Head or of desolate apon the chirs of Horn Head or of desolate Tory Island, Dr. Logue has awakened and hurled one of these echoes against the doors of England's legislative chamber—a thunderbolt against the blood-built towers

thunderbolt against the blood-built towers of tyrannic wrong and oppression.

Dr. Logue, having thus flung the government overboard, has made a beginning of what must end in the total independence of Ireland. He relies upon the Irish race to look after all Irish affairs, thus practically ignoring the English. thus practically ignoring the English gov-

ernment.

In the present crisis of distress among In the present crise of discress allong his people, that Irish race t, whom he see proudly appealed must now sustain him. Their failure to do so would be a proof of the truth of their enemy's taunt that they are not capable of taking care of themselves
—are not fit to be free. Bishop Logue
has thrown down the gauntlet for them.
Will they not back him up and fight under his banner?

Visits are for the most part neither more nor less than inventions for discharging upon our neighbor somewhat of our own unendurable weight.

For The Catholic

For The Pilot. The Angels' Own. BY MINNIE GILMORE.

A babe lay dreaming, one summer day, Till the gold of the sky was turned to gray And the last bright sunbeam had died aw The world was ridden with wrong and sin, And many a battle man's heart within, Did the angels lose and the demons win.

His soul one yielded to Sin's dread hold— One went with her lamb to the wolf's red fold, And bartered its white for the glint of gold.

With wealth il'-gotten one palely fled, While the flush of the wine with blood w As the hand that had lain a brother dead But one stayed sinless as mortal may, Who smiled as he went on his tollsome way And sang of his bebe all that summer day.

Sang to the waters that swept the vale.
Sang in the wake of the shuddering sail,
And smiled in the face of the sudden gale

And one stayed sinless as angel must, Who had daily toiled for her daily crust; And she prayed to God with a simple trust

Prayed for the fisher who sailed the sea, And prayed for the babe who siept on he knee, As winsome and sweet as a babe might be. some and sweet as a babe might be. She kist the gold of the bright young head. And she kist the cheek till its white was re As tenderest mother-words she said.

"Sun to the sky, and wave to the sea, The bud to the bush, the bird to the tree; But thou, oh! my darling, thou unto me! The sun sank low in the sea's white trail, The singing was hushed of the nightingale And the bud grew chill, and the babe gree

The rich man counted his ill-got gold— For the red wine, many a soul was sold, And the new Cain quaffed, for his heart

The sinner laughed in his short-lived glee, And the wolf was gracious, as men-wolv

Till the white lamb fell 'neath his sorcery. But over the sea a sail was blown, And who was the sailor may not be known Till the dead of the deep s-a-caves are show

And in the dark of a silent cot, Where the sun and the song seemed all forgot, There sate a sweet woman, who uprose not.

And the babe who slept the noon away Wakened not in the evening gray, For the angels had claimed their own that day.

TRUE TO TRUST.

THE STORY OF A PORTRAIT.

CHAPTER XXIII.

Days passed on, the frost continued with unabated severity, and the snow still lay deep on hill and valley. Adelina watched it first with impatience,

Adelina watched it first with impatience, then with a settled sadness which those around her vainly sought to dispel. Sir Reginald shared her anxiety for his brother. One day as he sat alone in the drawing-room, musing on the strange events which had led to the recovery of his lost child, the door was suddenly thrown open by Larry who gave admittance to an old gentleman of diminutive stature, erect, neat in his attire, and with a face closely resembling a rosy apple on which a light sprinkling of snow had rested. The little visitor stepped in with the air of one who feels quite at his ease.

"I fear I disturb you," he said politely. "Now pray do not stir; with your leave I

"Now pray do not stir; with your leave I will take a seat by the fire. This is cold weather for a man of seventy-two to be

traveling, ch?"

"Yes, indeed," replied Sir Reginald,
"and nothing but important business,
could, I feel sure, have made one of your
time of life undertake a a journey at this
inclement season. May I ask to whom
I have the honor of addressing myself?"

"Mr. Cyril Algernon—that is my name.
As to important business, you are right,
as far as this journey is concerned; but I
have frequently undertaken longer voyages in circumstances more trying for

ages in circumstances more trying for mere pleasure. I come now, sir, to see my daughter, Adelina de Courcy who is, I be-

"Yes, my sister-in-law of that name is here. I will warn her of your arrival."

As Sir Reginald said these words the As Sir Reginald said these words the door opened, and Adelina, accompanied by Catherine and Barbara, entered the apartment. She stopped and uttered an exclamation of surprise on beholding one whom she fancied many hundred miles away. The little old gentleman, who away. The fittle out gentleman, who seemed as cool and self-possessed as his daughter was timid and sensitive, quietly begged her not to be alarmed.

begged her not to be alarmed.

Restrain your tears, my dear Adelina,
I pray of you; surely you cannot be grieved to see me (" "Far from it, father, but I have had many

"Far from it, tather, but I have had many sorrows since we last met; and then your arrival is so unexpected, it has quite taken me by surprise. I shall recover myself in arrival is so unexpected, it has quite taken me by surprise. I shall recover myself in a moment," she said, sitting down.

"That is right," murmured Mr. Algernon half to himself; "but it is better still not to lose oneself. However, we are not all of one nature." And Adelina did not inherit her father's that is certain.

"Father," resumed the lady, when the first emotion caused by the sudden visit of her parent had a little subsided, "father, I should have gone to you, and acquain-

I should have gone to you, and acquainted you with my misfortunes and my plans, ere I left London, but you were as usual, on your travels,"

"I know, I know; I have heard all con-

the motive of your visit? Do you bring news of my husband?"

There ensued a moment of painful silence, each looking anxiously at Mr. Algernon, eager to hear his answer; but none felt the terror of that moment of suspense so keenly as did Adelina. And she, too, could read better in the countenance of her father the sentiments which agitated his mind; she caught the uneasy look of his quick eye; she marked the

Startling Weakness.

General and Nervous Debility, Impaired Memory, Lack of Self-confidence, ers, are common results of excessive indulation.

LADY BEAUTION HIS life; and a few frather Ralph were permitted to assist at his death-bed. His last moments were calm; and Adelina, when she heard that he had died on the day that followed her LADY BEAUTION.

rivate."
The two gentlemen rose, and left the

room.

In about half an hour they returned; both looked grave and concerned; however, Adelina had become more composed. Catherine was standing by her, doing her best to strengthen and console her, and to prepare the fainting heart of the poor lady for the dreadful trial which both foresaw, but to which neither dared

"My lady, shall I retire?" inquired Catherine, who feared that her presence might be considered intrusive.
"No, no; I like thee near me," was the

reply."
"Adelina, my dear daughter," began the old gentleman, in a voice which, in spite of his utmost efforts to appear calm, be-

"Alas!" interrupted Adelina, "you well know that I never could endure either pain or grief; it is useless to speak of fortitude to one who never possessed

any."
"Oh, my lady," whispered Catherine with that sweet persuasiveness of manner which had first won Adelina's confidence when she had seen her at Master Alwin's shop, "O, my lady, God can aid us to support all afflictions; He will give you strength."

shop, "O, my lady, God can aid us to support all afflictions; He will give you strength."

"His holy will be done!" murmured the poor lady, and again she turned her anxious looks towards her father who continued: "I know what your feelings and your grief must have been during the time which has elapsed since my Lord Essex's rebellion. They have been days of intense anxiety and much weariness doubtless, to you and Cuthbert also, and some spirits there are who can ill brook winkles, as when we lived with poor Mother Bridget.

"Yes, child, I will go," answered the lady, rising slowly from her chair and following the other.

For some time they walked to and fro in the alley of lime-trees near the house, and then seated themselves in an arbor at the end, which was just coming into leaf. Here they were joined by Sir Reginald and Mr. Algernon.

"Well, Adelina, I am glad to see you out; and since we are all together, I should

the bearer of evil tidings, she had thought that her husband was condemned; but so long as Cuthbert lived, the hope of obtain-ing his pardon or, at least, of seeing him once again, sustained her. Now that she learnt that he existed no more, her cup of sorrow was filled, and its bitterness over-whelmed her. She fell back in her chair

CHAPTER XXIV.

The first months of her widowhood were passed by Adelina in a grief so intense, and so complete a prostration of body and mind, as to render her almost isensible to all external objects. She seldom quitted her room, and the only member of the household in whose company she took pleasure was Catherine; when her heart was saddest, and she could scarcely bear the sound of voices round her, she would, nevertheless, listen gladly her, she would, nevertheless, listen gladly to the young girl, who spoke to her of the passion of our Lord or of the sorrows of His holy Mother. Catherine endeavored to draw this afflicted soul towards religion and not without success, for Adelina leant "Catherine," said Sir Reginald, kindly, "you know that my desire is that you

Since the painful scene with which our last chapter closed, Adelina had learnt from her father the particulars of her husband's death; they were as follows: Mr. Algernon on returning from one of those lengthened tours on the Continent, in which he loved to indulge, and which rendered him a subject of wonderment in an age when travelling was neither so thing more than usually grave and continued to the continued of the continued an age when travelling was neither so easy nor so general as it has since become, had heard of the rebellion of Lord Essex, had heard of the rebellion of Lord Essex, in which Cuthbert was so deeply compromised. The unfortunate nobleman had already suffered the penalty of his daring attempt, and Mr. Algernon naturally feared for the safety of his son-inlaw. With some difficulty he obtained permission to visit him, when he found him dangerously, ill and in the dangerously ill and in the safety of the safety of his son-inlaw. him dangerously ill, and, indeed, it was plain that his recovery was beyond hope. Cuthbert was quite resigned to die; he expressed great remorse for having abandoned the Catholic Faith, to which he "I know, I know; I have heard all concerning you and Cuthbert, and I could not have given you better advice than to do that which you have done, although I marvel how you ever found courage to undertake this long journey."

"But, father," said Adelina with the voice and manner of one who longs, and yet fears, to know the truth, "may I ask the motive of your visit? Do you bring news of my husband?"

"Boy out the very label of the Catholic Faith, to which he had been reconciled by his fellow-prisoner Father Ralph. This good priest had occupied a cell adjoining Cuthbert's, and having learnt from his jailor the name of his neighbor, and aware that he was Sir Reginald's brother, he had been reconciled by his fellow-prisoner Father Ralph. This good priest had occupied a cell adjoining Cuthbert's, and having learnt from his jailor the name of his neighbor, and aware that he was Sir Reginald's brother, he had been reconciled by his fellow-prisoner Father Ralph. This good priest had occupied a cell adjoining Cuthbert's, and having learnt from his jailor the name of his neighbor, and aware that he was Sir Reginald's brother, he had been reconciled by his fellow-prisoner Father Ralph. This good priest had occupied a cell adjoining Cuthbert's, and having learnt from his jailor the name of his neighbor, and aware that he was Sir Reginald's brother, had been reconciled by his fellow-prisoner Father Ralph. This good priest had occupied a cell adjoining Cuthbert's, and having learnt from his jailor the name of his neighbor, and aware that he was Sir Reginald's brother, had pleaded so carnestly to be allowed to see him, that the man at length granted his request. In one of the interview that followed this permission Cuthbert de Courey heard the had been reconciled by his fellow-prisoner.

Premature Loss of Manly Vigor and Powers, are common results of excessive indulgence. Victims should address, with three letter stamps, for large illustrated treatise, giving means of perfect cure, World's Dispensary Medical Association, Buffalo, N. Y.

Lady Beautifiers—Ladies, you cannot make fair skin, rosy cheeks, and sparkling eyes with all the cosmetics of France or beautifiers of the world, while in poor health, and nothing will give you such rich blood, good health, strength and beauty as Hop Bitters. A trial is certain proof.

which seemed unwilling to reveal the secret of which he was the bearer. Had a violent and bloody death terminated the career of Cuthbert de Courcy? The thought was too fearful for his young wife to support; her cheek grew pale and her head sought rest against the high back of the chair on which she was seated.

"My poor child," said her father, "you are too much excited and moved by my sudden visit for me to converse with you now. To you, sir," he added, addressing Sir Reginald, "I should like to speak in private."

"The soul of Sir Reginald's brother was

The soul of Sir Reginald's brother was the last that Father Ralph won for his Heavenly Master, for shortly after, this faithful servant was himself called to receive the reward of his labors. Having been found guilty of saying Mass and reconciling persons to the Catholic Faith, he was sentenced and died, and his name was added to the long list of martyrs who shed their blood for religion during the reign of Elizabeth. reign of Elizabeth.

Let us now return to Adelina, who on

one of the brightest of spring days sat sorrowfully in her room; Catherine was with her. Both had kept silence for some time; suddenly at with her. Both had kept silence for some time; suddenly the young girl let the work she was doing rest on her knees, and raised her head to listen. A bird had just lighted on the branch of a tree of his utmost efforts to appear calm, betrayed his emotion, "we must be prepared to support every misfortune which befalls us; this world is full of them, but we must meet them with fortitude—"
"Alas!" interrupted Adelina, "you well know that I never could endure either in the suppose of the branch of a tree near the open window, and was pouring the little songster and leant a willing ear to his sweet strains, until by an unguarded movement she put him to flight. She then approached the window to see where the approached the window to see where the bird had gone, and stopped to gaze on the landscape which the return of spring had rendered so lovely. "O, my lady!" she exclaimed, turning towards Adelina, "it is so beautiful out;

would it not cheer you to descend to the garden? I see Barbara there at her old employment of training her favorite peri-winkles, as when we lived with poor

doubtless, to you and Cuthbert also, and some spirits there are who can ill brook misfortune. Some there are whose heart can break, but will not bend; your husband was one of those characters."

"Then he is no more!"

In spite of her father's precautions, that one word had at once revealed to her the calamity which he sought to communicate by degrees. She had indeed from the moment of his arrival feared that he was the bearer of evil tidings, she had thought that her husband was condemned; but so

it pleases you to start. And you, Cather-ine," she added, turning towards her; "you remember that ere we left London it was agreed that if you wished you were to return with me. Not only shall I be happy to take you, as I promised to do, but shall pray you to live entirely with out shall pray you to live entirely with me. You have so consoled me in my recent afflictions, that I cannot bear the thought of losing you; but I know how attached you are to my niege, so I scarcely hope you will consent to leave her. And yet," added the lady, corrowfully, "she is young and happy, and stands less in need of a friend than I do."
"Catherine has already as the control of the con

"Catherine has already promised to stop with Barbara," said Sir Reginald.

The young girl remained silent; she looked serious and somewhat troubled, leaving those around her in doubt whether she wished or not to accept Lady Adelina's proposition. Barbara, who had stood by smiling while her aunt was speaking, feeling quite sure that her dear friend would not quit her, now looked anxiously at her.

"you know that my desire is that you should remain with my daughter; but if a willing car to the truths she brought to her notice; but when her eager friend began to urge that she should embrace a Faith which, by her own confession, alone helped to console her, her timid and vacillating character made her dread coming to a decision and that not only because she thought it would displace her fortiers and the state of to a decision and that not only because she thought it would displease her father, a staunch Protestant, but, in a great measure also because she was naturally averse to anything which cost exertion, whether of mind or body.

Since the painful scene with which our Since the painful scene with which our "Sir." replied Catherine, encouraged by

thing more than usually grave and ear-nest in her tone, "but there are calls to which the soul cannot, with safety, turn a deaf ear. It has long seemed to me that God wished me to embrace a life entirely consecrated to His service and devoted to works of charity. I did not know how I could accomplish this until I saw the life led by the nuns at the convent yonder and even then I hesitated, having no one whom I could consult. At last I have spoken to the priest there, and he having assured me that I had a vocation for a religious life, I resolved to make known to

you my desire to enter the Convent of St. Michael." Scarcely had she finished these words when the listeners gave vent to their astonishment in various exclamations. "O Kate, you will not leave me!" cried

Barbara. "It would be better to come with me than to shut yourself up in a convent, remarked Adelina.

"Very strange idea, certainly," said Mr. Algernon half to himself.
Sir Reginald remained silent for a moment; and then, turning to his little daughter, who with joined hands was praying of him to tell Catherine that praying of him to tell Catherine that she must not go away, he said: "Catherine has chosen the better part, and it shall not be taken from her."
"O, thank you, sir," smurmured the

The following days were spent by the inmates of the chatcau in preparations for two departures; that of Adelina and her

Dr. Pierce's "Pellets," or sugar coated granules—the original "little liver pills," (beware of imitations)—cure sick and billous headache, cleanse the stomach and bowels, and purify the blood. To get genuine, see Dr. Pierce's signature and portrait on Government stamp, 25 cents per vial, by druggists.

father to England, and that which was to place an eternal separation between Catherine and the world. Adelina looked Catherine and the world. Adelina looked forward to her future lot with much less confidence of being happy than did her young friend, who seemed perfectly satisfied with the path she had chosen. Before Adelina the prospect was less inviting. She was about to bid farewell, perhaps for ever to kind and sympathizing for ever, to kind and sympathizing friends; to leave a spot to which she had during her short stay, become attached; even the sorrows which she had there suf-fered had endeared her to the old chateau and its precincts. And what awaited her return to her native land? A Alas, she was now alone, and a widow; and the vast apartments of her London mansion would seem the more desolate when Cuthbert was there no longer. And friends? Alas, who among those whom she had called by that deceiving name would value the society of the fallen rebel's wife? or how with her sorrow-stricken countenance, could she even show herself in the gay circles in which she had formerly shone? These thoughts show herself in the gay critical show herself in the gay critical show herself in the gay critical shows he had formerly shone? These thoughts pressed sadly on her, and she mentioned them to Catherine, who urged her once more, and with still greater carnestness than before, as the days which they were to spend together was nearly at a close, to spend together was nearly at a close, to spend together was nearly at a close, to branches, their joyous notes were changed, and in their melancholy song the tree

fall into despair."

"Would you accept, my lady," said Catherine, "an old book which my mother left me? It will console you, I am sure." Without waiting for an answer she left the room and soon returned with a handsomely-bound old volume of the Following of Christ, and placed it in Lady Adelina's hands.

"My name is in it, but you can scratch it out," she said.

"My dear child, I will not; but I shall derive mine under it, with the date and write mine under it, with the date and derived here."

"Would you accept, my lady," said try air; the soft wind playing with the soughs; the rain-drops pattering on the upturned leaves;—all seemed to murmur sadly: "Alas! unhappy willow!" But still the tree grew strong in ever-increasing pride and beauty.

Many years passed. But one day came fierce and cruel men, who tore from the willow her glowing branches, and with them scourged the Lord their God. Then the tree, shuddering with grief and horror,

write mine under it, with the date and place when you gave it to me. For your sake it will always be precious to me."

"And you will read it!" said Catherine.
Lady Adelina smiled at the earnestness of her friend, and reprint and bowed down with unutterable shame, drooped its proud head to the earth, and wept.

And ever since, uncomforted, it has

f her friend, and promised to do as she

deginald some perplexity concerning Barara. He had the welfare of his little daughter too much at heart to wish to see her grow up in idleness and ignorance; and feeling unequal to the task of educa-ting her himself, he at last resolved to deting her himself, he at last resolved to de-prive himself of the pleasure, which under these circumstances would have been a selfish one, of having her at home, and determined to place her under the charge of the kind and enlightened religious into whose ranks Catherine was about to be whose fains Catherine was about to be received. Barbara was delighted at the prospect of being near her friend; and a few days after both entered the convent of St. Michael, the one as a scholar, the ther as a novice. TO BE CONTINUED.

The Protestant Primate and the Propaganda.

The new Protestant Primate, accompany ied by Mrs. Benson, paid his first official visit to St. Augustine's Missionary College, Canterbury, last week, and received a congratulatory address from the students. Our readers, as well as persons of Dr. Benson's own persuasion, will be in-terested in a part of the Archbishop's reply, and probably peruse with equanimity the little sneer at the Church necessitated by the circumstances of the speaker, and hard to harmonize—as the Protestant public will perhaps perceive—with their new Primate's impressions of the Propag-

In acknowledging the address the Arch-In acknowledging the address the Archbishop said he had not only always taken great interest in St. Augustine's College, but had very great reason deeply to love the place, because, more than thirty years ago, having met with a very sad bereavement he had received much comfort in his grief during a quiet visit to the college. ften the time of white to the college. Soon after the time of which he spoke he went away for a visit to Rome, and while in the College of the Propaganda there he saw a large number of men, who, like the students of St. Augustine's, were devoted to the missionary life, but in circumstances of far more ascetic discipline and constant pressure and uncomfortableness of every kind than could possibly befall Englishmen. He remembered seeing there those who, having devoted them-selves to missionary work in China, were show that they were ready to give their blood for the cause of Christ. If, therefore, there should ever be with those before him a feeling of loneliness, discontent, and dissatisfaction; a wondering why it was that this friend or that was taken away from them; standing alone as it were upon the shore with nothing to lean against; he would beg of them to re-member others who had found within member others who had found within those walks soothing peace and comfort, remembering, also, that there were those who, under the influence of a faith not to be compared with theirs for purity, devoted themselves to harder lives while they were students, and to very different lots in the rest of their lives. in the rest of their lives.

The Diamond Dyes for family use have no equals. All popular colors easily dyed, fast and beautiful. 10 cents a package

for any color. Mr. R. C. Winlow, Toronto, writes:
"Northrop & Lyman's Vegetable Discovery
is a valuable medicine to all who ure
troubled with Indigestion. I tried a
bottle of it after suffering for some ten
years, and the results are certainly beyond
my expectations. It assists digestion. my expectations. It assists digestion won-derfully. I digest my food with no ap-parent effort, and am now entirely free from that sensation, which every dyspeptic well knows, of unpleasant fulness after each meal.

The public are often very unjust but never consciously so. What they see clearly to be justice they always approve. It often takes a long time to bring them to see things as they really are, but in the end their verdict is always right. It to see things as they really are, but in the end their verdict is always right. It was faith in this idea which induced the manufacturers of the "Myrtle Navy" tobacco to stand by their superior brand under every discouragement at the outset. The public verdict has been rendered at last, and it is emphatically in their favor.

awaken you by kindling the fire."

"But yourself, Bishop?"

"Oh!" said he, "an old man like me does not feel anything."

The fire was rekindled; it was about three o'clock, and the Bishop, who did not wish to go to bed, remained in meditation their favor.

Apostolic Woman."

satisfaction and sells splendidly."

A Fine Hit.

When the proprietors of Burdock Blood Bitters put this renowned medicine on the market, they hit it exactly: They hit dyspepsia, indigestion, and liver and kidney complaints a hard blow, from which they will never recover.

THE WEEPING WILLOW.

Its Drooping Branches Grieve for Having Scourged our Lord at the Pillar.

The Tyrolean peasants hold the weeping-willow sacred; because, though in
spite of its prayers and tears, its boughs
were used to scourge our Lord, the sorrowful tree has never ceased to mourn
and weep over the dreadful deed.
Fairest among the trees of Eden grew
the willow. Tall and strong, it shot forth
its many branches higher, and still higher,
each leaf springing upward toward the

each leaf springing upward toward the glowing heavens.

Exulting in conscious strength and vigor, it grew every day more proudly beautiful. When our first parents' fall threw the shadow of sin and sorrow over every growing thing on earth, the willow alone remained unmoved.

Whenever the wild roaming beasts

rested under its shade, they howled mournfully, and their pitiful savage voices seemed to say: "Alas! unhappy

"You are right," replied the lady sadly; "but I feel that when you are no more with me, to encourage me, I shall into despair."

"You are right," replied the lady sheard plainly: "Alas! unhappy willow!" But she rustled her dainty leaves, and answered scornfully: "I have no need for nit."

never ceased to mourn the sufferings of our Saviour, but weeps day and night over the sacred drops of blood which flowed beneath its branches. Shrinking from the sun, it hangs its head and sor rows always, and when the wind stirs the heavy leaves, they murmur in their pain, "Alas!"—A. R, in Catholic Standard.

Why, Indeed?

The cable reports intense public excitement in England over the dynamite discoveries, and adds that "it would take very little to excite riots in some places, for the feeling against the Irish is growing in hitterness." in bitterness.

responsible for these acts? It would be a bitter disgrace to England if an anti-Irish riot should be allowed to break out there. riot should be allowed to break out there. Let men guilty of assassination or of dynamite explosions be punished, whether they are Irish or English, or what not. No one—no respectable Irishman—will have a word to say against that. Mr. Parnell has but lately expressed in strong terms his abhorrence of such acts. But we trust English journals and English public men will condemn at once and strongly the wickedness of attacking the Irish people because a few half insane men have been guilty of abhorrent crimes.

guilty of abhorrent crimes.

Surely Englishmen, and particularly English public men and journals, ought not now to forget what they have preached to other nations time out of mind, that where a section of a nation is greatly dis-contented, and where violence breaks out as a symptom of such discontent, there is prima facie proof of misgovernment, and the rulers are to blame, because it is their duty to find a means to prevent or to

allay such a widespread discontent.

Let the English find a way to make the Irish people prosperous and happy. That is their duty as the rulers of Ireland. The condition of society in that island is a standing reproach to English statesmanship. If they are wise, English pu men will regard the "dynamite fiend" the symptom of a disease which it is their business to cure, and which will no longer admit c quack remedies.—N. Y. Herald.

Bishop Brute and the Bed-Cover.

On a cold winter day a few weeks before his death Bishop Brute, already sick, visited one of his priests, Father Corbe. There was only one bed in the house, and this Father Corbe offered to the Bishop, but he refused to take it.

but he refused to take it.

After some contention on the subject they both lay down side by side. The bed-cover was small, and, according to his custom, he began to cover and protect his companion.

"Bishop," said the priest, "you are not keeping the covers on. I have them

"Oh! no," replied the holy man in his On: no, "replied the noly man in ms kind voice; "see you have only half."
During the night the Bishop awoke and began to pray. The priest, who was also awake, listened to him with edification, but he soon perceived that the prelate was also away and awaying to come him more

slowly endeavoring to cover him more. Pretending to be asleep, he moved restlessly and threw the covering on the Bishop, who, with the delicate attention of a mother for a child, tried to cover him again, being extremely cautious not to awaken him; but again he threw off the covering, exposing himself to the extreme cold, and a second time it was thrown back

to him.
"Ah!" said he, "my brother, you are not asleep."

The two friends laughed heartily; for in the midst of this extreme poverty these holy souls were inundated with joy which the least circumstance made overflow.

"I was afraid," said the Bishop, "you would take cold, and I thought I might awaken you by kindling the said to be said to be

would take cold, and I thought I might awaken you by kindling the fire."
"But yourself, Bishop?"
"Oh!" said he, "an old man like me does not feel anything."
The fire was rekindled; it was about three calcale, and the Bishop are slidned.

A MISSIONARY BISHOP'S LETTER.

PORT VICTORIA, MAHE, Jan. 28, 1883. Port Victoria, Mahe, Jan. 28, 1883. Since I last wrote I have visited many parishes in Mahe, and I was enthusiastically received. It is quite edifying to see the poor islanders, hastening from their mountains and valleys to assist at the reception of "Monseigneur"—this is the only name they give me here. Do not imagine the parishes in these islands to be like those in France, or even those in India. For instance, at l'Ause Royale, where I was three weeks ago, there are near the church only the schools of boys and girls, and, I believe, two other houses. The rest of the inhabitants are scattered at a greater or less distance, living in "cases" of wood or here houses. of wood or branches, whence they emerge in all haste to hear Mass on Sundays.

in all haste to hear Mass on Sundays.

How they manage their sunday clothes, they carry them on their heads, and put them on, under a tree or under the shelter of a rock, before entering the church. When there, you might take them for people who are well off; for, with the exception of the feet, which are ordinarily bare, they are very cleanly and respectably dressed. Yet they are for the most part very poor, and have good clothing only for church. On that day, I gave Holy Communion in that parish to 300 persons, among whom that parish to 300 persons, among whom 45 were first communicants, and I administered Confirmation to 155; more than half the number were adults and some very old.

A WOMAN OF FIVE GENERATIONS:
Speaking of aged people, let me tell you
that in a small island called "Therese" I
met with the oldest woman I have ever
seen. Indeed there can be but few persons
of her age throughout the world. She is said to be 130 years of age; she certainly cannot be less than 116. Her eldest son cannot be less than 116. Her eldest son attained the age of 102, and the third, still living, is 97; the grandchildren are about 60 years old; the ages of the great grandchildren vary from 40 to 30, 18 and 15 years! This good old woman eats and sleeps very well, and they tell me she reads without glasses, but I rather think that she cannot read at all. I went that she cannot read at all. I went to see her, not so much through curiosity as to administer to her spiritual wants. A FIRST COMMUNION OF FOUR GENERATIONS

The good Fathers who had visited her up to this, feared that she was too far in her dotage to be able to receive Holy Communion, but she recited for me the Lord's Prayer, the Hail Mary and Creed, and told me that our Divine Lord Himself would come to her in the Holy Communion; so I permitted her to make her first Communion, for which she is more than a century late. At the same time her son of century fate. At the same time her son of ninety-seven, her granddaughter, and great-granddaughter, approached the holy table for the first time. Thus, four gen-crations knelt together at the foot of the altar to receive, first the Holy Eucharist, why "against the Irish?" That there should be bitter feeling against persons guilty of blowing up public buildings or assassinating public men is reasonable enough; but is it fair, or honorable, or Christian, to hold "the Irish" as a body responsible for these against persons a large of the same against persons and then the Sacrament of Confirmation. The what epoch should we go back to meet with a similar fact?—Indo-European Cor.

Judge Gaston.

When the faithful Catholic, Judge Gaston, of North Carolina, was a little boy about eight years old, he was even then remarkable for his cleverness; and one day a school-mate as much noted for his dull

ness said to him ness said to nim:
"William, what's the reason you are
always head of the class and I am always "There is a reason," replied the boy;

"but if I tell you you must promise to keep it a secret, and do as I do." Then, the promise being made he went

"Whenever I first take up my book to study, I first say a little prayer my mother taught me that I may be able to learn my He tried to teach this prayer to the dull

boy, who proved to be too dull to remem-ber it. That same night Mrs. Gaston saw william writing something behind the door; and as she was very strict in never letting her children conceal anything from her, he had to tell her that he was writing out the prayer for his fellow-student.

When, fifty-eight years afterward, Judge Caster died the shills faith spake out writing something behind the

Gaston died, the child's faith spoke out again in the old man's last word "We must believe and feel that there is a God all-wise and almighty.

I do not know what prayer it was that William Gaston used to say, but if I could tell you, would not you, school boys and school wills be gladed. William Gaston used to say, but if I could tell you, would not you, school boys and school-girls, be glad to learn it?

However, it is not necessary that you should know the very words. One Our Father and Hail Mary said devoutly before study, with the intention of asking that you may succeed in your lessons if it no Gal's will is enough for your lessons if it no Gal's will is enough for your lessons if it no Gal's will is enough for your lessons if it no Gal's will is enough for your lessons if it no Gal's will is enough for your lessons if it no Gal's will is enough for your lessons if it no Gal's will is enough for your lessons if it no Gal's will is enough for your lessons if it is glad's will is enough for your lessons if it is glad's will is enough for your lessons if it is glad's will be supported by the property of the property sons if it be God's will, is enough for your

purpose.
Only notice that I say, "If it be God's will," For He does not will that we should all succeed in study. What he does will is that we should all be faithful and do our that we should all be faithful and do our best; and be sure that if we have prayed to Him, and have really and faithfully done our best, that is true success in God's sight, no matter whether in the sight of men we succeed or fail in classes.—Young Catholic.

MOTHER SWAN'S Worm Syrup" for feverishness, restlessness, worms, constipation, tasteless, 25c

Why be Downcast.

True, you may be in a miserable condition—you may be weak, palid, and nervous. You cannot sleep at night, nor enjoy your waking hours; yet, why lose heart? Get a bottle of Burdock Blood Bitter. Bitters. It will restore you to health and peace of mind.

Consumption is a disease contracted by a neglected cold—how necessary then that we should at once get the best cure for Coughs, Colds, Laryngitis, and all diseases of the Throat and Lungs,—one of the most popular medicines for these complaints is Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. Mr. J. F. Smith, Druggist, Dunnville, writes: "It gives general satisfaction and sells splendidly." Consumption is a disease contracted by

Acrostic ACTOSHIC.

Sweet, fond heart : and art
In the Isle of beauty fair?
Sorrow's vigil art thou ke
Fearful art thou at thy pra
Ever round thee hovers gu
May pure love rel'eve each
and its beauties round the
Rejoice, thou chosen : with
Yielding thee its vernal bit
And hear! it tells thee Tim
Gentle heart! knseals the
Unto thee in hours of sadne
saints and angels shall reg
Teaching thee their songs o
In thy holy home of prayer
Near thy path may Hope's
Ever gladd'ning glid thy ds
Canada.

FATHER TOM BUI ON PRAYE

The famous Dominicar Thomas Burke, has recent Liverpool, where, besides of which has already are columns. The object of has been to collect fundamental to the collect fundame church the preacher inte Tallaght.
Father Burke preached Xavier's Church on Sund

Father Burke took for love in the clefts of the

dove in the clefts of the hollow places of the earth, face, let Thy voice sound. Thy voice is sweet and Thy These words, he said, were second chapter of the Cantiand they expressed the D and the love of Jesus Chrispouse, the Catholic Chur the Spouse of Christ, and this canticle was expressivas prophetic of that love cified Son of God was to Church to the end of time was to sustain her in all her sorrow sole her in all her sorrow forth triumphant in all raise her children, and to out of the seed of the ma that in addition to all this her with a beauty nothing loveliness and the beauty of And, therefore, it was Spouse, "She is made exceful, because of my beauty." the many features of Divi which Christ has adorne making her beauty in her His unity. Christ says: "I be one, even as Thou, Fat one." But there is anot Divine beauty which we fi olic Church, which bore me the subject upon which he them that day, and that of perennial, unfailing, cand communication with to understand this Divine

we ought to consider the tre the very essence and life action of God from the be had no beginning, being o heaven in consideration of for God was infinite in H Person-that the true lov the contemplation and owith Himself. The Fath perfect idea of Himself, an perfect idea of Himself, an tion was blended with t Word of the Blessed Trinit of eternity, the Father and Word of the Father, was o ted act of active love, t Word of the Holy Ghost. therefore, that as far as pra-tive communication with C God was one constant pra-God was one constant pra this Divine feature upon and upon His Church, that be a silent Church, that he be heard by all men, even time—a Church proclaimi of perennial praise that no stant was to cease—proclain sonorously, melodiously, th Almighty God. The praye was: "Oh, my beloved, let forever filled with prais answered: Yes; I will gra and put my spirit of the p nal prayer in thy heart, and praise upon thy lips, and t' sempiternum. Then we fi sempiternum. Then we fit Church of God from THE FIRST DAWN OF THE MC

MORE THAN CREATED L

tion of melodious praise. consequence is this? The world of to-day, engaged in suits or in commercial pur little or no value to prayer. that, although obligations the poor, and justice and h fellow-men, are to be en fellow-men, are to be enf knowledged, yet that there obligation or necessity for Now, let them listen to him He asserted, on the other prayer was the first duty, an necessity on the part of eve no man could be saved unle that the heavenly gifts of G upon prayer; and that the upon prayer; and that the not pray, and who neglected lived without it, must make to live without grace in without the glory of God These are strong words, but I that there were two ways in may find it necessary to s First, a thing may be necessary pensible in its own nature, jabsolutely necessary for hevery one of us to have air order to live. Then, also, a necessary not in itself, but commanded. Now, prayer sibly necessary to man in its as an element of salvation, an God commanded it—necess for man cannot live for God. single passion, or restrain a stor inclination by himself. the power in him, and
IF LEFT TO HIMSELF HE M

to the present time, as it

time, has never been silent

a victim to every passion, an slave of every appetite and There is only one way in w There is only one way in wisin, to purify the soul and that is by the grace of thus did the apostle exclaigrace of God I am what I am lecreed that all men should of ing that all should be saved, I them to do penance for their lies there for us, but upon o and that is the indispensable

For The Catholic Record. Acrostic.

Acrosic.

Sweet, fond heart! and art thou weeping In the Isle of beauty fair?

Sorrow's vigil art thou keeping?

Tearful art thou at thy prayer?

Ever round thee hovers guerdon, Richly laden with God's grace;

May pure love rel'eve each burden.

And its beauties round thee trace!

Rejoice, thou chosen! with the Spring Yielding thee its vernal bloom—

And hear! it tells thee Time's swift wing Gentle heart! wheals the tomb!

Unto thee in hours of sadness saints and angels shall repair,

Teaching thee their songs of gladness In thy holy home of prayer!

Near thy path may Hope's bright rays Ever gladd'ning gild thy days!

Canada.

Amerosia AMBROSIA

FATHER TOM BURKE, O.P., ON PRAYER.

The famous Dominican orator, Father Thomas Burke, has recently been visiting Thomas Burke, has recently been visiting Liverpool, where, besides preaching two sermons, he gave a lecture on music, part of which has already appeared in these columns. The object of these discourses has been to collect funds for the new the preacher intends erecting at

Father Burke preached in St. Francis

Advier's Church on Sunday last week at both the morning and evening services.

Father Burke took for his text, "My dove in the clefts of the rock, in the hollow places of the earth, show me Thy face, let Thy voice is sweet and Thy face comely."

These words he said war taken fearly. These words, he said, were taken from the second chapter of the Canticle of Canticles, and they expressed the Divine purposes, and the love of Jesus Christ for His holy Spouse, the Catholic Church. For she is the Spouse of Christ, and every word in this canticle was expressive of that love, was prophetic of that love which the cruwas prophetic of that love which the cru-cified Son of God was to show for His Church to the end of time; the love that was to sustain her in all her trials, to con-sole her in all her sorrows, to bring her forth triumphant in all her battles, to raise her children, and to multiply them out of the seed of the martyrs; the love that in addition to all this was to cover her with a beauty nothing less than the loveliness and the beauty of God Himself. And, therefore, it was written of this And, therefore, it was written of this Spouse, "She is made exceedingly beautiful, because of my beauty." And amongst the many features of Divine beauty with which Christ has adorned His Church, making her beauty in her unity, is God in His unity. Christ says: "Father, let them be one, even as Thou, Father, and I are one." But there is another feature of Divine beauty which we find in the Catholic Church, which bore more directly on the subject upon which he had to address them that day, and that was the beauty of recent of the subject to the subject to the subject upon which he had to address them that day, and that was the beauty of perennial, unfailing, constant prayer, and communication with God. In order to understand this Divine feature of

MORE THAN CREATED LOVELINESS. we ought to consider the truth of eternity, the very essence and life and unfailing action of God from the beginning, which had no beginning, being only created in heaven in consideration of man on earth. for God was infinite in His own Divine Person—that the true love of God was the contemplation and communication therefore, that as far as prayer means ac-tive communication with God, the life of God was one constant prayer. He put this Divine feature upon His subjects and upon His Church, that she should not this Divince that she should not be a silent Church, that her voice should be heard by all men, even unto the end of time—a Church proclaiming with voice of perennial praise that never for an information of perennial praise that never for an info was to cease—proclaiming solemnly, extor the praises of God, and thus did busly, melodiously, the attributes of they make, "Oh, my beloved, let my mouth be ar filled with praise;" and He cause they sanctified them by the voice of

Church of God from THE FIRST DAWN OF THE MORN OF RISEN

GLORY to the present time, as it will be in all to the present time, as it will be in all time, has never been silent in the execution of melodious praise. But of what consequence is this? The man of the world of to-day, engaged in scientific pursuits or in commercial pursuits, attaches little or no value to prayer. We are told that, although obligations of charity to the poor, and justice and honesty to our fellow-men, are to be enforced and acknowledged, yet that there is no special knowledged, yet that there is no special obligation or necessity for man to pray. Now, let them listen to him on this point. He asserted, on the other hand, that He asserted, on the other hand, that prayer was the first duty, and the greatest necessity on the part of every man; that no man could be saved unless by prayer no man could be saved unless by prayer; that the heavenly gifts of God depended upon prayer; and that the man who did not pray, and who neglected prayer and lived without it, must make up his mind to live without grace in all time, and without the glory of God in eternity. These are strong words, but he would show that there were two ways in which a man may find it necessary to save his soul. may find it necessary to save his soul. First, a thing may be necessary and indispensible in its own nature, just as it was absolutely necessary for him and for every one of us to have air to breathe in order to live. Then also at the contract of the con order to live. Then, also, a thing may be necessary not in itself, but because it is commanded. Now, prayer was indispensibly necessary to man in its own nature as an element of salvation, and also because God commanded it—necessary in itself, for man cannot live for God, or subdue a single passion, or restrain a single appetite or inclination by himself. He has not

the power in him, and
IF LEFT TO HIMSELF HE MUST FALL a victim to every passion, and become the slave of every appetite and every sin. There is only one way in which to avoid sin, to purify the soul and keep it pure, and that is by the grace of God. And thus did the apostle exclaim: "By the grace of God I am what I am." God had legged that all was a health it. ecreed that all men should die; but willing that all should be saved, He commands them to do penance for their sins. Grace

prayer. "Ask, and you shall receive; seek, and you shall find;" and unless we ask we shall not receive, and unless we seek we shall not find. Thus God has provided we shall not find. Thus God has provided us with prayer; no grace comes without it; and without grace there is no virtue here, and no assured token of life hereafter. And, therefore, we all depend upon prayer; and, therefore, the Kedeemer of the world began as a man by teaching the people to pray. We read that the first sermon of our Lord was on prayer; he taught His hearers to pray, and He prayed Himself. And, in addition, He raised prayer to the rigorous obligation of raised prayer to the rigorous obligation of mandment. There was no commandment in the Scripture more emphatically pronounced than this commandment for all men to pray: "Watch, that ye fall not into temptation." We should, individually, take this lesson home to ourselves. ually, take this lesson nome to ourselves. If there were anyone listening to him that day who lived without prayer, without communicating with God, who, without the thought of God, spent the long hours of the day in

A THOUSAND PURSUITS AND FOLLIES.
he would say to such a one: "Unless you learn to pray and practice prayer, you can have no hope of saving your soul, and of securing your eternity with God." As if contemplating and forseeing that mankind would neglect prayer, or, Divisor Lind contemplating and forseeing that mankind would neglect prayer, our Divine Lord put this prayer on the lips of His Church, and seemed to indicate that, "no matter who forgets me; let thy voice resound in my ears." And, therefore, we find that the hard-working Church of God, that this Catholic Church, persecuted in almost every land, driven from her sanctuaries, restricted in her jurisdiction, contradicted in her preachings and teachings, her religious Orders driven hither and thither as the very scum of the earth, in fulfilment the very scum of the earth, in fulfilment of Him who said, "They shall cast out your very name for my sake"—in the midst of all this, this great Church that is constantly heating seems. constantly baptizing, instructing, converting, sending out missionaries and martyrs, attending on the sick, following them to the grave and beyond the grave; in the midst of all this, this hard-working Cathomidst of all this, this hard-working Catho-lic Church is at prayer morn, noon and night. Her choirs, and monks, and nuns fulfil this duty in the solemn praise of the Divine office. Who can tell how much evil has been driven from the world by this perpetual prayer that never dies on the line of the Spanse of Christ et the lips of the Spouse of Christ, the Church! Who can tell how many lives are saved, how many dangers averted, how many souls kept in purity,

HOW MANY SHAFTS OF DIVINE ANGER TURNED ASIDE

TURNED ASIDE
by the agency of prayer which the Church
ever upholds between her children and the
wrath of God? When, nearly 1500 years
ago, the saint whom God sent to evangelize Ireland announced to our fore fathers th Divine faith, the country received that faith willingly, unreservedly; and before his death the land of young Catholic Ire-land was covered with Irish monasticism, and the Divine voice of praise sounded forth from the hearts and lips of the monks and nuns of the Irish race. Having again narrated the practice of 500 monks perpetually kept singing the praises of God, as mentioned in his lecture the or tood, as mentioned in his feeture the night or so previously, the preacher went on to describe the days of penal persecu-tion, and showed, in thrilling language, how the Irish, amid sufferings and the contemplation and communication with Himself. The Father conceived a perfect idea of Himself, and that conception was blended with the substantial Word of the Blessed Trinity. That truth of eternity, the Father and the Son, the Word of the Father, was one uninterrupted act of active love, the substantial Word of the Holy Ghost. We might say, therefore that as far as prayer means active love in the substantial word of the Holy Ghost. We might say, therefore that as far as prayer means active love in the substantial word of the Holy Ghost. We might say, therefore that as far as prayer means active love in the describe the days of penal persecution, and showed, in thrilling language, how the Irish, amid sufferings and death, faithfully, manfully, preserved and upheld the faith. And what, he asked, sustained them? Twenty years ago he remembered going to an unfrequently of the Holy Ghost. We might say, the cabins in which were deel village, the cabins in which were almost unfit for the habitation of men. It was a summer eve, every door was open and as he passed through the village he heard

forever filled with praise;" and He answered: Yes; I will grant thy prayer, and put my spirit of the perennial, eternal prayer in thy heart, and my words of praise upon thy lips, and thy children in sempiternum. Then we find that the her sons to the utmost ends of the earth, made the Irish nation a nation of apostles, of saints, and of martyrs. Meantime, when penal law and persecuting enactment re-laxed its grasp somewhat, and Catho-licity was allowed a little freedom, the people began once again, with a faith undy-ing, to cover the land with churches and ing, to cover the land with churches and monasteries; and the last of these was that which is now being erected—the Church of the Dominican Order at Tallaght, about six miles from Dublin. At the foot of six miles from Dublin. At the foot of the hills, which go on increasing in grand-eur and beauty until they are lost to view, there is a place most ancient in Ireland's history. More than one thousand years ago a monastery of Irish monks was founded here, and another voice of melody was added to the perpetual praise of God in the land. For several hundred years these Irish Carthusian monks lived here; then it possed into the hands of monks of the Benedictine order; and sand years ago a monastery of Irish monks of monks of the Benedictine order; and after them, about the fourteenth century, a Catholic Archbishop made it a palace for himself; but he did not enjoy it long, for the Reformation came, and the Tallaght Palace was taken possession of by the first Protestant Archbishop of Dublin-taken along with the other property of taken along with the other property of taken along with the other property of the Irish Catholics. This place, sancti-fied by ages of mortification, holiness, and prayer, was doomed to become the dwell-ing-place of a Protestant Archbishop, at a time when those terrible penal laws were causing the loss of the lives and blood of thousands of the Irish people. But, be-hold how wonderful are the ways of God! old how wonderful are the ways of God! Irish Catholicity had declared the faith, and about the time that the great power of England was to compel by law that

THERE SHOULD BE NO CATHOLIC CHURCH IN this palace passed into the hands of the Dominican friars; they got hold of the spot sanctified by so many centuries of prayer and the blood of so many martyrs, and they again erected the cross in the prayer and the blood of so many martyrs, and they again erected the cross in the place where the upas-tree of Irish Protestantism had been planted. There, of the very site of that once holy palace, and on the holy spot, almost stone for stone, had the Dominicans laid the foundation of their church. It was not a parcelial them to do penance for their sins. Grace their church. It was not a parochial lies there for us, but upon one condition, and that is the indispensable condition of cupied by sanctuary and choir, where the

members of the Dominican Order would assemble and sing the praises of God to the solemn tones of Gregorian melody. In other words, Ireland's voice was reviving, and, perhaps, this was the only church in Ireland in which night services would take Ireland in which night services would take the place of the seven famous churches of Glendalough. He asked them, then, to-day, to help him to build this church. They might reply—Why did he not stay at home, and seek what he wanted there? To that he answered—Ireland would not forget us for our charity, for to-day he had forget us for our charity, for to-day he had scarcely the heart to ask at home for any help. There were many troubles in the land, many cries of starvation; the heart of Ireland was weary and sorrowful, and he who loved here would for the start of the start of the start of the who loved here would for the start of t he, who loved her, would fain let her rest awhile until her dormant prosperity came upon her; then would he ask fearlessly of those whom he Lever appealed to in vain on behalf of the Church. He asked them, then, in the name of

THE ORDER WHOSE HABIT HE WORE—
that Order which for three hundred years
had existed in Ireland—he asked them to
be generous. And when he told them that, in the reign of Elizabeth, the Do ican Order gave to the Church of God and the Irish people marryrs at the rate of nineteen priests every year, and at the end of ten years only a hundred and end of ten years only a hundred and fifty remained; that the others were gone—had poured out their Irish blood for God—when he told them this, surely he had claim upon their generous Catholic sympathy. And to-day he was glad to recall these sad but salutary recollections of the past, for it was good for the Irish Catholics to remember them; indeed, no people with such a bistory could forget them, but would read and remember them with feelings of a just pride. And all the more feelings of a just pride. And all the more joyously did he recall these recollections because he found himself in that pulpit, in that beautiful church of the children of the great St. Leasting Leasting of the great St. Ignatius. In Scotland, and Ireland, and England, in America in every place where he had been—the Jesuit fathers had always been heart aud hand with him; and with more than a brother's love did he love them, and with gratitude deeper than words could exa gratitude deeper than words could express did he pray to God to strengthen and sustain in her cause the great Society of Jesus—the right arm of his Church. He left the cause of the holy spot of Tallaght in the hands of his hearers, and whatever their charity might be, it would be reserved for the choir of Tallaght, and their names would be recorded day and night for centuries in the praises to God, for gratitude was the highest obligation of the Catholic Church.

The Catholic Sunday.

The true spirit of the Sunday is Christian joyousness; and this leads us to understand why those who wish to enjoy Sunday, but have a false apprehension of its true character, should be solicitous to en courage sensuous enjoyment. There was something extremely beautiful in that suggestion of Tertullian: "Only on the Lord's day of the resurrection we must not habit of care and duties, even laying aside business, lest we give place to the devil." In the attitude of prayer to abstain from kneeling on the Lord's day was in the primitive times a beautiful intimation of the invente spirit which another to distinct the spirit the invente spirit which are the spirit than invente spirit which are the spirit than the spiri the joyous spirit which ought to distin-guish the weekly festival. We have neces-sarily put aside much of that spirit. Joy and innocence go together; nor is it possible that in the year 1883 we can have the exquisitely simple spirit of the early Christians. Yet the very word "Eucharist" implies joy, or, as an American writer has well expressed it, "the Service of the Mass is in itself one in which the grief for sin, the cry for mercy, glides insensibly in-to a prean of joy." It is to give people a foretaste of heaven that the Church bids them to keep the Christian Sunday; and though the rebellion of the sixteenth centhough the receipion of the sixteenth cen-tury swept the true worship of God of almost all the angelic spirit of its first in-tention as completely as the armies of Babylon swept Jerusalem of the spirit of the Law, there is still in Catholic churches and in most Catholic countries the appre-hension of the true spirit of the Christian sunday. The Puritan idea of the Sabbath, which was in England a black fast-day, and which, in America, from Maine to Connecticut, was a dismal howling and grimacing of hypocity, has never penetrated those countries which have had the happyings of Catholic teaching which have had the trated those countries which have had the happiness of Catholic teaching, and which know that Snnday is a feast of Christian

joy. In Rome, in the days of Pius IX., where Sunday was better kept than in any capi-tal of any country in the world, legislation as to details of natural observance would have been utterly superfluons, indeed un-thought of. It is only because we have thought of. It is only because we have lost the idea of Christian joy, and with it the idea of Catholic obligation, that therefore, legislation has to try to substitute decorum for the old Catholic faith, the Catholic spirit.—Liverpool Catholic Times.

One Experience from Many.

I have been sick and miserable so long and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters I soon began to improve and gained so fast that my husband and family. strange and unnatural, but when I told them what had helped me, they said, "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."—The Mother.

N. McRae, Wyebridge, writes: "I have Sold large quantities of Dr. Thomas' Eclectric Oil; it is used for colds, sore throat, croup, &c., and in fact for any affection of the throat it works like magic. It is a sure cure for burns, wounds,

First Rate Evidence.

"Often unable to attend business, being subject to serious disorder of the kidneys. After a long siege of sickness, tried Burdock Blcod Bitters and was relieved by half a bottle," Mr. B. Turner, of Rochester, N. V. takes the mains to write. ter, N. Y., takes the pains to write. "ROUGH ON RATS," Clears out rats,

mice, flies, reaches, bed-bugs, ants, vermin, chipmunks. 155.

My Mother Has been using your Burdock Blood Bitters as a liver remedy, and finds them very efficacious. Chas. L. Ainsworth, 41 Vance Block, Indianapolis, Ind.

MASSACRE OF ST. BARTHOLOMEW. The Historical Question Reviewed by Archbishop Gibbons.

What about the massacre of St. Barthol-

I have no words strong enough to ex-press my detestation of that inhuman slaughter. It is true that the number of its victims has been grossly exaggerated by partisan writers, but that is no extenuation of the crime itself. But I most emphatically assert that the Church had act or part in this atrocious butchery, except to deplore the event and weep over its unhappy victims. Here are the facts briefly presented:

1. In the reign of Charles IX. of France, 1. In the reign of Charles IX. of France, the Huguenots were a formidable power and a seditious element in that country. They were under the leadership of Admiral Coligny, who was plotting the overthrow of the ruling monarch. The French King, instigated by his mother Catherine de Medicis, and fearing the influence of Coligny, whom he regarded as an aspirant to the throne, compassed his assassination, as well as that of his followers in Paris, Aug. 14, 1472. This deed of violence deed of violence Aug. 14, 1472. was followed by an indiscriminate massa-cre in the French capital, and other cities of France, by an incendiary populace, who are easily aroused, but not easily

appeased.

2. Religion had nothing to do with the massacre. Coligny and his fellow Hugue-nots were slain not on account of their creed, but exclusively on account of their alleged treasonable designs. If they had nothing but their Protestant faith to ren-If they had der them odious to King Charles, they would never have been molested, for neither did Charles or his mother ever manifest any special zeal for the Catholic Church nor any special aversion to Pro-testantism, unless when it threatened the

Immediately after the massacre Charles dispatched an envoy extraordinary to each of the courts of Europe, conveying the startling intelligence that the King and oyal family had narrowly escaped from a foyal family had narrowly escaped from a horrible conspiracy, and that its authors had been detected and summarily pun-ished. The envoys, in their narration, carefully suppressed any allusion to the indiscriminate massacre which had taken place, but announced the event in the fol-lowing words. On that "memorable night. lowing words: On that "memorable night, by the destruction of a few seditious men the King had been delivered from immediate danger of death, and the realm from the perpetual terror of civil war." Pope Gregory XIII., to whom also an

envoy was sent, acting on this garbled in formation, ordered a Te Deum to be sung and a commemorative medal to be struck off in thanksgiving to God, not for the massacre, of which he was utterly ignorant, but for the preservation of the F King from an untimely and violent death, and of the French nation from the horrors

and of the French nation from the horrors of a civil way.

Sismondi, a Protestant historian, tells us that the Pope's nuncio in Paris was purposely kept in ignorance of the designs of Charles; and Ranke, in his 'History of the Civil Wars,' informs us that Charles and his mother suddenly left Paris in order to avoid an interview with the Pope's legate, who arrived soon after the avoid and the propers of the p egate, who arrived soon after the regate, who arrived soon after the massa-cre; their guilty conscience fearing, no doubt, a rebuke from the messenger of the Vicar of Christ, from whom the real facts were not long concealed.

4. It is scarcely necessary to vindicate the innocence of the Bishops and clergy of France in this transaction, as no author how hostile soever to the Church, has ever, to my knowledge, accused them of any complicity in the heinous massacre.

On the contrary, they used their best efforts in arresting the progress of the assailants, in preventing more bloodshed, and in protecting the lives of the fugitives. More than three hundred Calvinists were sheltered from the assassins by taking 4. It is scarcely necessary to vindicate sheltered from the assassins by taking refuge in the house of the Archbishop of Lyons. The Bishops of Lisle, Bordeaux, Toulouse and of other cities rendered simlar protection to those who sought safety

n their homes. Thus we see that the Church slept in tranquil ignorance of the stormy scene until she was aroused to a knowledge of the tempest by the sudden uproar it created. And like her Divine Spouse on the troubled waters, she presents herself only to say to them: "Peace, be still."

A Touch of Nature.

To a soldier, far away from home, there To a soldier, far away from home, there is no more touching sight than that of a baby in its mother's arms. While on their way to Gettysburg, our troops were marching by night through a village, over whose gateways hung lighted lanterns, while young girls shed tears as they watched the brothers of other women march or to weather the state of march on to possible death. A scene of the march is thus described by the author of "Bullet and Shell:"

Stopping for a moment at the gate of a lwelling, I noticed a young mother leaning over it with a chubby child in her arms. Above the woman's head swung a couple of stable-lanterns, their light falling upon her face. The child was crowing with delight at the strange pa-geant as it watched the armed host pass

"I beg your pardon, ma'am," said Jim Manners, one of my men, as te dropped the butt of his musket on the ground, and peered wistfully into the faces of the mother and her child.

"I beg pardon, but may I kiss that baby of yours? I've got one just like him of yours? I've got one just like him at home; at least he was when I last saw him, two years ago." The mother, a sympathetic tear rolling

down her blooming check, silently held out the child. Jim pressed his unshaven face to its innocent, smiling lips for a moment, and then walked on, saying:
"God bless you, ma'am for that!"
Poor Jim Manners! He never saw his boy again in life. A bullet laid him low

the next day, as we made our first charge. -Catholic Mirror.

Many ladies admire gray hair—on some other person. But few care to try its effect on their own charms. Nor need they, since Ayer's Hair Vigor prevents the hair from turning gray, and restores gray hair to its original color. It cleanses the scalp, prevents the formation of dan-druff, and wonderfully stimulates the growth of the hair.

Conventual Life.

In view of the many stories circulated about escaped nuns and other absurd rumors in regard to convents, we [Catholic Mirror] publish a synopsis of a recent discourse by Right Rev. J. J. Kain, of Wheel-

ing, West Virginia, taken from the Wheeling Register:
The lecture was exclusively descriptive in its character, and, to those to whom convent life has been a sealed book, intensely interesting. In the first place, the Bishop said convents were not established Bishop said convents were not established at random. Only by direct authority of the Church can a community be formed, and then under a regular series of laws and rules for its government. It is a common and mistaken idea to suppose a person can rush right into a convent, or that a convent invites everyone to enter. On the contrary, admission is a privilege accorded to a chosen few and under certain prescribed circumstances. An application for admission is made, and if the applicant be a suitable person she becomes a postulant, and must enter a long term of probation. It must be decided, as well whether she will be in perfect harmony and accord with the institution, as whether, at the final moment, the entry will be so satisfactory to herself as to be longed for with a spiritual earnestness. The Bishop, or some ecclesiastic deputed by him, examines her moral and spiritual condition and accord with the institution, as whether, amines her moral and spiritual condition in the beginning, and should the result be satisfactory, she begins her term of proba-tion. When it is concluded, she is either rejected, or, if accepted, ready to become a novice. In the latter case, she must be admitted only by a vote of the community. admitted only by a vote of the community. Directed by the prayer and guided by conscience, the Sisters deposit their ballots, and, if the result be favorable, she enters her novitiate and is permitted to wear the habit of a novice. Then begins the great trial. The majority of novices return to the world, and only the minority enter the Sisterhood, showing the test to be very thorough. The very worst aspect and the The very worst aspect and the thorough. severest trials are shown the novice, in accordance with a maxim that even ante-dates St. Benedict himself. Under the

Her disposition must be cheerful and happy, and not even the egotism of sorrow must be carried within the convent walls. At the conclusion of the term of probation, which may be months or a year, as the case may be, the novice becomes ready for the final entry. She may still turn back, or her mistress of novices may decide against her admission. If she is prepared for entrance, another vote is taken, and if accepted, she is permitted to make the vows which raise her from earth and from earth and consummate her nuptials with Christ. She enters the knowing, from her novitiate, exactly what is expected of her and wnat she must do. She vows obedience to the ruler of the community, knowing what they are; and, in this respect, how different is she from the earthly bride, who vows affection and obedience to laws she has no

novitiate the true disposition develops itself. The novice learns to lose thought itself. The novice learns to lose thought of self and turn her whole soul to God.

knowledge of.

The Bishop likened a convent to a republic, wherein the Sisters had those republic, wherein the Sisters had those rights we hold so dear—universal suffrage and the vote by ballot. The power and duties of the Mother Superior were explained and the method of election was described in an interesting way. It is done by ballot. The time of the Superior is limited to these years and after two is limited to three years, and after two successive terms she is ineligible to another, as an interregnum must They do not believe in a third term. Some days before the election an ecclesiastic is sent by the Bishop to the convent to assume control. The Superior takes to assume control. The Superior takes her place in the ranks, and usually the last place, so that no influence of position will be felt in the election to take place. On the day of the choice the Bishop takes charge and conducts the balloting. The members of the community each vote for the Sister whom they conscientiously believe is best wired to cover them. lieve is best suited to govern them, and the ballots are duly cast. Each Sister has a list of those eligible, as a certain residence in the of those eligible, as a certain residence in the community is sometimes made necessary by the rules. When the ballots are all deposited, they are counted on separate tally sheets, and if a majority has been cast for one person she is the Superior. If there be no majority a second ballot is taken and the lowest dropped. In this way the choice finally narrows down to two. In case of a tip the election is desided to the case of a tie, the election is decided by lot. and the one chosen must serve, as it is a matter of solemn duty. She is given the proper vows and enters upon the dis-charge of her duties.

Facts Worth Knowing.

That salt fish are quickest and best fresh. ened by soaking in sour milk.

That cold rain water and soap will remove machine grease from washable fab

That fish may be scaled much easier than in holling water for by first dipping them in boiling water for That fresh meat, beginning to sour, will

sweeten if placed out of doors in the cool air over night. That milk which has changed may be weetened or rendered fit for use again by stirring in a little soda.

That boiling starch is much improved That boiling staren is made, improved by addition of sperm, or salt, or both, or a little gum arabic dissolved. That a tablespoonful of turpentine, boiled with your white clothes, will greatly

aid the whitening process.

That kerosene will soften your boots and oes that have been hardened by water and will render them pliable as new. That clear boiling water will remove tea

stains; pour the water through the stain, and thus prevent its spreading over the That salt will curdle new milk, hence, in preparing milk porridge, gravies, etc., the salt should not be added until the dish

That beeswax and salt will make your That beeswax and sait will make your rusty flat-irons as clean and as smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the irons keep it for that purpose. keep it for that purpose. When the irons are hot rub them first with the wax rag, then scour them with a paper or cloth sprinkled with salt.

A FATHER'S DEVOTION.

He Watches His Daughter's Corpse for Months, and Refuses to Have the Remains Interred.

HARTFORD, CONN., April 19 .- Son time before last Christmas Mr. and Mrs. Edgar Brewer lost a beloved daughter 16 Edgar Brewer lost a beloved daughter 16 years of age. So attached was the father to the daughter that he would not permit her remains to be interred, and for all these months the body has remained in their parlor. A Hartford undertaker goes to the house of death frequently, and applies preservatives. Every night, after midnight hour, Mr. Brewer gets up, dresses himself, and sits with the corpse the rest of the night. He addresses the inanimate form with words of endearing affecimate form with words of endearing affection, and speaks tenderly to it as though his daughter heard his words. When day light creeps into the room he goes out and again seeks his bed and finishes his sleep. Neighbors have tried in vain to induce him consent to the burial of his daughter. His wife has suffered greatly by her husband's strange conduct, but nothing that she could say would induce him to part with the body. But he has now at last consented that a vault be built in his dooryard, which, by his express orders, is to be made easily accessible, so that he can still hold nightly communion with the object of his affection. The explanation of the strange affair is that when the girl was on her dying-bed she expressed a dread of being put into the ground, and the father told her that she should not be. When the vault is built the remains can be re-moved, and the dying girl's wish respected, and the father's promise kept.

How a Yankeel Skipper Celebrated St. Patrick's Day.

Once upon a time Captain R. S. Osborn, now the pacifically disposed editor of the Nautical Gazette, commanded a Yankee ship that was anchored in Dublin bay on St. Patrick's day in the morning. From Dublin town was wafted over the water the martial strains and patriotic shouts of the "thrue Oirish lads a shelebratin' the day." The captain must have tumbled out of bed in a sympathetic mood that morning, for he rummaged the signal locker until he found a great piece of green hunting and then payed. piece of green bunting and then painted on it a most dazzling harp in yellow ochre, after which he ran up his colors

apeak and felt much better.

It was only a little while afterward, and before the yellow harp had dried in the breeze, that a boat fell from the davits of a neighboring British man-of-war and steered for the American. The stiff and starchy lieutenant in her them. stiff and starchy lieutenant in her stern sheets was received on board with all du courtesy, and after a brief interchange of naval conventionalities said: "I must re quest you to haul down the flag."

"I want to know," said the American mmander.

"Aye, sir, you a,ven't h'any crown on it, don't you know?" h'on it, don't you know ?"
"Oh, is that all; we'll fix that," was the captain's highly satisfactory answer; and the Britisher was ushered over the side

with all due courtesy.

The green flag came down, and the captain artistically painted a little yellow crown above the harp and hauled her up again. Pretty soon the British man-ofwar's boat was manned again, and the lieutenant, more stiff and starchy than ever, came over the side once more. "I thought I told you to pull down tha

flag."
"Did you ?"

"Did you I"
"Aye, sir," said the lieutenant, getting
red as a turkey cock.
"Well, I'd like to oblige, but really,
now, I can't" said Captain Osborn.
"Well, then, I'll haul it down for you"

was the irate reply.
"Youbadam!" answered the captain imparting the name of a beautiful village in the Golden state to the Englishman, and

adding, "If you do you'll get hurt."
"Well, why don't you have a crown on it ?" asked the English tar. "There is one; can't you see it !" said

the captain.

"The lieutenant by screwing a single eyelass in his starboard light and battering down the port one, managed to decry the royal emblem. "Well but that is such a little one compared with the harp" he

said.
"Just about the proportions of my regards for the crown and the harp the way I feel this morning," said the captain

I feel this morning," said the captain. The lieutenant gave up in disgust.

The next morning the Dublin papers devoted several "sticks" each to the Yankee skipper, and every boy Mick in Dublin that had enough coin of the realm. left to buy a quart of potheen, and charter a gunboat came off to give the Yankee who defied the British navy a nip of the "raal crathur."—New York Truth.

Be Brief.

Long visits, long stories, long exhorta-tions, and long prayers, seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can endure many an ache, an ill, if it is soon over; while even plea-sures grow insipid and intolerable if they are protracted beyond the limits of reason are protracted beyond the limits of reason and convenience. Learn to be brief. Lop off branches; stick to the main fact in your case. If you pray, ask for what you would receive, and get through; if you speak, tell your message and hold your tongue; boil down two words into one, and three into two. Learn to be brief. and three into two. Learn to be brief.

"Dragging Pains,"

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—My wife had suffered with "female Sir—My wife had suffered with "female weakness" for nearly three years. At times she could hardly move, she had such dragging pains. We often saw your "Favorite Prescription" advertised, but the salt should not be added until the dish is prepared.

That blue ointment and kerosene, mixed in equal proportion and applied to bed-steads, is an unfailing bug remedy, and that a coat of whitewash is ditto for a log and two bottles cured her. Yours, etc., A. J. Huyck, Deposit, N. Y.

An Excellent Report.

Hon. Jos. G. Goodridge, of Brooklyn, N. Y., writes:—"I cannot express myself in sufficiently praiseworthy terms of Bur-dock Blood Bitters which I have used for the past two years with good benefit."

The Catholic Mecord REV. JOHN F. COFFEY, Editor. Tuos. Coffey, Publisher & Proprietor.

Arears must be paid before the paper can be stopped.

LETTER PROM HIS LORDSHIP BISHOP

WALSH.

DEAR MR. COPPEY.—As you have become reprietor and publisher of the CATHOLIC ASSOND, I eem it my duty to announce to a subscribers and patrons that the change f proprietors and patrons that the change f proprietors and patrons that the change in its see and principle it to the change in the seed of the change in the seed of the change in the seed of the change of the Church and the promotion of Catholic interests. I am seed of the church and the promotion of Catholic interests. I am seed of the church and the promotion of Catholic interests. I am seed that under your experienced manuscent that under your experienced manuscent that under your experienced manuscent of the clerky and latty of the diocese. Believe me yours sincerely.

Yours very sincerely.

+ JOHN WALSH.

CHEACTION OF THE PROMOTION OF THE PR

Tr. THOMAS COFFEY LETTER FROM BISHOP CLEARY.

all be pleased if my Rev. Clergy wil enance your mission for the diffusion

of the Record among their congregations.

Yours faithfully.

†JAMES VINCENT CLEARY,
MR. DONAT CROWE, Agent for the CATHO
210 RECORD.

Catholic Record.

LONDON, FRIDAY, MAY 11, 1883.

THE MONTH OF MARY.

The saints of God exhibit a marked accord in the designations applied by them to Our Blessed Mother in connection with her power to save sinners. St. Lawrence Justinian bestows upon Mary the title of hope of the guilty; St. John Damascenus, hope of the dejected; St. Augustin, sole hope of sinners; St. Ephraim, haven of the shipwrecked; St. Berpard, stepping stone of sinners; and

St. John Chrysostom, throne of grace. The exile, condemned by misfortune to spend his days in a strange land, amid the enemies of his own race an I people, is surely in the excess and bitterness of his woe, an object of sympathy and commiseration. But if, when his sad lot seems least susceptible of alleviation, if. when sorrow, preying upon the very vitals of his existence, renders life itself a torment, a friendly hand is held out to restore him to the country of his birth and kindred, how gladly he would accept the proffered succor? We may have been driven wander over the pathless wastes of the cheerless realms of evil desire and despair. So long as we blindly follow the dictates of passion, we cannot hope for relief, but so soon as the heart, surfeited with excessive indulgence, sighs for succor, our sin be obliterated by thy immacugertle and loving mother points out late hand from our souls, and may the way, and gives all needful assistance to reach the inheritance which sin had made us forfeit. The benign influence of Mary in our behalf is so certain that St. Bernard declares that no tongue should speak the praises of her mercy if ever man were found who implored her help and was left unaided. When God himself drove our first parents from the terrestrial Paradise, he declared anto the serpent, whose falsehood had deceived our first mother: "I \$161,445.43. The following dioceses will put enmities between thee and of Canada: Chatham, Chicoutimi, the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." This divine promise is fully accomplished in the Holy Virgin Mary, by whose divine maternity the reign of year 1882 was \$165,599.38. death and sin was brought to a term,

With Catholics it is of faith that only permissible, but holy, just and salutary. In this sense have counaffirmed and re-affirmed the truth

and the sway of Satan subverted,

forth as the morning rising, fair as

indeed is this stainless Virgin to the

arch fiend whose snares rob so many

souls of the peace of Christ. Vain

for Jerusalem, if the ancients of the Apocalypse offer to God the prayers of the saints, if St. Peter promises his disciples to remember them after his release from life, if St. Stephen prays for his persecutors and St. Paul for his associates in the apostleship of the nations, if, in a word, the saints pray for men, as by Holy Writ it is attested, why should we not seek help where we know it shall be forthcoming?

men be saved. But it cannot be German government. denied that it is pleasing to God to diffuse the graces of that mediation, through the intercession of his saints and especially of His Holy Mother. How can the mediation of Christ lose its infinitude by its intercessory application? It is in the saints themselves, and in a transcendant degree in the Holy Virgin, that this mediation appears truly infinite.

That the intercession of Mary is aseful to salvation is not a matter of doubt to any true Catholic, but that this intercession is even morally necessary to salvation, few seem practically to understand. Yet this is the doctrine of the most eminent theologians both of mediæval and modern times.

Wherefore it is that the Church calls her gate of Heaven, for this Holy Virgin dispenses all graces

Easter Monday.

To the Editor of the Freeman:

"My dear sir,—I have much pleasure in Holy Virgin dispenses all graces flowing from the Eternal portals of the celestial city. Wherefore also the celestial city. Wherefore also doth St. Ildefonsus thus address the Blessed Mary: "O Glovious Methods."

Fund. In my opinion, which I know is shared by the vast majority of my flock, Mr. Parnell has entitled himself to a Blessed Mary: "O Glorious Mother, the Lord hath given thee whatsoever of good he wishes to dispense to his creatures, all the treasures and riches noble devotedness for his country's weal, and it is to him we owe the instalment of of divine grace are committed to thy keeping."

St. Bernard affirms that as man and woman both co-operated in our ruin, it pleased God to ordain that both should co-operate in our rehabilitation and redemption. Now as the consent of Eve was first given to the perdition of man, our Heavenly Father desired that the con. sent of Mary should be first given to his liberation.

The great theologian Suarez declares that the Holy Virgin co-operated in three ways in the work of redemption, (1) by meriting, by what theologians term the merit of congruity, that the Eternal Word should be made flesh in her chaste womb; (2) by the unremitting prayers addressed by her to God while on earth; (3) by the sacrifice of the by sin far from our inheritance to life of her Divine Son for our salva-

> O Mary, ever faithful in thy mediation for men, Virgin full of grace, gate of Heaven, may all Christians ever honor thee in their inmost hearts and souls. May the stains of all our good works be laid by thee at the foot of the Eternal Throne.

A GOOD WORK.

The bulletin of St. Francis de Sales for March last reports the total receipts for 1882 of the association founded under the patronage of that great saint, at 831,049.95 francs, or 8166,209.99. In 1881 the total receipts were 807,227.15 francs, or Montreal, Ottawa, Rimouski, Saint Hyacinthe, Sherbrooke and Three Rivers, contributed last year the sum of \$7,462.32. The total expenditure for good works during the

In France the efforts of the association were principally directed to that Blessed Virgin who cometh the support of free Catholic schools, and the diffusion of good works. the moon, bright as the sun, terrible | Throughout France there were duras an army in battle array. Terrible ing the year 1020 schools assisted and 706,806 good books distributed.

CORRECTION.

his toils, purposeless his struggles to obtain domination over a soul The North German Gazette some placed under the protection of Mary. time ago published the note which M. de Schloezer addressed to Carthe invocation of the saints is not | dinal Jacobini on the 4th of Decemsils pronounced, and the Holy See with the intention of asking the Italian authorities for the extradi-

for Jerusalem, if the ancients of the tween Italy and Prussia does not new tactics. How shall a nation adefor the arrest or extradition of the The mediation of the Incarnate Cardinal, and the latter might there-God is indeed of value infinite, and fore freely leave the Vatican withby that mediation solely must all out fear of being delivered to the

THE IRISH LEADER.

The Irish leader has been represented by enemies of Ireland's faith and by enemies of Ireland's freedom as a foe of religion. It has been stated and reiterated that Mr. Parnell enjoys not the confidence of the bishops of Ireland. We have now at hand irrefragable testimony of the unfounded character of this accusation. We lay before our readers three letters from eminent Irish prelates written in furtherance of the national fund now in process of collection, to be presented to Mr. Parnell. Bishop Butler & Limerick writes as follows:

"THE PALACE, LIMERICK,)

asking you to take charge of the enclosed as my subscription to the Parnell Mr. Partiell has entitled nimself to a National testimonial. Through good and evil report, and in spite of truculent opposition and base calumny, he has continued to work with matchless energy and collected to work with matchless energy and collected to work with matchless energy and justice—such as it is—conveyed to us in the Land Act of '81. He has won for himself, moreover, the bitter hatred of Ireland's enemies poured out upon him in the House of Commons, and in the English Press; and herein lies for us the engish Press; and herein hes for us the crowning proof of his patriotism; for the instinct by which the tiger knows and springs upon its prey is not truer or more ferocious than that which actuates the arliament of England and her Press when an Irish patriot of the genuine stamp is to

be hunted down.

"Daniel O'Connell had proof of this in
"Daniel O'Connell had proof of the House of
the 'beastly bellowing' of the House of Commons, and he guaged its import truly when he publicly thanked God he had been abused by the Times. The same Times, while gloating over the vile and spiteful attack recently made in the House of Commons, and made with unclean of Commons, and made with unclean hands, on Mr. Parnell, says: - 'Mr. Forster's stern interrogatories fell on Mr. Parnell like the lash of a whip on a man's face.' How little it occurred to this wise acre that every lash of that savage whip was to an Irishman but a new proof of Mr. Parnell's worth, and an additional title for him to the confidence and gratitude of his

ountrymen. "I am, my dear sir, your faithful servant, "+GEORGE BUTLER, Bishop of Limerick."

Bishop Dorrian, of Down and Connor, adds his testimony to Mr. Parnell's worth in the following terms:

To the Right Hon. the Lord Mayor of

Belfast, April 2, 1883. My Dear Lord Mayor,—Before you wrote to me I had intended to send a subscription to the "Parnell Testimonial" Fund. No man deserves it better; and, in the interests of legitimate and consti-tutional agitation, it is a duty to support him whose principles are legal. Our only escape from secret societies and their consequences is open, earnest and legal efforts to redress grievances. Mr. Parnell seems to me to keep within legal limits, and thinking he ought to be supported, I enclose to the fund a cheque for £10. As to acting with the committee, I cannot be of any use, but leave myself in your lordship's hands. Redress of grievances, not coercion, will stamp out grievances and bring peace. I have the honor to remain your lordship's obedient servant,

+P. DORRIAN.

Bishop MacCormick of Achonry pays the following graceful tribute to the national leader:

To the Editor of the Freeman BALLAGHADEREEN, April 1, 1889.

My Dear Sir,—I beg you to place the enclosed cheque for £5 to the credit of the Parnell Testimonial Fund, and to convey to the public the expression of my admiration for the brilliant services rendered by him to Ireland. To Mr. Parnell we BALLAGHADEREEN, April 1, 1883. by him to Ireland. To Mr. Parnell we owe the valuable discovery of how to force the Irish question upon the unwill-ing ears of the British Parliament. I can ing ears of the British Parliament. I can well recall the impressions made upon me whilst I sat in the gallery of the House of Commons in July, 1881. The Land bill was before a committee of the whole house. It was a field day, great issues were at stake, and Parnell was watching the fortunes of Ireland with all the mass. the fortunes of Ireland with all the masterly skill and coolness of an able general. There he stood, inflexible amidst the cross fire of the enemy, a MacMahon in intre-pidity, a Sarsfield in dash and a Godfrey ber, 1882, to deny the rumor which to the end of the battle. I came away accredited the Prussian government with the conviction that the Irish party was no small factor in the House, and that Ireland might count upon thorough exposure and ventilation of her grievances

fore, to aid my suffering poor. I pray those Pharisees not to take scandal, to those Pharisees not to take scandal, to remember the words, Volenti non fit injuria, and to accept the assurance that I am but correctly interpreting the wishes of my poor people, who, far from complaining in the words of an Iscariot, are sure to say "Well done," I remain, my dear sir, yours very faithfully,

+F. J. MACCORMICK,

Bishop of Anchonry.

We leave these lettees to

We leave these letters to speak for themselves to all our readers, convinced that their simple perusal will be sufficient to dissipate illusions raised by positive foes or luke warm friends of the Irish cause.

BELGIAN IMMIGRANTS

La Verite says that it learns with pleasure of the departure of Mr. G. Vekeman from Antwerp for Canada, accompanied by several Belgian families desirous of finding homes in the Dominion. Everything, con- Ballincor. The Deputy Lord Grey the dethroning of Elizabeth and the tinues our respected contemporary, leads to the belief that these families will soon be followed by several others. Mr. Vekeman has, notwithstanding obstacles of every kind put in his way, met with very decided success in promoting Belgian immigration to Canada. By his able plunder. With a strong force under writings in both French and Flemish journals he has at length succeeded in drawing the attention of certained the site of the Irish camp the Belgian people to the Province orderel a detachment of picked of Quebec, and in his late sojourn in Belgium was literally beseiged by leaders had made choice of an almost persons desirous ot full and accurate invulnerable position in the depths information concerning this country. As the population of Belgium is now were forced to descend a precipitous too dense, it is to be hoped that a declivity, full of rocks and logs, at that none can fail to admire. Philip decided movement of emigrants towards Canada will soon be brought about. As has been already pointed out, says La Verite, Belgian immigration to Canada must prove advan- through the glen, the Irish fell upon tain, and might have felt equally tageous from several points of view, especially from the religious, national and agricultural standpoints.

A PAPAL LETTER.

In March last the Holy Father addressed to the Association of Hungarian Catholics a very impressive John Perrott, whose name has already dependency of Spain. The better to and significant letter in reply to an address presented him on the occasion of the meeting of the Catholie Congress of Oroshaza.

"Dear children, health and apostolic benediction. "The very respectful letter which of your neighbors. We are specially Ulster, Connaught and Munster. meeting in favor of the education of more prominent than Hugh O'Neill, youth according to sound doctrine Earl of Tyrone, grandson of Con and for the largest possible diffusion O'Neill and son of "John the Proud." of writings calculated to preserve He was bred and educated in Engand maintain the integrity of the land. His first military services faith, whether in the form of books were rendered against the cause of ourselves witness the constant inwicked men, and their multiplied In 1586 Tyrone received from his efforts everywhere to corrupt faith clansmen the title of "the O'Neill," and morals, than to see, on the other | which carried with it higher prerogzeal of the good who actively seek to repair the evils done to religion, to defend the cause of truth, the practice of piety and of all virtues. We, therefore, firmly trust that the vigilant solicitude that you will bring entirely from English control. Dur- himself for the moment against the to bear on the execution of the projects which you have conceived and decided on will be of great assistance treachery and dissimulation charactory fore the Queen. He was received and relief to the bishops and of great

strengthen your hands, so that you and genuine heroism of his subsemay happily accomplish your work quent career amply atone. and rejoice in His mercy.

"Finally, as a pledge of abundant powerful family of the north, Hugh celestial favors, and in testimony of O'Donnell, was in his sixteenth year our paternal charity, we give you seized by artifice at his home on the all and each one of you very affectionately our apostolic benediction."

This letter reflects the kind regard of the Holy Father for societies truly From his earliest infancy the highest Catholic in deed as in spirit. The good effected by such associations it is impossible to estimate.

IRELAND'S STRUGGLE FOR THE FAITH.

scenes of carnage and confiscation in the south, to deeds of happier promise elsewhere. In Leinster James resigned the chieftaincy in his favor, Eustace, Viscount Baltinglass, was driven by persecution to take up amid the joyous acclamations of his arms in defence of his own and the clansmen. The purposes of Tyrone peoples' rights. His kinsmen and were seriously retarded by the illretainers gladly obeyed his call to success of the Spanish Armada. arms and proceeded under his lead Philip II. of Spain had long harbored to join in the valley of Glenmalure designs of hostility against Elizathe forces of the celebrated Irish beth. His purpose was not the subchief, Teagh McHugh O'Byrne of jugation of the British people, but of Wilton having heard of the rising placing in her stead of a Catholic of Baltinglass, and his junction with the O'Byrne in Wicklow, resolved The British queen, on the other hand, to efface the insurrection by one de- really dreaded the Spanish monarch. cisive blow. The undertakers were, She therefore sought to checkmate with their usual readiness, at hand him in every possible manner, givto do battle for Protestantism and ing encouragement to revolt in dishis command Lord Grey issued from Dublin into Wicklow, and having astroops to its attack. But the Irish of Glenmalure. Their assailants the foot of which ran a stream full of loose stones which seriously im- Catholic party both in Ireland and peded passage. Before the Eng- England. Of active support from lish soldiers had got half way the Catholics of Ireland he was certhem with irresistible fury, repulsing certain of assistance from those of them with heavy loss. Amongst the the topmer country, but for the artful killed were Sir Peter Carew, Colonel appeals of Elizabeth's ministers to Francis Cosby, memorable for his the insular prejudices of English participation in the massacre of Catholics, to whom it was repre-Mullaghmast, and several other dis- sented that Philip purposed coming tinguished officers. Lord Grey's with sword and fagget to reduce Deputyship terminated in 1582. Sir England to the degraded rank of a been mentioned in connection with deceive the English Catholics, still civil government and military oper- the majority of the nation, a Cathoations in Ireland, was appointed to lie was placed in command of the the vacant office in 1583, but did not British naval forces organized to assume its duties till the following meet the Armada. But the Armada, year. Sir Richard Bingham held with its 8,000 sailors and 19,000 under Perrott the office of governor soldiers, never came. Overtaken by you addressed us after your meeting of Connaught, and Sir Thomas Nor- storms of the most terrific character, held at Oroshaza, has been to us an ris that of President of Munster, it was dispersed, ships, sailors and agreeable testimony of your absolute now a ruined and depopulated Pro-soldiers, from Norway to Gallicia. fidelity and exalted devotedness in vince. One of the first acts of the On the Irish coasts alone fully 6,000 our regard. We could not fail, in- new deputy was the summoning of men were drowned, killed or taken deed, to be pleased with what you a Parliament which met in Dublin prisoners. The destruction of the relate as to the beginnings and pro- in 1585. This Parliament, though Armada was a source of deepest gress of your society, and of your i's legislation was limited, was re-chagrin to the Catholic leaders, and united zeal as well to defend and markable for its composition, for it for a time seriously retarded the propagate under the direction and included not only representatives projects of O'Neill. In 1589 Sir auspices of ecclesiastical authority, from the counties wherein English John Perrott was recalled from the the Catholic faith in the kingdom of influence prevailed, but nearly all government of Ireland, and Sir Wil-Hungary as to procure the salvation | the lrish chieftains of prominence in | liam | Fitzwilliam | appointed | Lord delighted with the resolutions which Amongst the members of this Parlia- and rapacious disposition, deteryou tell us were passed at your late ment, the 3rd of Elizabeth, none was mined to make his stay in Ireland as or papers. And, indeed, nothing his country, and for these services he practiced with success on Hugh could be dearer or closer to heart he received the title of Earl of MacMahon, chief of Oriel, and atwith us, at this moment, when we Tyrone, first conferred on his grand- tempted, but without success, on father, but suffered to lapse in the O'Neill. The latter was resolved crease of audacity on the part of time of his brave but ill-fated parent. not to take up arms till his plans hand, redoubled and inflamed, the atives and more extended power of the fetters," that Tyrone had rethan any he could receive from the hands of the English sovereign. There can be little doubt that O'Neill had long conceived the purpose of wresting Ulster, if not all Ireland,

ing his stay in England he had ac-

quired intimate knowledge of the

shores of Lough Swilly, and committed to close quarters in Dublin Castle by order of Sir John Perrott himself. expectations were formed by his clansmen of this youthful chieftain, whose mother was a daughter of the Lord of the Isles. His seizure therefore, as may be easily understood, excited the profoundest feelings of sorrow, indignation and embitterment throughout the entire We turn with relief from the North. He did not succeed in effecting his escape till 1592, and in the following year, his father having was duly proclaimed the O'Donnell, sovereign on the throne of England. affected Provinces and inciting her naval commanders to deeds of outrage, robbery and pillage on Spanish merchantmen and colonial possessions. When after years of preparation, Philip was enabled to devote himself to the humiliation of Protestantism in Britain by the dethronement of Elizabeth, he entered on his design with a determination counted upon the co-operation of the Deputy. This nobleman, of a greedy profitable as it could be made to himself. His purpose was to drive certain of the Irish chiefs of large means and possessions, by petty persecution, into revolt, that he might seize on their wealth. This policy were fully matured. Fitzwilliam having been informed by a natural son of John the Proud, called "Hugh ceived some of the ship-wrecked Spaniards and through them opened communication with the king of Spain, was so filled with rage that he executed his informant. To protect enmity of the deputy, O'Neill proaffirmed and re-affirmed the truth against heretics who declared that the invocation of saints is a partial denial of the infinite value of the Prophet Jeremias after death, prays

Italian authorities for the extradition of her grievances by that phalanx of energetic and eloquent men I saw mustered round the leader. And another conviction has since grown upon me that, had not our unhappy country become the victim of disastrous outrages, Home Rule for Ireland was well within the lines of the new departure and self may direct your footsteps, that

Italian authorities for the extradition of her grievances by that phalanx of energetic and eloquent men I saw mustered round the leader. And another conviction has since grown upon me that, had not our unhappy country become the victim of disastrous outrages, Home Rule for Ireland was well within the lines of the new departure and self may direct your footsteps, that

Italian authorities for the extradition of her grievances to deloquent the tion of Cardinal Ledochowski just as swed by Leicester, Walsingham and Cecil. For a time his real course and aim was in close imitation of these masters in deceit, disguised by subterfuges of which we cannot self may direct your footsteps, that teristic of the tortuous policy pur- with little favor and even confined

The representative of another

evitable, but which he deter not to begin till he felt assu success. The formation of Northern Confederacy, O'Neill and O'Donnell as its le with a large number of allied tains of lesser note, may be from 1593. O'Neill did not, ho begin hostilities till the fol RE-OPENING OF ST. BAS CHURCH, BRANTFORD We take great pleasure in an ing to the readers of the I that the magnificent church Basil, of the city of Brantford, completed, after a lapse of twenty years. It was comn by the Rev. Father Carayon erected the sanctuary, tran and a large portion of the building. The remainder, inc the two towers, were added of the administration of the Rev. Bardou, while the task of plas the entire church and slatin greater part remained to the p pastor, Rev. Father P. Lennor merly of the Diocese of Londo who was transferred to the I of Hamilton at the accession t See of the late deeply lan Bishop Crinnon. Father Lennon was appoin the mission of Brantford jus year ago, when he immediatel steps to have the church pla and slated, and although the entailed a cost of over \$8,000 that warm-hearted practical sy thy which Catholics ever gi

their priest, the congregation mously came forward and aide cording to their slender means zealous pastor, so as to enable l meet the greater portion of thi penditure. We congratulate the peop Brantford on their noble, ene and persevering efforts in bri to completion a church, which size and style ranks among the in the Province. This magni

MAY 11, 1883.

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tinued attention to preparation

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edifice will be solemnly re bl for the service of God on Su May the 20th inst., by his Lor Bishop O'Mahony, assisted b Very Rev. Father Dowling, A istrator of the Diocese of Ham and a large number of priests the neighboring missions. H O'Mahony will also preach i morning, while the Very Rev Kilroy, of Stratford, will deli lecture at Vespers in his usual quent style. The singing, we u stand, will be in keeping everything else on the occ Besides the choir of St. Basil's, is most efficient, there will be sent the full choir of St. Mary's edral, Hamilton, and others, in ing Mrs. Martin Murphy, Miss 1 Miss Egan, Miss Graham, Mr. Jenkins, and Mr. J. F. Egan, w orchestra of twenty-five pieces, prising the leading musicians city of Hamilton. All will be the conductorship of Mr. F. L. rier, leader of St. Mary's cath choir, with Prof. O'Brien, of H ton, presiding at the organ i morning, and Prof. Zuiger, of I

ford, in the evening. As many Catholics from a dis would like to be present at th opening, arrangements have made with the Grand Trunk Ra Company to that effect. A s train will leave Hamilton on Su May 20th, at 8.15 a. m., stoppi Dundas to convey the choir, m ians, and others who may go, re ing the same day. Fare for round trip 75 cents.

St. Basil's Church, being built of same plan, only larger, as St. Jos Church, Stratford, for the conver of the people of Stratford who wish to go, a special train [fa to Brantford and return,] will the above place on Sunday, a a. m., calling at Paris, returning same evening.

We have no doubt a large nu will go from these different p and materially aid Rev. Father non, and the Catholics of Bran

Northern chief that he had now who have made such sacrifices in officer of the British navy, a man decided on, and was, if he left himself | glory of Almighty God. in English power, but a mere matter of time. On his return to Ireland he therefore gave earnest and continued attention to preparations for the struggle which he saw was inevitable, but which he determined not to begin till he felt assured of success. The formation of the Northern Confederacy, having O'Neill and O'Donnell as its leaders, with a large number of allied chieftains of lesser note, may be dated from 1593. O'Neill did not, however, begin hostilities till the following

RE-OPENING OF ST. BASIL'S CHURCH, BRANTFORD.

We take great pleasure in announcing to the readers of the RECORD that the magnificent church of St. Basil, of the city of Brantford, is now completed, after a lapse of nearly twenty years. It was commenced by the Rev. Father Carayon, who erected the sanctuary, transcepts and a large portion of the main building. The remainder, including the two towers, were added during the administration of the Rev. Father brings the Irish question directly evangelization. Bardou, while the task of plastering within the range of diplomatic action After the ceremony the leading the entire church and slating the greater part remained to the present pastor, Rev. Father P. Lennon, formerly of the Diocese of London, but who was transferred to the Diocese every year of bad crops a year of esteem and affection, and on the of Hamilton at the accession to that famine and of international appeals other, of regret at his approaching See of the late deeply lamented Bishop Crinnon.

Father Lennon was appointed to year ago, when he immediately took steps to have the church plastered and slated, and although the work thy which Catholics ever give to their priest, the congregation unanimously came forward and aided, according to their slender means, their meet the greater portion of this expenditure.

We congratulate the people of

Brantford on their noble, energetic and persevering efforts in bringing to completion a church, which for size and style ranks among the finest in the Province. This magnificent edifice will be solemnly re blessed for the service of God on Sunday, May the 20th inst., by his Lordship Bishop O'Mahony, assisted by the Very Rev. Father Dowling, Administrator of the Diocese of Hamilton, and a large number of priests from the neighboring missions. Bishop O'Mahony will also preach in the morning, while the Very Rev. Dr. lecture at Vespers in his usual eloquent style. The singing, we understand, will be in keeping with everything else on the occasion. Besides the choir of St. Basil's, which is most efficient, there will be present the full choir of St. Mary's Cath. edral, Hamilton, and others, including Mrs. Martin Murphy, Miss Nolan, Miss Egan, Miss Graham, Mr. Fred Jenkins, and Mr. J. F. Egan, with an orchestra of twenty-five pieces, comprising the leading musicians of the city of Hamilton. All will be under the conductorship of Mr. F. L. Cherrier, leader of St. Mary's cathedral choir, with Prof. O'Brien, of Hamilton, presiding at the organ in the morning, and Prof. Zuiger, of Brant-

As many Catholics from a distance would like to be present at the reopening, arrangements have been made with the Grand Trunk Railway Company to that effect. A special train will leave Hamilton on Sunday, May 20th, at 8.15 a. m., stopping at to the work of the divine ministry. Dundas to convey the choir, musicians, and others who may go, returning the same day. Fare for the round trip 75 cents.

ford, in the evening.

same plar, only larger, as St. Joseph's houses for religious women, evangel-Church, Stratford, for the convenience | ized the heathen and the christian, of the people of Stratford who may while at the same time discharging wish to go, a special train [fare \$1] the onerous duties at many stations to Brantford and return,] will leave of the military chaplaincy. All this the above place on Sunday, at 8.30 he and his worthy colleagues accoma, m., calling at Paris, returning the plished at the cost of fatigues, privasame evening.

and materially aid Rev. Father Len-non, and the Catholics of Brantford, by the missionaries. An eminent tained by but a very respectable and in-fluential minority of the Land League convention. Personally," said the doctor,

nothing to expect from Elizabeth, erecting and completing so magni- who judged not the missionaries by and that his ruin had in fact been ficent a church to the honor and the habit they bear, nor by the scan-

IRISH IMMIGRATION.

enemies of the Irish people manage if not through a sentiment of religto confuse the public of other coun- ious faith at least through a lively tries by taking this exceptional and sense of esteem for the devoted misnot extensive region as a specimen sionary. In the reserved seats there of the whole island." The American was a Hindoo prince, a personal then proceeds to show that as these friend of Father Symphorien. The poor immigrants have been supplied consecrating prelate was the Vicar with small sums of money they are Apostolic of Agra, Mgr. Jacopi. not technically paupers. "At the This venerable prelate could hardly same time," continues our contem- contain his emotion while imposing porary, "they are so nearly paupers hands on one who had been so long that their deportation to our shores his fellow laborer in the work of and justifies a protest from our gov- representatives of the civil governernment against a policy which has ment and of the magistracy prestripped the island of every industry sented the new bishop with an adbut farming, and thus has made dress expressive on the one hand of for help. Some weeks ago a Vienna derarture from Agra, a mission so newspaper said that the time had dear to him. Dear to him indeed it come for the great powers to treat was and ever will be. Mgr. Symthe mission of Brantford just one the Irish difficulty as a European phorien will never forget the mission question. But America has more of Agra. In a last discourse of adieu right and interest to regard it as a addressed to his fellow-missionaries, matter of international concern than a discourse full of sweetness but not entailed a cost of over \$8,000, with has any other country in the world." devoid of sadness, he said: that warm-hearted practical sympa- The position assumed by our contemporary is quite just and sound, sown and shall be fertile because it Wherever Britain obtains cognizance has received the sweat and the blood of domestic troubles in a neighbor. of our martyred brethren. Yes, I ing state, it is always ready to prc- can call them martyrs, for they fell zealous pastor, so as to enable him to rounce judgment on the questions by the sword or by the stonings of involved itself, and if it be at all pos- the native, they fell in the flower of sible bring them under the adjudica. youth by fevers, and by the ardor of tion of a conference with the view of their zeal, they fell through exhausinjuring the state most concerned. If tion on the hard lines which no one ever there was a question of world. disputed with them. No, I can wide importance that question is the never forget this dear mission of Irish problem. Britain has shown Agra." both inability and unwillingness to solve it. It is then the right, as it is after his consecration, set out for his certainly the duty, of the nations to Vicariate, where he met with the intervene to procure its early settlement by securing to the Irish nation ple and the authorities, civil and freedom and happiness.

CATHOLICITY IN THE EAST.

some weeks ago in Le Journal de Kilroy, of Stratford, will deliver a Rome bearing on the spread of Catholicity in the far east. The writer, evidently a resident of the Vicariate Apostolic of Agra, in British India. conveys to the public many interesting details concerning the consecration of the Rev. Father Symphorien of the order of Minor Capuchins, who last year had been promoted to the episcopal dignity and appointed Vicar Apostolic of the Seychelles Islands in the Indian ocean. The news of the promotion of the worthy missionary was received in Agra without surprise, but not without sadness. It was indeed pleasing to those among whom he had so long labored to see him thus honored by the Holy See, but the consolation thus felt did not render less painful the prospect of an early separation. During three and twenty years Father Symphorien had resided in his mission without leaving it even for a day. During these three and twenty years his people saw him devote every faculty of body and soul And this ministry was not a sinecure either for himself or his colleagues. Without publicity or ostentation he built churches, opened schools, St. Basil's Church, being built on the founded orphanages, established tions and self-sacrifice known to God We have no doubt a large number alone. Mgr. Symphorien bore his will go from these different places, full share in every work of sanctifi-

facts, the result of personal observation, once said of this devoted mis. The American, in a late issue, consionary, whom he knew but to adtained some very pertinent reflec- mire: "How energetic is this man tions on the question of Irish immilin his mildness, and distinguished in gration to America. In chronicling his simplicity. He is, indeed, a true the arrival of the first ship loads of Catholic gentleman." This noble assisted immigrants from Ireland at testimony of his worth bespoke the the ports of Boston and Philadelphia, general feeling of esteem in which our contemporary says: "The people Mgr. Symphorien was held. Hence "The declaration of principles presented are evidently of the poorest class of farmers, disheartened by cultivating the barren soil of the west coast as it never was before. There were under its unpropitious sky. That that present Catholics, Protestants, and dated union." coast is over-populated, over-taxed, even Pagans. Every official of disover-burdened with rent, nobody tinction, including the Mayor and will deny. At times, however, the magistrates, assisted at the ceremony,

"This land has been cleared and

Mgr. Symphorien, immediately most hearty reception from the peomilitary. In reply to addresses of welcome and of esteem the worthy bishop spoke in French and English. His mission in the Seychelles Islands An interesting article appeared promises glorious fruit.

IRISH NATIONAL LEAGUE. Interviews With the Rochester Dele-

We take the subjoined from the Rochester Democrat, giving the views of two prominent Irish American citizens of Rochester on the proceedings of the late convention in Philadelphia. It will be seen that the statements therein made place the doings of that numerously attended and respectable body of Irishmen in a far different light from that in which t was intended to have them placed by English spies and that anti-Irish clique who make up the dispatches for the daily press—a service for which they are no doubt well paid from the secret service fund of the British government:— At 10 o'clock last night Dr. J. W. Casey

and W. E. Rogan, delegates from the Munroe County Land League to the Philadelphia convention, arrived at their homes in this city. They were met by a Democrat and Chronicle representative in search of information in regard to the

"Well Doctor," said the reporter with the view of starting the conversation as Dr. Casey seated himself in his office, "I

suppose the convention was a success."
"It was not more successful than I anticipated," was the reply, "I was satisfied that when our people were called together for serious and practical business in relation to the cause of Ireland, the best elements of our race in this country would bring their deliberations to a successful

"What has been accomplished in a practical way ?"
"The declaration of principles so unani-

mously adopted by representatives of the different organisations from every state and territory in the union, in my judgment, will unite the strength and intellect of our people." "What effect will the action at Philadel-

what effect will the action at Philadelphia have on the Land League?"
"It merely enlarges its capacity. It is not obliterated. There was a feeling in the Land League proper that the organisation." tion should be preserved. This feeling was based on the fear that the leaguers would be compelled to accept principles foreign to the purposes and objects of the Land League. This feeling was enter-

"I did not share that feeling from the fact that I had taken occasion to ascertain the feelings and sentiments of the Land the habit they bear, nor by the scan-dalous fabrications of irreligious and indecent romancists, but upon actual at a convention held in Dublin last October. My anticipations in this respect were fully realised. When the test came in the call of states, it was shown that there was a large majority in favor of merging the American Lind League into the league to be formed at the convention of all the societies to be held the next

day."
"What became of the minority you doubts about the referred to as having doubts about the declaration of principles?" asked the re-

"What became of the funds of the Land

League?"
"Whatever funds there are in the different leagues, will, of course, be remitted to the new treasurer, the Rev. Dr. Charles O'Reilly, of Detroit."
"What will be the immediate effect on

the local league associations?" was the next query.

"The organization here, after proper consideration of the matter, will, I have no doubt, adopt the declaration of principles adopted by the convention."

Where does this action leave O'Dono.

van Rossa and his followers?" "Personally, I have always considered that the following of O'Donovan Rossa was exceedingly small and that they made more noise through the press and through industrious interviewers than their importance entitled them to. The demonstration of that element at the conven tion, where I suppose they showed their greatest strength, exhibited how little numerical and mental strength they had. so puny indeed was it, that the convention did not raise an objection to their admission. On the adoption of the de-claration of principles they manifested their strength by opposition, and it was so small that they caused little further trouble in the convention." "What class of men composed the con-

"They were drawn from all the differhey were drawn from an the dimer-lements of our people in this coun-The clergy was very largely represented, not alone in this country but from other parts of the world. There were representatives from Ireland, Scotland and Australia. Rev. Dr. Betts of the Episcopal church read the call. All professions were largely represented among the 1,200 delegates present."

"Do you regard this convention as representing thoroughly Irish interests in this country and Ireland?"

"I do," said Dr. Casey emphatically.
"It was called for that purpose and it carried out the objects of the call." "Will the action of this convention be

'The results of the convention, in my judgment, will be accepted universally. I think it is the best thing that can be done for the cause of Ireland to-day, "What effect will it have on the people

"It will have the effect to infuse new courage into the people all through Ire-"How will the English government look

on this movement?"
"I dont care how that government may look on any action which we may take. It is for Irishmen and the friends of Ireland to do their duty to Ireland," was the

ringing response of the patriotic doctor. "From what you tell me, doctor, I imagine the question whether Irishmen can conduct a convention, is settled?" suggested the reporter.
"I have always scouted the idea that we

have not the capacity to govern ourselves if we had the opportunity. The facts of this convention, with such a large representation, having been conducted and having terminated without the use of a word that would offend the ear of the most polite, in my opinion gives the lie to our enemies who are continually charging that we are incapable of self-government. I think that if a comparison were instituted between that convention and the English house of commons, where Sir William Harcourt called a fellow member a fool. and was met with the retort that he an educated ass, the convention would

show to good advantage."
Thanking the doctor for his courtesy, the reporter bade him good night. William E. Rogan expressed himself as much pleased with the result of the convention. In his opinion the O'Donovan Rossa party

In his opinion the O'Donovan Rossa party amounted to nothing.

"Will they join the new National League?" asked the reporter.

"This league," explained Mr. Rogan, "is composed of Irish societies. If they want to join the league they must subscribe to the principles adopted by that body. That declaration of principles averages the sen declaration of principles expresses the sen-timents of the convention, and if that party, or any society joins, they must sub-

"How did you know that you would be

merely adjourned for the day.
"Then you are satisfied with the results of the convention?" "If any one had come from Philadelphia and told me of results which I know have been accomplished for the welfare of

Ireland, I should not have dared to believe

A Quaker was once advising a drunk-ard to leave off his habit of drinking in-toxicating liquors. "Can you tell me how to do it?" said the slave of the appe-tite. "Yes," answered the Quaker, "it is "Convince me of that and I will promise upon my honor to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again." The toper was so pleased with the plain advice that he followed it.

The most exacting persons are those that are the most indulgent to themselves. They live as if the world was made for them and all mankind their slaves.

"SOCIALISM."

Bishop O'Connor's Paper in the Catho lie Quarterly Review.

The Rt. Rev. James O'Connor, Bishop The Rt. Rev. James O'Connor, Disnop of Dibona, and Vicar-Apostolic of Nebraska, contributes a paper on "Sccial-ism" to the columns of the current num-ber of the Catholic Quarterly Review. He recent date, but that, on the contrary, it was advocated, long before the Christian era, by Plato, in his "Republic," and incorporated by Lycurgus into his "System of Laws." Plato claimed that children should be taken away from their parents and nurtured under the away from their parents and nurtured under the supervi-sion of the State, lest their tender minds be biased by "the blasphemous nonsense with which methers fool the manhood out of them." Under Plato's system the inequalities and rivalries, rich and poor were to cease, the most perfect equality of conditions and careers was to be preserved and all methods. of conditions and careers was to be pre-served, and all were to be provided for by

And then, coming down to later ages, Muntzer, the leader of the Anabaptists, declared that the earth belonged to all,—that the air and water, fish and fowl, herbs and rocks, should be common property. During the two years in which he sought to enforce these doctrines by the sword, a hundred thousand men fell in battle, seven cities were dismantled, a thousand religious houses rased to the ground, and numerous other atrocities were committed. The war ended most disastrously for the unhappy peasants who had been inveigled into it.

"The fundamental error of Socialism, and the shief reason why it has been con-And then, coming down to later ages,

It existed among the first Christians at Jerusalem, and it has been practiced from the earliest times by the Religious Orders of the Church. This could not have been ideal star! the case if it were in itself wrong. ligious Orders are voluntary associations whose members seek first their own spirit ual perfection, and, next, the spiritual and temporal good of their neighbors. Their temporal good of their neighbors, aim is not to remodel but to aid society. They practice community of goods without injury to others. Its advantages, out injury to others. Its advantages, then, in the Religious Orders, can give no assurance whatever of its success on a national scale and under widely different circumstances. Community of goods is wrong only when made the basis of a political system as explained and defended by

community."

Speaking of trades unions Bishop
O'Connor says it is right and expedient
that workmen should associate to promote the interests of the trades to which the natural or civil rights of others who do not belong to their association. They may, for instance, determine, where no undue advantage is taken of the actual necessities of employers, the rates of wages under which they will not work, but they cannot hinder others who are willing to work at lower rates. And, on the other side, employers are not free to introduce bodies of cheap laborers into localities where usage has established the equity of certain rates of compensation. They can do so only when the demands of workmen have become extortionate or unreason

able, and even then, they should pay the established rates to the new comers.

And, again, workmen can combine against the unjust encroachments of capitalists but not against exhibits. italists, but not against capitalists, as such. For capital is simply the accumulated savings of men who have toiled for it in the trades, professions, and the various pursuits of life. The capitalist, then, has the same right to the capitalist, then, has the same right to the savings that the day

laborer has to his hire. The Bishop is of the opinion that, while there is nothing to fear from communism for some years to come, there are grave dangers to be apprehended for the future.

T. P. O'Connor in the New York Sun: On, this Transvaal question there are a And he cites the case which occurred in Chicago a few years ago when the city was for a time at the mercy of communists, and might have been laid in ashes but for the determination of an Irish regiment which had been called out to defend it. He is of the opinion that socialistic a sociations should Rev. gentleman concludes his essay with the hope that good citizens of the nationalities to which the members of these societies belong should try to make them understand that, in this country, liberty does not mean license, but the rectain does not mean license, but the of every man in his rights, under the Constitution and the laws.

SIXTY-NINE YEARS.

(Perhaps there was rarely written or spoken so splendid a panegyric on the priesthood as this by the Rev. Adrian priesthood as this by the Rev. Adrian Rouquette, of our contemporary, Ls Propagteur Catholique, of New Orleans. We translate in the hope of conveying an idea of the beautiful grace of the original.)

satisfied with the new league?"

"The league did not dissolve till after the meeting of the second convention. It tomb. We stand on the threshold of seventy years! The great shadow of death already projects itself upon us to envelope us at last. The shade of our life is discrowned and vanishing. Some more cold winter nights, and we shall see the splendor shining, lit up by the morning, fur-ther than the grave. We shall behold the glittering sun as it dawns on the eternal A voice within exclaims: "Look not

backwards; look not around you: Sursum Corda!" Turn your gaze, turn your heart to the skies, whence shall fall the glory of a repose of ecstacy.

You are a priest, and your priesthood

endures through eternity. Tues sacerdos

Many long years ago the Abbe Caretta, who was then cure of the parish of St. Bernard, made a journey to Rome. When he was admitted to the presence of the Sovereign Pontiff, Gregory XVI, the Pope asked him the question during the conver-sation: "Tell me, do you know in what consists the grandeur of the Pope?"

priesthood!" And, indeed, that which oulds up the greatness of the Pope is presthood, and every priest partakes of this greatness with the Pope himself.

Let us never forget what we are; let

us uplift our dignity; let us guard it; Sacerdos altar Christus—the priest is another Christ. It is with this great thought we enter

upon our seventieth year, it is with it we shall open the gates of eternity.

comparisons."

A learned preacher said one day: "I have attained at this time the age of judgment and of authorized testimony; declare from all my memory that if men have fallen low on my horizon since the optimist enthusiasms of my early studies, priests have preserved their prestige. In spite of the deceptions of age, I preserve for them the reverent homage of my youthful days. Let others assail them at their

disastrously for the unhappy peasants who had been inveigled into it.

"The fundamental error of Socialism, and the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, between "the continues "is a thing not because the latest and the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, between "the continues "is a thing not between the chief reason which is the chief reason which is the chief reason which is the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, and the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, and the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, and the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, and the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, and the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, and the chief reason while the chief soul burning with a love that transports it into the ethereal region, where nothing terrestrial more befalls, nothing of decay, ion, or ownership. Community of goods, however," he continues, "is a thing not evil in itself and under all circumstances, or other first Christians at all is light, all is flame, all is scraphic reall where the spirit in a sublime

Parnell's Responsibility For the Dyna. mite Explosions.

When the Times tells us that Mr. Parnell and his Parliamentary supporters are primarily responsible for the attempts to blow up London, it only differs in degree from the Conservative organs which go back one more step, and make Mr. Gladstone responsible for them on account of his Midlothian speeches and his subsequent Land Act. What has Mr. Parnell in season and out of season preached? That Ireland was suffering from gross injustice, and that it would continue to be disaffected to the English connection until it was remedied. The When the Times tells us that Mr. Parconnection until it was remedied. The chief injustice was, he said, that the occupiers of land were forced by the landlords the Land Courts proved? That he was right, and that the rents were about twenty per cent. too high. What does he now ask? That other grievances-admitted to be grievances—should be remedied.
And how? By the action of Parliament. The dynamiters are as strongly opposed to him as they are to the English Gov-

ernment. From the sensation headings of "Plot to Blow up London" with which some of the daily newspapers have been regaling us lately, one would suppose that London was a single building capable of being was a single building capable of being blown up, as Guy Fawkes tried to dispose of "the House of Lords, the King, and all his Ministers." But when the "young lions" of the daily press get the chance of and inflame people against the Iris considerations of common sense will stop their mouths.—Truth.

Gladstone Lashing Forster.

certain number of Jingoes, most of them Tory and a few of them Radical, who are calling loudly for the intervention calling loudly for the intervention of England—that is to say for another South African war. Forster has made himself the mouthpiece of this party. He had very good materials for a speech on this side of the question, and he made full use opinion that socialistic associations sadded by a socialistic associations sadded to organize and theorize as of them. His speech was interrupted of them. His speech was interrupted throughout by ecstatic Tory cheers. It throughout by estatic Tory cheers. It was full of the hardest hits at his own was full of the hardest hits at his own party and his former colleagues. The strongest proof of its success, however, was strongest proof of its success, however, was the effect it had on Mr. Gladstone. When he stood up, his face was pale, his brow lowered, his great dark eagle eyes flashed. He slashed at Forster without stint or mercy. When he described him as "the man of peace who was preaching war," his voice trembled with scorn. Mr. Forster voice trembled with scorn. Mr. Forster did his best to hide from the House the effect of this tremendous philippic upon him; for he sat sideways in his seat, that nobody had a full view of him, and his large leg-of-mutton hand covered his fore-head and eyes. But he felt the attack, as could be seen by his uneasy shrugs and the flush on his cheeks. However, he has great consolation. If fallen he has made himself formidable. He is only sixty, while the Premier is seventy-six: and he means to fight on, while Gladstone yearns to rest his o'er wearied brain.

THE London Tablet sets down the numer of Catholics in the British Empire and in the United States at 16,000,000 souls with 195 Bishops, 15,000 priests and with 195 Bishops, 15,000 priests and 13,000 churches. In 1840 there were in 13,000 churches. In 1840 there were in England 522 churches; in 1880, 1,461; colleges and schools, 30 to 514; clergy, 614 to 2,282; laity, 539,500 to 1,384,000. In the United States the rate of increase has been three times as great as in England. been three times as great as in England.
In 1840 there were 324 churches; in 1880,
5,606; 91 colleges and convents then to
614 now; 422 clergy compared with 6,057;
an increase of laity from 666,630 to
6,143,000. The Catholics, says the editor,
now comprise 12½ per cent. of the population of the United States, and 17 per
cent of the church property. cent. of the church property. Australia now counts 16 Bishops, 400 priests, 800 churches, 640 religious institutions, and 600,000 laity. In India there are 1,318,000 Catholics to 325,000 Protestants.

consists the grandeur of the Pope?"

The poor missionary was amazed and disturbed, and he could not reply. At last the Pope said to him in Italian, "Sacderdoce!"

It is "priesthood, by God and man.

The knews of this inward life of ours?
Of the pangs with which each joy is born the dreams of poison among the flowers,
Or sees the wound from the hidden thorn O'er which we smile when most forlorn?

Who knows that the change from grave t gay.

Was wrought by the deadly pain we bore, is we lay the hopes of years away.

Like withered roses to bloom no more
Upon life's desolated shore.

Who knows as we tread these careless ways.
That we think of our sainted dead the while.
That the heart grows sick, in summer days.
For a blessed mother's tender smile,
That held no taint of worldly guile?

Who knows of the tremulous chords of love To the lightest touch that vibrate still, As under her wing the stricken dove Unmurmuring folds—although it kill— The cruel mark of the archer's skill?

Who knows when our frail barques are drawn
storm-tossed, where blackest seas uproll?
Vho knows? O pitying God of heaven,
Forever near each suffering soul,
Thy love hath never failed control!

Who hears the ravens when they call?
Who brings the tender lilies forth?
Who holds the sparrows when they fall?
Faint souls! We shame our royal birth!
Who rules in heaven, hath rule on earth.

HALF HOURS WITH THE SAINTS.

Saint Simeon.

COURAGE IN OLD AGE—The writer of the Book of Ecclesiastes says: "Three things my soul hateth: a poor man that is proud, a rich man that is a liar, an old man that is a fool and doting." In the ancient covenant, in the time of the persecution of Antiochus, the old man Elezar gave to the youth of his day a splendid example of holy courage, by encountering death rather than renounce, or even seem to waver in, his belief. Under the new law, Simeon, the son of Cleophas, related to Jesus according son of Cleophas, related to Jesus according to the flesh, and successor of St. James the Less in the see of Jerusalem, has afforded a like example. After having governed this church for a long time, in the midst of perils and obstacles of every kind, has was denounced to the persecutors. he was denounced to the persecutors driven from tribunal to tribunal, and dragged from one torture to another. He was finally condemned to die the death of Jesus Christ; in other words, to death of Jesus Christ; in other words, to be crucified. Such an announcement seemed to quicken him with joy and renew his courage, although he had then reached the age of 120.

MORAL REFLECTION-"Venerable old age is not that of a long time," says the Book of Wisdom, "nor counted by the number of years; but the understanding of a man is grey hairs, and a spotless life is old age."—(Wisd. iv. 8)

Saint Barbatus

EVIDENCES OF SANCTITY. -Barbatus had EVIDENCES OF SANCTITY.—Barbatus had shown from childhood that gravity, piety, love of holy books, and inclination for study which seemed to call him to the clerical state. The eloquence with which he was gifted soon attracted the attention of the bishop of Benevento, and this prelate confided to him an important parchial to the property of the bishop of Benevento, and this prelate confided to him an important parchial there is a no more viitable sight than one the bisnop of Benevento, and this prelate confided to him an important parochial charge in the vicinity of the cathedral town. But the missionary labours of the young priest were wholly fruitless; he found only hardened hearts which lent truly happy family without a loving, him no hearing, or calumniators who gave a false meaning to his words, and put his intentions at naught. Pursued by hatred and insult, Barbatus withdrew to Benevento, where ample justice was rendered to his merits; the inhabitants even chose him as their bishop, and he long governed that see with admirable piety and wisdom. To him pertained the glory of converting to the faith the Lombard nation, and of contracting the most friendly relations with Pertharitus, their ruler. St. Barbatus died, full of days and good works, in 682. days and good works, in 682.

MORAL REFLECTION .- Adversity should be regarded as the test of sanctity. The angel said to Tobias: "And because thou wast acceptable to God, it was necessary that temptation should prove thee."—(Tobias xii. 13.

place in the Church as a shining light. In retirement it is that the sou lects and concentrates its strength: there it ge's attempered, like true steel in the water. Eucherius, of an illustrious family of Orleans, and nephew of Savarius, the bishop of that town, lived retired for some years in the abbey of Jumieges, which he was edifying by his virtues and never he was edifying by his virtues and never meant to quit, when the inhabitants of Orleans came to draw him, despite all opposition on his side, from his retreat, n order that he might replace his uncle. Their calculations were well founded, for they gained a pastor according to God's own heart. Charles Martel, who was fond of lavishing upon his warriors the property of the Church, found Eucherius wanting in compliance, for the bishop regarded it as the patrimony of the poor. He was driven into exile, and dragged from town to town by the satellites of Charles. The persecution lasted for six years, and Eucherius died, in 793, worn out with fatigue and suffering, though in nowise wroth nor failing in courage, after having borne the episcopal charge for twenty-two years.

MORAL REFLECTION .- Nothing softens the soul and weakens piety so much as frivolous indulgence. God has revealed what high store He sets by "Retirement," in these words: "I will lead her into solitude, and I will speak to her heart."—

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant actions of life succeed each other. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates how. ble change; no single action creates, how-ever it may exhibit, man's character; but as the tempest hurls the avalanche down

Lawyers and Doctors in England.

A curious phase of professional life in England is the arbitrary classification of men engaged in the same profession. A barrister must be a gentleman, a solicitor may be, but an attorney can't be. An attorney cannot communicate directly with a barrister—he must do so only through a solicitor. The barristers, who are in reality entirely dependent upon the attorneys, consider it wholly unpardonable for their number to make any social or professional advance toward an attorney. The attorneys revenge themselves by the most shameless flirtations with a half a dozen barristers, and then withdrawing with the utmost coolness and leaving them in the lurch. One of the most amusing things in the world is to see attorneys with a green bag enter a room full of barristers; the effort to appear unconcerned is very much like that of a row of young ladies when a gentleman appears who evidently means to ask one of them to dance.

The etiquette of the medical profession in England is even more unique. There are two branches—the general practitioners and the consulting physicians and surgeons. The former charge very small fees, supply their own medicines and are called mister. Nearly all the apothecary shops are conducted by this class of doctors. The consulting physicians or surgeons are calleddoctors, and the invariable rule is that the regular fee—one guinea—shall be paid by the patient as soon as the visit or consultation is over. Many persons offer a pound note or a sovereign as a fee, which is one shilling less. This doctors characterize by a forcible vulgarism: Giving the goose without the giblets.

Advice to Wives.

Advice to Wives.

Keep your face, your heart, and homes right. Don't let the cobwebs gather in the corners of the pretty sitting room, or dust accumulate on the furniture till you can write your name thereon. No matter what is on hand, or how much you have to do, take time at least once a day to tidy your rooms, and gather fresh flowers. tidy your rooms, and gather fresh flowers. You will never regret it, even though at the close of your life you may not possess quite so much of the world's goods as some of your neighbors. It is the best plan by far to enjoy life as it comes, and this you can never do in a slovenly, disordered home. Would you keep your husband from evil associations, and your children from wayward paths? Remember there is nothing in this world so ber there is nothing in this world so attractive to a man as a pleasant home and a smiling face therein; and as for the little feet, they will not be apt to wander far, so long as your face beams with the love and solicitude that your heart bears the subject aright. Did you ever see a truly happy family without a loving, watchful and affectionate wife and mother hard, or cross grained, but if the mother is all right, there is sure to be happiness n that family.

Feeling Hurried.

Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention before hand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised spur in this way. Each of us is promised strength for the day, and we must not Saint Eucherius.

RETIREMENT.—God has oftentimes selected from the retirement and silence of the cloister the eminent men whom He would place in the Church as a shiping when the church as a shiping the control of the may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive, but if we can preserve our tranquility of soul and of demeanor, we shall get through everything creditably.

Reputation,

A man's reputation, like his coat, may be soiled without touching the man him-self, since the reputation is not the char acter, any more than the sleeve is not the arm it envelops. The character can be soiled only by what the man himself does, while the reputation may have mud thrown upon it by any wretch unmanly enough to want to injure the standing of another. We are to see that our motives are pure, our principles honourable, and our outward life governed by them, and then to go about our duty calmly, confi-dent that in the end they who unjustly seek to injure us will do us no harm.

If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

If you are costive or dyspeptic, or are suf-fering from any other of the numerous dis-eases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such com-

plaints.

If you are wasting away with any form of Kidney disease, stop ten pting Death this moment, and turn for a cure to Hop Bitters.

If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in the use of Hop Bitters.

If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malarial, epidemic, bilious, and intermittent fevers—by the use of Hop Bitters.

If you have rough, pimply, or sallow skin, bad breath, pains and aches, and feel miserable generally, Hop Bitters will give you fair skin, rich blood and sweetest breath, health, and comfort.

HOUSEHOLD.

NewLEDGE OF HOUSEKEEPING SUCH AS THE GRANDMOTHERS USED TO ACQUIRE.

By all means let the pirls learn hos to cook. What right has a girl to marry and go into a house of he- own unless she knows how to superintend every branch of house-keeping, and she cannot properly superintend unless she has some practical knowledge herself. Most men marry without thinking whether the woman of his choice is capable of cooking him a meal, and it is a pity he is so shortsighted, as his healtn, his cheerfulness, and indeed his success in life depend in a very great degree upon the kind of food he eats; in fact, the whole household is influenced by their diet. Feed them on fried cakes, fried meats, hot bread and other indigestible viands, day after day, and they will need medic ne to make them well. A man will take alcohol to counteract the evil effects of such food, and the wife and children must be physicked. Let all the girls have a share in the housek eping at home before they marry; let each superintend some department by turns. It need not occupy half the time to see that the house has been properly swept, dusted and put in order, or to prepare puddings and make dishes, that many young ladies spend in reading novels that enevate both mind and body and unfit them for every day life. We men do not, as a general rule, get pale faces by doing housework. Their sedentary habits, in over heat d rooms, 2 mbined with ill chosen food, are to blams for bad health. Our moti ers used to pride themselves on their hus keeping and fine needlework. Wey shoult not we?

HOUSE CLEANISC.

To make cleaning windows and paint more easy, get a large spinge, such as is used to wash carriages, and a chamois skin, at dg of work. Use lukewarm soft water Wash off the windows, glass and frames thoroughly with the sponge, then with the skin wipe them cff, and no rubbing will be required. Proceed the same with the painted work about the house, and you who try it will say your paint and windows never looked so well before and you will exclaim, "how easy it was to clean this year." Wring the chamois skin as dry as you can each time you use it. One advartage of this method over the old way of cleaning, is that no lint is left on paint or windows. A handy thing to have for windows and casings is a half-worn tooth brush to take dust or dirt out of corners.

If you have white paint that has turned yellow, take a little saleratus on your sponge and rub over it washing off with clean water, and you will be surprised to see how much improvement you have made. Saleratus is also good for taking grease from skelves, tables, floors, etc. Spread it thickly over the spots, just dampen a little, and leave it for a few minutes, then scrub with scap and water.

When putting down carpets in rooms that HOUSE CLEANING.

when putting down carpets in rooms that are much used, after the floors are clean and dry, apread clean newspaper, or any kind of papers over the floor. The carpet will last longer with this lining than any other, and when you take it up again you will "bless your stars" that you put down the newspapers, for on them will be found the dust, and all you will need to do will be to take them up carefully and that put than on a pile of rubbish for the spring looffie, and thus avoid fiding your lungs with dust from sweeping, for very little will be found upon the floor.

If there are places in the paper that are loose, make starch a little thick r than you would use for starching, and use it for pasting the paper. It is quickly made and better than any other paste that can be used It is also the best paste that can be used for scrap books. Try it. To fill up small holes in plastering mix plaster of Paris in small quantities with water so it will spread casily with a wide-bladed knife, and fill the holes. It will harden very rapidly. Put eight or ten thicknesses of paper on each stair under your stair carpets; it will save them greatly. When putting down carpets in rooms that

Borax—Lady readers who have not tested the magic properties of borax have been losing a great help and comfort. If once used you will never be without a bottle on your toilet table. It removes stains and dirt from the hands better than soap, and at the same time softens and smoothes the skin. It is splendid for washing the hair, and will without injury, cleanse brushes and combs in a few moments. For washing purposes it saves both soap and labor. It will extract dirt from articles of delicate texture without rubbing, it being only necessary to put the articles to soak in a solution of borax over night, and they need only to be rinsed in the morning. Two tablespoonfuls of pulverised borax dissolved in a quart of water, to which water enough is added to cover a pair of blankers, will cleanse them beautifully. It also saves great labor in washing paint. It is said to drive away ants and roaches, if sprinkle l on the shelves of safes and pantries. and pantries.

How To GET RID OF RATS AND MICE. -Prepare lime for whitewashing the cellar, and put into the quantity of limewater sufficient for covering a cellar a large piece of copperas—as large as two fists; dissolve well, proceed to whitewash with it. No of copperas—as large as two fists; dissolve well, proceed to whitewash with it. No rats or mice will return to the cellar, and it makes the cellar sweet and healthful, destroying any malarial influence. I repeat it every year, as a preventive of all those troubles. I cover not only the plastered wall but all wcolen closets and partition, and even the coal bins, with the lime and copperas water.

and knew my surroundings I determined to try, as a last resort, a treatment of which I had heard much but knew nothing. Neither myself nor friends had much faith that it or anything could help me, but we resolved to try. We accordingly dismissed the physicians, gave up all other remedies, and I rejoice to say that with the blessing of Him who guided us, peras water. peras water.

Legislature.

ble change; no single action creates, however it may exhibit, man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.—Jeremy Benthan.

The animal nature of man is ever in the ascendant. The most important business men seem to have on hand is to devour one another. This world seems to be nothing more than a den of wild and ravenous beasts.

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The animal nature to the New York Sun, and the trange facts in the condition of Ireland is that of the remainder is in grass, and so, I think, must be allowed to remain; much is hopeless bog, and cannot be touched; think, and is probably and cannot be touched; think, and is probably and cannot be touched; the wall of an asylum or in my grave. The probably reclaimed is habitant of the crow within the case of the starting of In a letter to the New York Sun,

already been made in several parts of the country, and with excellent results.

There is a very curious instance given in a book of Professor Baldwin's which has just been published. Shortly after the famine of 1848 Colonel Pitt Kennedy cut up a piece of waste land and distributed it at a nominal rent among several tenants. In the course of a score of years the tenants were able to pay the landlord \$1 an acre, and at the same time to earn a decent livlihood for themselves.

One need only cite the example of Holland to prove the extraordinary conquests over nature of what constant industry, guided by an enlightened government, is able to achieve.

Of course all these and a great many other things would be immediately taken up if there were a legislative assembly in College Green, unless the Ivident

other things would be immediately taken up if there were a legislative assembly in College Green, unless the Irish constituencies united in sending to that body the most impracticable imbeciles of the country. But ignorance, prejudice, party passions in this country stand in the way of Ireland setting out on the great work of regenerating her people and developing her resources.

her resources. So will it be, too, in all probability, for many a weary day to come; and the Eng-lish Parliament will be alternately wearied and maddened, and Irishmen will feed on their own heaves. and maddened, and Irishmen will leed on their own hearts; the sometimes innocent symbols of alien rule will pay the penalty of wrongs they did not commit, and brave men will pass into death's portals through the hangman's noose. With such little the hangman's noose. With such litt wisdom is the British empire governed!

A MINISTER'S ESCAPE.

From the Asylum to the Bosom of Hi, Home-How it was Done.

A prominent minister residing in the east has just made the following statement, which is herewith reprinted entire:

To the Editor of the Herald:

I have always shrunk from appearing prominently before the public, but a sense of the duty I owe humanity and the world prompts me to sak this.

world prompts me to ask this oppor-tunity for making a briefstatement in your paper.
Whether it be true with others I cannot whether it be true with others I cannot be a life. I have fre-

whether it be true with others I cannot say, but during my entire life I have frequently been conscious that something was slowly and silently working to undermine my health and life. What it was I could not tell, but that some enemy of my being was devouring me within I was cer-tain. At times I would seem compara-tively well and then I would be attacked with the most distressing symptoms. I would feel peculiar pains in various parts of my body, my head would seem heavy; my respiration labored; my appetite ravenous one day and I would loathe food the day following. Then again I would lose all interest in life: would feel weary without exertion; would become sleepy at mid-day and restless at night. Occasionally my breathing would be labored and my heart almost motionless, while at other times it would palpitate violently. I thought these troubles were

violently. I thought these troubles were the result of malaria, and I treated them accordingly, but I got no better. Shortly afterward my stomach became deranged, my food failed to digest, and the fluids I passed were of a peculiar odor and color. And yet I did not realize that these things meant anything serious. Finally I gos And yet 1 did not realize that these things meant anything serious. Finally I consulted a number of eminent physicians, each one of whom took a different view as to the cause of my troubles. One said as to the cause of my troubles. One said I was suffering from brain disease; another spinal difficulty; others heart affection, kidney disease, etc. My symptoms were terrible, and in the hope of relief I was cauterised, cupped, blistered and subjected cauterised, cupped, blistered and subjected to almost every known form of treatment. During one of these attacks while at Red Bank, N. J., a physician was called, and left a prescription. After he had gone I requested a friend to go and ask him what he thought of my trouble. The reply was: "Oh, he will be all right in a few days; it is only an attack of belief." greatly.

To Clean A Woolen Carpet —Obtain from the butcher a fresh beef gall, break it into a pan, pour one-half into a bucket and nearly fill it with lukewarm water; take a cloth, having brushed the carpet well, rub it hard with the cloth thoroughly wet with the gall water; do a small piece at a time, having ready a dry, coarse cloth and rub the carpet dry. So proceed until the whole carpet is clean.

You can get a bottle or barrel of oil off any carpet or woolen stuff by applying dry buckwheat plentifully and faithfully. Never put water to such a grease spot or liquid of any kind.

Bank, N. J., a physician was called, and requested a friend to go and ask him what he thought of my trouble. The reply was: "Oh, he will be all right in a few days; it is only an attack of delirium tremens." He was at once informed that this was impossible, as I had never used any kind of intoxicating drinks; whereupon he returned, made inquiries, and thanged his prescription. But all the carpet dry. So proceed until the whole carpet is clean.

You can get a bottle or barrel of oil off any carpet or woolen stuff by applying dry buckwheat plentifully an latishfully. Never put water to such a grease spot or liquid of any kind.

any one who did.

During the summer and fall of last year During the summer and fall of last year
my pulse ranged from 120 to 130 per
minute; I had no relish for food, and was
indeed a most pitiable object. I continued
in this state until last December, when
I became unconscious and lost my reason,
though I had two physicians in whom
myself and friends placed implicit confidmyself and friends placed implicit confidence. In this condition I was taken to Brattleboro, Vt., for the purpose of being placed in the insane asylum. I remained there until last April, being attended all the while by my faithful wife who never left me and believed that some disease and not insanity was the cause of all my not insanity was the cause of all my trouble. I regained consciousness in March last and insisted upon being taken harch last and insisted upon being taken home. The physicians advised that I remain, but I insisted upon leaving, and we began the journey, traveling slowly. I was met at the dock by a friend whom I recognized and then I became again unconscious and remained so for over a week, when I over more recognized. When I once more recognized my friend and knew my surroundings I determined

I am to-day a well man; having not been What Ireland Might Do if She had a so vigorous for many years, and I owe it all to the wonderful, almost miraculous, power of Warner's Safe Cure, the remedy which I used. You can well imagine how grateful I must feel under the circumstances, and,

show the symptoms of nearly every known complaint. I know that people are dying every day from supposed consumption, apoplexy, heart disease, spinal complaint, and many other diseases, when, could the real cause be known, it would be found to originate in the kidneys. In their advanced stages kidney troubles are the most terrible of all known maladies, as my own experience can fully verify. That I had Bright's disease of the kidneys there can be no doubt. That the symptoms were those of many other diseases is equally certain, and that I was doomed to a terrible death had I not been saved as I was, I am positive. The following letters just received, confirm this:

VERMONT ASYLUM FOR THE INSANE, BRATLEBORO, Vermont, Oct. 30, 82.

Rev. E. D. Hopkins:

DEAR SIR: Yours of the 21st inst. received. We congratulate you not only upon the continuance of your health, but also upon its apparent continual improvement. Few persons, I think, have passed through so exhausting an experience as you and rallied from it. Certainly I cannot recall one who came to us in so critical, and for days and even weeks in so hopeless a state for amendment as you, and who survived and recovered from it; for, I think, you may now consider yourself recovered and no longer on the convalescent list. Hoping for the continuance of your present health, with the best wishes from all here,

I am, yours truly,

OCEANIC, N. J., Nov. 2, 1882.

My DEAR FRIEND: Replying to your letter I would say, I have been acquainted with my highly valued friend, the Rev. S. D. Hopkins about eighteen months, and very intimately acquainted for about six months past. For a little more than five months he was an inmate of my house, and we enjoyed constant intercourse with each other. When he came in April last he was almost a perfect wreak in

five months he was an inmate of my house, and we enjoyed constant intercourse with each other. When he came in April last he was almost a perfect wreck in point of health. I thought he had come to us lut to die. Soon afterwards he began the use of some of H. H. Warner & Co.'s remedies, namely: the Safe Cure, Safe Nervine and Safe Pills. From almost the time he began their use his improvement was very marked and wonderful, and when he left us, after having taken some two dozen bottles, he was like a new man. The change was the most remarkable I

two dozen bottles, he was like a new man. The change was the most remarkable I ever witnessed. SAMUEL MILLER. (Pastor of the Presbyterian Church.)
In view, therefore, of these facts and with a hope that all who read this may take timely warning, I make this open statement freely and for the good of my fellow-men. Sincerely. fellow-men. ellow-men. Sincerely,
(Rev.) E. D. Hopkins.
East Richford, Vt., Nov. 7, 1882.

FLIES, roaches, ants, bed-bags, 1243. mice crows, chipmunks, cleared cut by "Rou lon Rats." 15c.

Take Your Choice!

You can be weak, nervous, debilitated, and despondent, disqualified for work of head or hand, or you can enjoy a fair share of health and peace of mind. Burdack Riead River will all shorts the state of health and peace of mind. dock Blood Bitters will alleviate your miscry and do you a world of good if you will persevere in their use for a few

Mrs. O'Hearn, River Street, Toronto, uses Dr. Thomas' Eclectric Oil for her cows for Cracked and Sore Teats; she thinks there is nothing like it. She also used it when her horses had the Epizootic with the very best results. Do not be persuaded to take any other Oil in place of Dr. Thomas' Eclectric Oil.

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So other processing the processing the purchase of the whole or any part of Thirty-Year pebentures of the City of papable half-yearly.

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No other preparation so concentrates and combines blood-purifying, vitalizing, enriching and invigorating qualities as Ayer's Sarsaparilla. Quality should be considered when making comparisons.

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This Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY,

Dept. of Railways and Canals,

Oldawa, 21st April, 1883.

238-6w A COMPLETE REVOLUTION in the state

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Ch. S. HYMAN,

Chairman Finance Committee,

City of London.

Dept. of Railways and Canals, Ottawa, 21st April, 1883.

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Meetings.

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London Branch No. 4 of the Catholic Benefit Association, will be held on ti
and third Thursday of every month,
hour of 8 o'clock, in our rooms, Castle
Albion Block, Richmond St. Membe
requested to attend punctually. J. J. B.
Pres., ALEX. WILSON, Rec. Sec. TRISH BENEVOLENT SOCI

The regular monthly meeting of the Benevolent Society will be held on Fevening, 11th Inst., at their rooms, Car Block, at 7.30. All members are reques be present. J. M. KEAKY, President.

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and 4 lbs. of the BELLE POTATOES, two new kinds that I am introducing to the public this season.

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Meetings.

CATHOLIC MUTUAL BENEFIT
ASSOCIATION—The regular meetings of
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Benefit Association, will be held on the first
and third Thursday of every month, at the
hour of 8 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. J. J. BLAKE
Pres., ALEX. WILSON, Rec. Sec.

TRISH BENEVOLENT SOCIETY The regular monthlymeeting of the Irish Benevolent. Society will be held on Friday evening. Ith inst., at their rooms, Carling's Block, at 7.30. All members are requested to be present. J. M. Keary, President.

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Great Western Railway Going East-Main Line.	-			A.M.	1.01.	P . M
For Places East-H. & T. R., Buffalo, Boston, East-						
ern States.	5 00	1 00		8 00	1 30	6.3
New York, &c. (Thro Bags)		1 00	10 30	8 00	2 45	63
G. T. R. East of Toronto, Kingston, Ottawa, Mon-			20 00	0.00	2 10	0 3
treal, Quebec and Maritime Provinces		1 00	5 00	8 00		6.3
	5, 7 30		5, 10 30		1 30	63
For Hamilton	5, 7 30	1 00	10 30	8 00	1 30424	0 0
G. W R. Going West-Main Line.		- 00	10 00	0.00	1 3002 4	909
ThroBags-Bothwell, Glencoe,	5 00	1 15		8 00		
Rallway P. O. Mails for all places West of London	000	1 10		0 00	****	24
Detroit, Western States Manitoha &c		1 15			0.45	
Thro Bags-Windsor, Manitoba, Detroit WirnStates		1 15		8 00	2 45	
* Inro bags—Chatham			10 30			
Mt. Brydges	5 00	1 15		8 00	2 45	6,30
Newbury	5 00	1 15	• • • • •		****	6,30
Sarnia Branch, G. W. R.	000	1 10			****	2.45
Thro Bags-Petrolia, Sarnia, Watford and Wyom-						
	6 30	1 15		0 00	0.45	
Rallway P. O. Mails for all places West	0 30	1 15		8 00	2 45	
	6.30	1 15		000 00	2 45	
Canada S. R., L. & P. S., & St. Clair Branch Maile	0.50	1 15		8&9 30	2 45	
Glanworth	7 30					
		1 15		0.00	2 45	
		1 15		9 00		
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	500 -7 90	1 15			2 45	
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	7 30				2 45	
St. Clair Branch Railway P. O. Mails-Court wright	1 30	1 15			2 45	
to St. Thomas, &c	13	1 15				
ist. Thomas	730	1 15			2 45	
Port Stanley		1 15		9 00	2 45	6 30
rort Dover & L. H. Mails	7 30	1 15			2 45	6 30
	5 00			8 00		
don, Wingham, Hyde Pork Clinton Conforts	E Carlo					
	- 00		3.5			
	7 00		****		6 30	
W. G. & B. South Extension	7 00	12 15			6 30	
	5 00	: ***	2000	11 00		
Thro Bags-Hensall, Lucan, Exeter, Clinton, Blyth,	5 00	1 93	2 30	8 00	1 30	6 30
Wingham, Lucknow and Kincardine		0.00				
	****	2 30			11 00	
	2177	1 15	.,,,	8 00		
	7 15			****		6 30
B. L. H. between Paris and Stratford		12 00	****			6 30
B. L. H. between Paris S. and Buffalo.	2111	12 00			1 30	6 30
G. T. R. between Stratford and Toronto.	5 00	12 00			2 45	
	2.42	12 00				6 30
St. Mary's and Stratford	7 15			11 3)		
Thro Bags—Goderich and Mitchell	7 15	12 00	4 05	8 00	11 30	6 39
Belton, Thorndale, (daily) Cherry Grove, St Ives,	7 15		4 05	11 30	****	6 30
THE (Tuesday and Friday).						
		19.00				0 00

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are:—Mondays, at 1 p. m., per Cunard packet, via New York: Wednesdays, at 5 p.m., per Cunard packet, via New York: Wednesdays, at 5 p.m., per Canadian packet, via Halifax; Thursdays, at 1 p.m., per Inman or White Star Line, via New York Postage on letters, Sc. per joz., Newspapers ic per 2 oz.; reg. fee, 5c.

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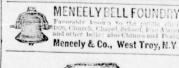
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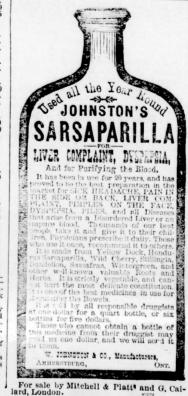
INDEX HAGYARD'S YELLOW OIL is

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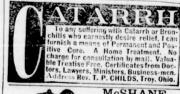
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FOR THE Public Institutions of Ontario, 1883.

The Treasurer of the Province of Ontario will receive Tenders, addressed to him at the Parliament Buildings, Toronto, and endorsed "Tenders for Coal," up to noon of

TUESDAY, 15th MAY, 1883,

for the delivery of the following quantities of coal in the sheds of the institutions named (except as regards the Asylum for Idiots, Orillia, where delivery is to be effected at the Midland Railway Station), on or before 1st July, 1833, viz.:—

ASYLUM FOR THE INSANE, TORONTO.

Hard coal-900 tons large egg size, 175 tons tove size. Soft coal-400 tons.

CENTRAL PRISON, TORONTO,
Hard coal—26 tons chestnut size, 74 tons
tove size. Soft coal—500 tons.

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Hard coal—loo tons stove size. Soft coal—

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-1,400 tons.

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Hard coal—83 tons stove size, 25 tons chestnut size. Soft coal—1,125 tons for steam purposes, and 75 tons for grates. N.B.—200 tons
of the steam coal to be delivered at the
pumping house.

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ASYLUM for IDIOTS, ORILLIA.

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stove size. Soft coal—650 tons.

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Hard coal—450 tons egg size, 150 tons stove
size, 10 tons chestnut size. Soft coal—10 tons
for grates.

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Hard coal—300 tons large egg size, 25 tons stove size. Soft coal—125 tons for steam, 20 tons for grates.

S. C. WOOD. Treasurer of Ontario.

WM. F. BULLEN.

Manager.

LATEST CABLE NEWS.

London, April 28.—The proceedings at Philadelphia have occasioned general sur-prise, and have greatly disappointed the numerous Tories who have of late advonumerous Tories who have of late advo-cated the several methods of repression in Ireland. The meaning of the Philadel-phia convention is that agitation on con-stitutional grounds is to be maintained with all possible vigor, and with a leavy support from the Irish in America, who, together with the leaders of the party here, ignore dynamite altogether, and even refuse to discuss it as an issue hav-ing any relevance to the affairs of Ireing any relevance to the affairs of Ire-land. Nothing could have pleased the Tory element better than that the convention should have fallen into the hands of such men as Rossa, and have ended in a series of resolutions pledging the united efforts of 9,000,000 of American Irish to the annihilation of England. It would have justified their policy and have demonstrated anew the imbecility of all liberal legislation. As it is, Mr. Parnell's vention should have fallen into the hands telegram is conceived here to have accom-plished almost as much as he could have effected had he been present, and while THE LANDLORD CLASS

and its sympathizers are greatly disappointed at what has been done, and look forward with dismay to the prospect of a prolonged and effective agitation, the public at large is reassured, and learns with relief that the dynamite element in Irish affairs can readily be dealt with by the police. The practical putting aside of the faction of force, and the contempt, if the telegrams have rightly described affairs at Philadelphic, with which the manifestations of the dynamite party were received, will serve to strengthen the Irish party here at once. In the present temper of English Liberals it may be said to have rehabilitated, and the effect of it will be at once apparent. The Times is thoroughly disheartened by the result at Philadelphia. From a certain noisiness and turbulence of demeanor, of which it had accounts it haved for the next ten per content to the process and turbulence of demeanor, of which it had accounts it haved for the next ten per content to the person of the perso and turbulence of demeanor, of which it had accounts, it hoped for the very worst. To day it only permits itself the following comment, which is, however, fully signifi-

cant of its feeling:
THE LONDON TIMES RANTS. "It is a significant fact, the connection of which with the recent trials and revelations in Dublin is something more than fortuitous, that what is called the extreme Irish party in America—the party of Rossa and dynamite—has determined to keep itself in the background at the Irish convention now in session at Philadelphia.

We do not suppose, for a moment, that
Rossa and his followers are really preparing to assume a virtue which they
cartinity do not sesses a virtue which they certainly do not possess, but they know when to take such a hint as Mr. Parnell has given them in his telegram addressed to the convention, and they are not wholly impervious to the influence of healthy public opinion in the United States. That the dynamite faction in America will continue to plot crime in England and Ireland is only what is to be expected, but it is becoming daily more evident that the law in England and Ireland is covering its power to detect and punish crime, and so long as that is the case we must be content to leave its transatlantic authors and abettors to the

The Nationalist party in Ireland does not propose to concern itself with pub-lic opinion in England on the subject of dynamite, or to be deterred from action by English exasperation or hostility, and it will, in consequence, start a fresh agitation of the most determined character. During the Whitsuntide recess meetings are to be held in every part of the country, and are to be presided over by the Irish members of Parliament. The United Ireland publishes an article on the subject, calling all Nationalists to the front. The dangers, it says, that beset active public life in Ireland are great, but they are trivial when compared with It is not because men here and there hav BRANDED AS CONVICTS FOR SPEAKING THEIR

es to afford them."

MINDS that public opinion shoull efface itself. Anything is better than shameful and obsequious silence while starvation, forced

expatriation, and iron-fisted despotism are playing havoc with the destinies of the INTERVIEW WITH PARNELL-WHAT HE

THINKS OF THE CONVENTION. LONDON, April 28.—Mr. Parnell was interviewed to-day by the correspondent of the Globe, who is also a personal friend, as to the possible results of the Philadelphia convention and its effect on the condition of the condition of Ireland. He spoke reluctantly and cautiously, and would probably have preferred to say nothing at all. He expressed a positive regret at having been unable to go to America, and tacitly admitted that prudential reasons had much to do with preventing him from sailing on April 9, as he had intended, although the April 3, as he had intended, actuage the sudden change in the character of the par-liamentary work at that time, and the fact that O'Connor Power would resign as the Irish whip, were quite sufficient rea-sons for abandoning the American trip. The prudential reasons grew out of the explosives bill, as already stated in these dispatches, and the Irish leader had up to last night feared that the convertion might still take some action which could be construct into something like sympathy with the dynamite policy, which personally he strongly condemns. He said that it was, as yet, too early for him or any one to criticise the proceedings in Philadelphia or the results of the convention, as the latter had been but imperfectly reported by cable in the English press. He had no hesitation in saying that he was greatly pleased at the fact that

SO LARGE A BODY OF IRISHMEN, so great a number of men, who had sufso great a number of men, who had suffered themselves, or the representatives of others who had suffered long under every possible provocation which could excite the feelings of patriotism, should have easily concluded the largest convention of the present age with moderation and good political sense. Mr. Parnell, at this point in the interview, almost forgot his apparent determination to be reticent, and, before he checked himself, spoke with much warmth as follows: "We have nothing to expect from the present Parliamuch warmth as follows: "We have nothing to expect from the present Parliament; absolutely nothing. It is resolutely set in advance against every proposition worthless, nor yield to them as intallible. The Angelus.

The Angelus.

The tears of true repentance are the ment; absolutely nothing. It is resolutely set in advance against every proposition invigorates the languishing soul.

Our card of admission, and at last were seated in the first of a series of antechambers, every one of which looked alike—red walls and green carpets. Sitting close to one another were rows of people from

for the Irish interest, even against such legislation as humarity demands. We seem to be alone in Parliament. We are alone. We are foreigners. The very principles which the ministry not long ago urged Parliament to apply in legislation for Ireland are at present set aside, as if the Irish people were by themselves, a humanity for the government of whom experience proves nothing, and for whom a new political philosophy must be discovered. And yet the Irish people practically ask for nothing but the application to them upon their own soil of the principle that taxation and representation ought to go together. They believe that they know best what is good for themselves, and naturally feel, and will forever feel, an unconquerable spirit of resistance to the form of government that for the Irish interest, even against such MAKES COLONISTS OF THEM IN THEIR

MAKES COLONISTS OF THEM IN THEIR NATIVE LAND.

The desire for self-government among the Iri-h has never for one instant been quieted, and among them, more than among any other people, has been demonstrated to be absolutely unconquerable. For England to ignore this desire is political folly. To attempt to govern the Irish without concession to this desire, is political crime; but the folly and blunder goes on. Ireland has suffered beyond political growth has been dwarfed."

"Mr. Parnell," the correspondent asked,

political growth has been dwarfed."

"Mr. Parnell," the correspondent asked,
"why do you state that you have nothing
to hope for from this Parliament?"

"Because," replied the Irish leader,
"there can be nothing hoped for from a
body which, at every vote, rises with an
overwhelming majority against every
measure presented for the Irish people,
except that of immigration."

"How do the majority seem to desire to
apply that principle?" suggested, rather
than asked, the correspondent.

"They seem to desire to apply it rigorously, both as a parliamentary reply to
every statement of Irish grievances and as
a measure in practice by which to rid
themselves of every Irish trouble. If we
point out that the people in Ireland are

point out that the people in Ireland are discontented, the majority reply that the discontent is not political, but material. If it be said that the Irish people would make the proper would be a said that the Irish people If it be said that the Irish people would make themselves soon materially prosperous if let alone to manage their own affairs, it is retorted that the country is too densely peopled to allow of a fair division of prosperity. If it be pointed out that there is immeasurably more good desirable land in Ireland than is needed for the comfort of twice the present way. for the comfort of twice the present population, and that the government should make equitable distribution, it is answered that that would be communism. We are told that statistics show that the rates of prosperity in those districts where there is not a sort of continental famine is actually proportionate to the loss of population in those districts by emigration, and that the misery in the famine districts is exactly proportionate to the love the people have for their native land and to the members that cannot or will not leave it. That is, the only cure for the ills of Ireland is emigration. The ministry practically says to the Irish people: 'The only way her majesty's government knows how to make her Irish subjects prosperous is to assist them to

LEAVE THE BRITISH EMPIRE AND BECOME enjoyment of such immunity as America That such a thing as this was absolutely true in the year 1883 of the Christian religion and in a Christian nation, will be he most difficult subject for explanation the future historian. That the governo the future historian. I nat the govern-nent which has no other political philoso-bly than this to apply for the relief of he discontent and distress in one of the nost fertile and naturally endowed porons of the empire has an overwhel majority of supporters in its Legislature is a shame upon the time. We have noth-ing to hope for until there is a complete change in such a government and such a

ninistry.
Parnell at this point begged to be exstates, held the convention at Philadelphia and conducted it as they did, must prove two things to the British mind —first, that Irishmen can conduct unsurpassed assemblies; second, that the Irish people, although willing enough to renounce allegiance to the British government, will never become aliens to Ireland."

Chicago, May 5.—The meeting at Central Music Hall this evening, called to ratify the action of the Philadelphia convention in the formation of the Irish National League of America, was very largely attended. The Ancient Order of Hibernians was represented by several of Hibernians was represented by several bodies, members appearing in full regalia, and two companies of Irish soldiery were present in full uniform and bearing arms. On the platform were members of the State judiciary, Mayor of the city and other distinguished gentlemen, in addition to the new President of the League. Judge Moran presided, and delivered an Judge Moran presided, and delivered an address, as did also Alexander Sullivan, President of the National League, Congressman G. R. Davis and Mayor Harrison. The proceedings closed at midnight by the audisnee rising and joining in the chorus "God Save Ireland," and three cheers for the National League.

New York May 6. The coulty elected.

New York, May 6.—The newly elected Council of the Irish National League of America has made arrangements with Thos. Brennan, late Secretary of the Irish National Land League, of Ireland, and the Honorary Secretary of the National League which succeeded it, to organize pranches of the new league in the United States. For this purpose he will deliver a series of lectures in the principal cities and towns of the States, beginning in this

The opinions and criticisms of others deserve our respectful consideration. They come to us as part of the materials which go to make up our conduct and our life, and they should form at least one factor in every decision. At the same time, it is never to be forgotten that these opinions come to us not as an authority to be obeyed, but as subject matter for our examination and judgment. We are to treat them with neither defiance nor submis-sion; we should neither dismiss them as worthless, nor yield to them as infallible

C. M. B. A. NOTES

Esteemed C. M. B. A. Column:

The C. M. B. A. requires that its members should be practical Catholics. That is, they must practice their religion according to the spirit of the Church, and the dictates of their own consciences. Among the various practical duties of members, there is none more useful, profitable, or really practical than to subscribe for, and introduce into the family circle a good Catholic newspaper. It should be a pleasure and a duty on the part of members of the C. M. B. A. to work zealously to introduce Catholic newspapers and good Catholic literature into the family circle of all Catholic families, and par icularly of members of the C. M. B. A. No Catholic deserves to be classified as a practical Catholic unless he is a subscriber to a Catholic convenience. deserves to be classified as a practical Catholic unless he is a subscriber to a Catholic newspaper, particularly so, if while neglecting the important duty of providing good moral reading for the family, he tolerates the poisonous and trashy Weeklies which in so many instances displace Catholic newspapers in the homes of persons who would resent the accusation of not being practical Catholics. Here is a matter that members of the C. M. B. A. could do much by a little concerted action to remedy. It is necessary to mould Catholic opinion in favor of this movement. Let the best method of increasing the circulation of Catholic newspapers and literature be discussed at Branch meeting.

Fraternally,

Branch No. 3, Amherstburg.

BRANCH No. 3, AMHERSTBURG Branch No. 3, Amherstburg.

Much inquiry has lately been made respecting the delay in forwarding to applicants, their Beneficiary Certificates. The cause of the delay was, that according to a late regulation of the Supreme Council those certificates are made out in full by the Supreme Recorder; heretofore they were supplied to branches signed in blank by the Supreme President and Supreme Recorder. The Grand Councils of New York and Pennsylvania having issued Beneficiary Certificates without having the signatures of the above named Suthe signatures of the above named Su-preme officers, said certificates were illegal, and the Supreme Recorder, thence, had probably over four thousand extra certificates to prepare. The certificates are now nearly all ready, and hereafter there will be no such delay. Beneficiary Certificates will be issued as quickly as possible after application has been made. OBJECTIONS TO CO-OPERATIVE LIFE INSUR-

The gravest objections we have heard made to the co-operative life insurance societies is that the last men are likely to bear a very great burden of assessments, and that, in the event of an epidemic, they would surely be wrecked, as they have

little or no reserve capital.

I do not consider these objections hard to meet; it is the shiftlessness, the improvidence, the carelessness, and the superstitions dread of some property. ous dread of some men, of any form of life insurance, that we have the most diffi-

culty to overcome.

Many honest men bring misery and trouble on their families by giving way to the silly fear that the taking out of a life insurance policy, or joining an Association having life insurance as its object, or the making of a will means sudden death. the making of a will, means sudden death!

It almost useless to argue against this
superstition—"convinced against its will,
its of the same opinion still."

For a man with a family there is no

For a man with a family there is no investment better than a policy in a reliable life insurance company, if it can be afforded, and the premiums kept paid. It was chiefly for the purpose of furnishing our Catholic people with cheap, and at the same time perfectly reliable, life insurance, that the Catholic Mutual Benefit Association was established. It is without being a secret seciety, to our is, without being a secret society, to our people, what the Royal Arcanum, A. O. U. Workmen, Oddfellows, Foresters and such societies are to Protestants. The Catholic Mutual Benefit Associa-

tion offers the best practical advantages to the danger of stifling public speech altogether. It does not propose that the government should do its depopulation and terror striking in undisturbed serenity.

The answer to the first objection is that the C. M. B. A. was established to last, and as its advantages become known, it must increase in numbers. It is sanctioned by the Church, is a practical business society with a very concrete object, and if Catho-lies do not fail to see the necessity of pro-viding for their families, it will continue in the future, as it has since its organiza-tion, to spread rapidly; and every mem-ber added to its roll makes the burden lighter, provided the proper examination of the physical condition of the applicant be made, and this at present is as sufficibe made, and this at present is as suffici-ently thorough as the Medical Examina tion of applicants to regular Life Insur-ance Companies. It is the intention, too, of the C. M. B. A. to begin to make pro-vision for a reserve fund. As to the pro-bability of an epidemic, that is one of the risks which men must take. Their duty is to do their part, so far as human fore-sight may direct them.

SAM. R. BROWN, Sec. G. Council.

A PROTESTANT YOUNG LADY AND THE POPE.

The American young lady in Rome is usually somewhat of an incongruity, especially if she be a Protestant. But on this very account an interest attaches to the impression made on her by the sights of the city, and especially by the sight of the city—the august occupant of the Vatican. The letter of such a young lady, written to her sister at home, is published in the Italian Times. She writes: "I own I was not a little nervous in The relations of the human hair to personal comeliness, and to health, render the laws which govern its growth and decay a study of practical importance. It has been our aim to discover and combine in one preparation the choice ingredients requisite to restore the youthful appearance of the hair, and render it strong, vigorous and abundant. This object has been accomplished in the production of Jenner's Hair Restorer, which

"I own I was not a little nervous in spirit, when I commenced to make hasty preparations. All black is en regle, you know. Mamma calmly took out some splendid old chantilly lace and began to drape herself, until she looked like a big black she look talking meanwhile of the black shadow, talking meanwhile of the last Pope, Pius the Ninth, whom she had known very well, and who had been kind to us. Of course, she did all this to reassure me, for I was as badly frightened as if I were going to be married. Arrived at the Vatican, we went up many long flights of stairs, passed through great marble rooms, simply furnished: came upon the Swiss Guard, in full uniform, exhibited our card of admission, and at last were seated in the first of a series of antecham-

every part of the world, very silent and also very expectant, most of whom were laden with crucifixes and rosaries. After what seemed to me to be an interminable time, a man, who resembled a king's chamberlain, came and announced that we would enter next; we immediately rose, and I felt, like Bob Acres, all ny courage going out at my fingers' ends. But the moment we saw that tranquil and bowed figure, with the pale and wrapt face, the luminous eyes, that glory of a noble old age from which all the dross of life had been discarded long ago, the foolish fear was gone, and we approached the ish fear was gone, and we approached the dais upon which he sat with as much condata upon which he sat with as much con-fidence and ease as if we were meeting a beloved relative. Monsignor M. pre-sented us to his Holiness as American Protestants; he received us as such, inquiring about America with a grave interest, and speaking most kindly of the absent papa and sister, and calling blessings upon us both, keeping his hands upon my head all the time. He ended by his especial blessing to me, even calling me by name as though I belonged to his own flock, though he had said to another young girl, 'If you are a Protestant, be a good one,'"

OBITUARY.

Thomas Keenau. For some months death has been unusu For some months death has been unusually active amongst our oldest residents and settlers. On Sunday evening last after a long illness Thomas Keenan, one of our most prominent citizens, passed away, in his 71st year. Mr. Keenan was born in Killians, Co. Tyrone, Ireland, on the 11th July, 1812, and when a young man came to this country with his father and settled first in Adjala, Simcoe Co. The village there was named Keenansville, after them. Mr. Keenan came to Lindsay over forty years ago, and has been resident here ever since. He saw Lindsay grow from an insignificant hamlet to one of the finest towns in the province; and of the finest towns in the province; and to that progress and prosperity he himself contributed no small share. He carried on contributed no small share. He carried on for many years a large general store, and was successful and prosperous in business. For many years his store was on the corner just north of The Post block, in a large frame building. He was for some time in partnership with Mr. James Lenihan. After the "great fire" Mr. Keenan set to work with characteristic energy and enterprise and built the fine brick blocks on either side of Kent st., and facing that thoroughfare—blocks that for many years either side of Kent st., and facing that thoroughfare—blocks that for many years were not equalled by any outside of the cities. They added very materially to the fine appearance of the street; and one of Mr. Keenan's last acts was to arrange and Mr. Keenan's last acts was to arrange and superintend, a few months ago, improvements, in the way of plate glass windows, that brought them up to the latest modern styles. Mr. Keenan was remarkable for his activity, public sprit and energy all his life, and especially in his later years until a few months ago when his health failed, and the inroads of time became apparent. He was one of the first magisparent. He was one of the first magis trates of the county, and gave great care to the discharge of his magisterial duties. He was an imbitious man in his business plans; and generous, hearty and wholesouled in his ideas and deeds. He was several times elected mayor of the town, but of late left the management of public affairs to others, though he never ceased to evince a warm concern in all matters of local or general interest. He was a strict, uncompremising teetotaler, and was a firm and zealous supporter of the late Father Stafford in his temperance and educational work here. He appreciated the advantages of the stafford in the stafford in his temperance and educational work here. the advantages of a good education and devoted much time and means to get for his children a thorough mental equip-ment. The convents, colleges and places of higher education will miss his generous

hand and never-failing interest. He was thrice married; the last time to Miss B.

Macaulay, member of a well known family, who survives him. He was the father of

twenty-one children, of whom eighteen

friend, an active, useful citizen, a devoted parent and husband. His death is a pub-

lic loss, and to the members of his own family a loss that will ensure for them the

was largely attended. The flags were put at half mast, and with suitable recog-

nition of the worth of the departed citi-

zen the mayor requested the closing up of the stores during the time of the funeral,

a request that was very generally conplied with.—Lindsay Post, May 4.

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deep and respectful sympathy of all. In politics Mr. Keenan was an ardent liberal, an active man in his day, and a very warm personal and political admirer of Mr. Blake. Mr. Keenan died fortified by all the consolations of the Catholic church. The funeral on Wednesday afternoon

Thomas D. Egan, New York Catholic Agency, has removed to the large and specially fitted up offices at No. 42 Barclay Street The increasing demands of business required this change.
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DRESSES, COATS, SCARFS, MOODS,
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uine. Address,
International Throat & Lung Institute,
173 Church Street, Toronto,
or 13 Philip's Square, Montreal, Another Voice in Favor of the Pride of the Valley. Hudsonville, Noy. 17, 1882.

Hudsonville, Noy. 17, 1882.

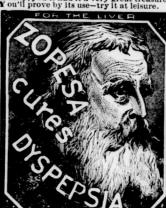
PROF. A. M. SHRIEVES,
DEAR SIR:—Your yaluable medicine has done me a great deal of good, I have only tried one box, find enclosed \$1 for five boxes of Pride of the Valley, and oblige
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OFFICE:—CORNER OF DUNDAS ST. AND MARKET LANE. SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and at tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale. TENDERS FOR COAL

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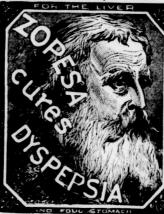
CITY DIRECTORY.

A few copies of the London City & County of Middlesex Directory for 1883 still on hand. Any person wanting a copy can obtain it by calling at 428 Ridout or addressing Box 118, London, Ont. LONDON PUB. Co.

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EXPERIENCE.

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"I wish to express my appreciation of the

Ayer's Cherry Pectoral as a cough remedy. "While with Churchill's army, just before

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VOL. 5.

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the city. Our assortment of Tweeds, S. cannot be beaten, and our compare favorably with any o in the city.

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CATHOLIC PRESS

How do the demi-gods live in Ire there is no famine for them; the future; the work-house cas dow on their path; the emigra only a beautiful picture. Liste Easter week has been a very g Eastern Ireland. Staghounds hounds did their spiriting well a There were 'silk and satin' chases, and redcoat races, too; a had nothing to complain of, f minor prancings at Killeen (other over-flowing country he Horace Plunkett gave his annu Dunsany Castle, to which the be Dunsany Castle, to which the best the chivalry of many parts of England and Ireland sent contingent things happened last century when the common people were scorned, and oppressed. But the sunshine made brighter by ground of lurid storm God and

ground of lurid storm. God av tempest as swept them out of e WHEN informer Carey first tole about the mysterious conspirat he named "No. 1," we said we believe in the existence of such When it turned out that "No. 1 unknown man named Tynan, confirmed in our belief that in the there was some deviltry brewin clique of rascals who do the wo English Government in Ireland then reports have from time to t started from London and from ernment circle in Dublin relative 1." This man is utterly unk Nationalists, both in Ireland and Nationalists, both in Ireland and His portrait has appeared in the of an English volunteer corps. V public interest was highly excite him, a rumor was sent abroad, as a "feeler," to the effect that was likely to become an inform arrested. A week or so later repeated; it was also said that h Mexico; that two English detecti been sent there after him, and t were not sent to arrest but were empowered to treat with information against the "Invi-Last week, another "feeler" can London to the effect that Tynas custody there, and had been custody there, and had been talong, and that he was likely appear as an informer. To the know how English officials work tof this kind in Ireland, this is suspicious. We never heard of t Tynan till his name was introduce murder trials, and we have kno sonally or by repute, all the acti ts for the past twenty ve certainly has never been connect tofore with Irish national politi-have asked all kinds of Irish nat about him, and none has ever heard His portrait shows the face of a His portrait shows the face of a stranger to the men who have wor their lives in the Irish revolutionar Therefore, we say, look out for Ir "No. 1." Whoever he is, if Care the truth in the matter, he is theor of the murder-gang. He disay soon after, according to Carey, at the work in the kands of men, subhorn we have known as revolutions. whom we have known as revolutionand some of them good men, what led into this terrible be Did this Tynan organize the Invir to inform on them? Is he one of miscreants too well known in Irela hold the place of "police spy," of plots in the interest of their remployers? Is he another Head-Co Talbot, the spy of 1866, the English ive who swore men into the revolutional terms of the second s

ive who swore men into the revolut brotherhood to sell them afterware who gained the confidence of his by going regularly to Communion them, he being a Protestant? WI Tynan is the English officials have "whim up" imto a dramatic personal some purpose not yet seen. We our readers to prepare for a surprisis significant that the English press hardly a word against Tynan, no hardly a word against Tynan, no crown prosecutors in Ireland, thou evidence of Carey shows him as the first mover in the assassination We shall not be surprised, therefore find him brought out as an inf. We may do the man wrong, and we we do; but this is how we look at th dence produced so far regarding mysterious "No. 1."

Catholic Review. A PRIEST of the diocese of New

a faithful and intelligent observer, a as a most candid witness, has just ret as a most candid witness, has just ret from Rome, where he spent se months. Sad as the political situati he brings news of Catholic Italy tha gladden many hearts disturbed be sinister reports of the certain deca and almost total disappearance of Clic morality and Catholic faith amon Italians. Could it have been pothat the countrymen and co-religioni so many saints had, in the twinkli an eye, lost the virtues that were an eye, lost the virtues that wer truest glory of Catholic Italy? It of to be as incredible as it is impossible an ounce of testimony as to what worth a ton of argument as to what o to be. Therefore it was with joy,