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

VOL. 1.

LONDON, ONT., FRIDAY, DECEMBER 20, 1878.

NO. 12.

N. WILSON &

IMPORTERS OF FINE

WOOLLENS,

BEST GOODS,

MOST FAHIONABLE CLOTHS,

LOW PRICES.

ECCLESIASTICAL CALENDAR.

December, 1878. Sunday, 22—Fourth Sunday of Advent, semi-double Epistle (I Cor. iv. 1-5) Gospel (Luke iii. 19-28.)

Monday, 23—Office of the feria:
Tuesday, 23—Office of the feria:
Tuesday, 23—A first day, the Vigil of Christmas.
Wednesday, 23—The Feast of the Nativity of our Lord
Seus Christ, or Christmas Day. A holy day of
obligation, duplex, first class with octave.
Thursday, 23—St. Stephen, first martyr, deuble 2nd class.
Friday, 27—St. John, Apostle and Evangelist, double
2nd class with octave.
Saturday, 23—Feast of the Holy Innocents, double 2nd
class with octave.

ANOTHER LETTER OF HIS LORDSHIP THE RT. REV. DR. WALSH, BISHOP OF LONDON.

WALTER LOCKE, ESQ.-

ST. PETER'S PALACE, London, Ontario, Nov. 13, '78.

DEAR SIR,-On the 22nd of September we approved of the project of the publication of a Catholic newspaper in this city. We see with pleasure that you have successfully carried into execution this project, in the publication of the CATHOLIC RECORD. The RECORD is edited with marked abillty, and in a thoroughly Catholic spirit, and we have no doubt that as long as it is under your control, it will continue to be stamped with these characteristies. Such a journal cannot fail to be productive of a vast amount of good, and whilst it continues to be

commend it to the patronage of the clergy and laity of our diocese I am yours, Sincerely in Christ, † JOHN WALSH,

conducted as it has been thus far, we cordially re-

LETTER OF HIS LORDSHIP THE RIGHT REV. DR. CRINNON, BISHOP OF HAMILTON.

> Diocese of Hamilton, Nov. 5th, 1878.

Bishop of London.

WALTER LOCKE, ESQ .-

DEAR SIR,—Your agent, Mr. Gooderich, called on me yesterday to procure my recommendation for the circulation of your paper in this diocese. I willingly grant it, and earnestly hope that your enterprise will meet with the hearty encouragement of the priests and people of this diocese. Your paper is well written, and contains a great amount of Catholic news, and what is still better, it breathes a truly Catholic spirit; so desireable in these days at truly Catholic spirit; so desireable in these days at truly Catholic spirit; so desireable in these days are the contended was not religion, as people could do exceedingly immoral and irreligious acts and struly catholic spirit; so desireable in these days in the season and Catholic stoops to falsehood and slander, it is enough to dampen the ardor of the strongest. An agent for a Catholic journal (the Tribnue), a Mr. DEAR SIR,-Your agent, Mr. Gooderich, called a truly Catholic spirit; so desireable in these days when rebellion against Ecclesiastical Authority is so rampant. I am glad that you are free from all political parties, and therefore in a position to approve of wise legislation and to condemn the contrary. Wishing your paper an extensive cir-

1 remain, dear sir, Yours very faithfully, + P. F. CRINNON, Bishop of Hamilton

Bro. Tobias, Director of the Christian Brothers, Toronto, writes :- "We like the first numbers of the CATHOLIC RECORD very much. It bids fair to be the best Catholic journal in Ontario.

OPINIONS OF THE PRESS.

Boston Pilot.

The CATHOLIC RECORD, published at Ontario, Canada, is making a good start. It has been in the field scarcely two months, yet it shows signs of able journalism. We wish it every success.

Lockport Catholic Visitor.

We are pleased to notice the establishment of a new paper, the CATHOLIC RECORD-at London, Walter Locke is the publisher. It is a large well printed sheet, and offered at \$2 a year. We wish the RECORD success.

Hamilton Times.

"THE CATHOLIC RECORD."—This is the title of a new religious weekly paper published in London, which was found to be a long felt want in the dioceses of Western Ontario. The first number came out on October 4th last, and is an eight page sheet of creditable appearance and much promise. One page is devoted to editorial matter, and able writers have charge of that department. We wish the RECORD a rosperous career.

New York Tablet.

THE CATHOLIC RECORD, London, Ont., Canada, comes to us this week. It is a bright, well edited

The Falls of Niagara.

From a London (Eng.) Paper.

[Lord Dufferin has suggested that Cntario and New York should combine to make a Public Inter-national Park at Niagara Falls. All visitors to the World's Wonder must hope that his proposition may succeed.

"How does the water Come down at Niagara" Somebody asked me Thus once on a time; And moreover he tasked me To tell him in rhyme How the Rapids' broad tracts, And the Falls might be seen. So without hesitation I made explanation And gave Him the facts, For I feared he was green,

For I feared he was green.

When you leave your hotel,
To enjoy the sight well.
And, in wonder
At the thunder,
To Goat Island go.
Fifty cents is the pittance,
They charge for admittance
To gaze at the show.
Again you pay fifty
(Unless you are thrifty)
To take a not very
Smooth trip o'er the ferry;
And the victim soon finds
It is three times as much to the Cave of the Winds.
It is three times as much to the Cave of the Winds.
It is three times as much to the Cave of the Spare.
Half dollars and more when you've money to
spare.

At all the good places
At all the good places
For seeing the way
In which the flood races,
There's something to pay,
Wherever you walk,
As a bird by a hawk,
You are worried and flurried,
By beggarly lous,
Importanate touts, By beggarly louts,
Importantate touts,
And hackness who swarming around,
Waylay you at starting,
And never departing,
Keep stopping, confusing,
Annoying, abusing,
And plotting and scheming;
And often blaspheming,
And pumping and bumping,
And pumping and stuming,
And duming and stuming,
And pressing and guessing,
And blowing and reckoning,
And blowing and indicating,
And lover the ground.
Although so inviting,
Par, far from delighting,
Pestering and maddening the ear with their sound.

So with a sensation of great irritation, of native extortion quite out of proportion, of vanishing dollars and rather damp collars, of guides neverending, but always attending Wherever your fugitive footsteps are wending. You may get, at a cost that will cause you to stagger, a Precious dear sight of the Falls of Niagara,

TEMPERANCE.

LECTURE BY REV. FATHER STAFFORD IN BELLEVILLE.

From the Belleville Intelligencer.

A large audience assembled in the Metropolitan Hall on Monday evening, despite the unfavorable weather, to hear the lecture of the Rev. Father Stafford on temperance. The chair was taken by Mr. W. J. Diamond, President of the Workingmen's Temperance Association, under whose auspices the lecture was given and from whom the lecturer refused any remuneration, showing him to be a true the lecture with the cause of temperance.

was a favorable condition of life, and a safe life to live if one wished to observe the teachings of religion. There were many total abstainers present who like himself were not always abstainers, and at who like limised were not always abstantes, and are one time thought those that did not take a social glass "old fogies," and he asked for those that still drank the same charity as they would have wished extended to themselves. He had not a word to say in favor of moderate drinking, as he said all hotel keepers advocated moderate drinking, as it was out of moderate drinkers they made their profits; but of moderate drinkers they made their profits; but he believed it was good for a man not to taste liquor for the term of his natural life, not only liquor for the term of his natural life, not only liquor as it is known amongst us, but also those so-called temperance drinks whose foundation is alcohol, which enters a man's brain and dethrones that reason which God has given him as a guide through this life to a Heaven beyond. The good work of Father Mathew in Ireland was destroyed, he said, by the hotels that sold so-called temperance drinks, which was always made with a little drop of something "good" in it. These so-called temperance drinks, he said, were the sprat the devil used to catch the mackerel. In England he contended it was the beer that was keeping the poor men in the mud. In liquor he said there was nothing to build up the body, as men that never drink are the mud. In liquor he said there was nothing to build up the body, as men that never drink are the strongest, and athletes when in training rigorously abstain from any kind of alcoholic stimulant, knowing it would take from them their strength. Because men occasionally lived to a good old age that always drank liquor is no guarantee, he said, that they would not live to a greater age had they not drank liquor, or that their lives would not have been more useful. As a matter of economy he contended that men should be temperate, and cited the case of a gentleman, a bright gem in the social contended that men should be temperate, and cited the case of a gentleman, a bright gem in the social circle, who stated that liquor had cost him on an average \$600 per year for fifteen years, and he passed away, leaving his wite and family in penury and want. The home rule wanted in Ireland he said was temperance, as the liquor bill for Ireland was forty-one millions a year, a sum that would, if saved, in twenty years buy out all the landlerds in the country, and the more liquor the people drank the more worthless they became in this world and the poorer their chances became for the next. As for himself, he said he had not always been an abstainer, although he never drank to exthe next. As for himself, he said he had not always been an abstainer, although he never drank to excess, but he had been in the habit of drinking in moderation—the way all drunkards are made—when he began to think he had not as good health as he had when he drank nothing but water, nor half so much fun either, so he asked his medical adviser what kind of liquor would be best for him, who advised him to drink nothing but whiskey and water, but said he would do better if he drank nothing. These words of the doctor, he said, rang in

not say what he might do before he died, as no man drinks alone as a rule, and men would be held responsible, if by their drinking their neighbor is injured. He appealed to the fathers of families and asked them could they be moderate drinkers with safety to their families. No other poison he said would make men so immoral as liquor, and no vice would make them so abusive to their families, as it alone had the terrible privilege of converting men into devils, to turn innocent children and helpless women into the snow, because they may have the misfortune to be chained to the drunkard by the links of marriage. As a community he contended misfortune to be chained to the drunkard by the links of marriage. As a community he contended they should be united to put down the tratte with which the Government makes a contract; if you give us so much we will protect you in making men drunk and destroying their lives, then the Coroner's Jury bring in a verdict that death was caused by the visitation of God, thus mocking the holy name of their Maker, when their verdict should be, died from the visitation of the black bottle. He said he would cheerfully give up his life to sweep the curse of intemperance from their fair land, and adjured all young men to refrain from moderate drinking. all young men to refrain from moderate drinking, and adjured them to take their stand on the side of temperance, as they would never have to regret en

temperance, as they would never have to regret en their dying bed that they had been total abstainers. The rev. gentleman's lecture lasted for nearly two hours, and his plain, logical arguments were listened to with marked attention by the audience, who frequently applauded the sentiments advanced.

Mr. Hugh Walker said, as a member of the Workingmen's Temperance Association he felt that the Association was highly honored by the lecturer in coming such a long distance to deliver the pleasing and instructive lecture they had just listened to, and moved a vote of thanks to the lecturer.

Mr. Bosely seconded the resolution, and said he

Mr. Bosely seconded the resolution, and said he believed their Association would be much bene-fitted by the lecture. The vote of thanks was heartily responded to.

The lecturer in thanking the audience said he al-

ways considered it a privilege to speak for an hour on a subject so dear to him as that of temperance.

CORRESPONDENCE.

[We wish it to be distinctly understood that we are not responsible for the opinions of our correspondence. All correspondence intended for publication should be addressed to the editor of the Catholic Record—not the publisher, and should reach this office not later than Tuesday morning.]

STRATFORD.

December 12th, 1878. Dean Sir:—The Catholic Literary and Benevolent Society of Stratford has been admitted into the I. C. B. U. of Canada and United States as No. 26. At a meeting of the said society held in their hall on Tuesday evening the 1st inst. the following officers were elected for the year 1879: Rev. J. Ronan, Chaplain; E. O'Flaharty, President, re-elected; Joseph Pigeon, 1st Vice-Prest.; P. Hannavan, 2nd, do.; R. A. Purcell, Corresponding Secretary, re-elected; P. J. Douglass, Fin. Secretary; J. Way, Treasurer, re-elected; Joseph Winegar, Sergeant at Arms.

LIMERICK.

Arms.

An agent for a Catholic journal (the Tribus Crow, has so slandered the editor and publisher of the Catholic Record, using the most scandalou language and the vilest epithets that it were pos sible for a man to stoop to, that I, as all fair think-ing people, consider it high time that such conduct

were stopped or else shown in its propercolors.

On last Sunday the good people of McGillivray took advantage of the sleighing and came in numbers from the adjoining villages to attend High Mass in St. Peter's Church, McGillivray, where, Mass in St. Peter's Church, McGillvray, where, after mass, Father Kelly preached an eloquent sermon, directed chiefly to the young folks. The choir, under the direction of Miss Carey, rendered Peter's Mass in a manner that does the greatest credit to the gifted organist and to the members of

Business is at a standstill owing to the low prices of farm produce and the almost impassable state of Yours, etc

MULDOON. Limerick, Dec. 10, 1878

INGERSOLL.

Dec. 12th, 1878. To-day a solemn requim mass was celebrated in

our church for the repose of the soul of the late Mrs. Doty, a most highly respected member of our congregation. The attendance at church and at the funeral procession was very large—all denominations being represented, testifying to the high esteem in which the virtues of the departed were held. The ceremonies were very impressive and were carried out with the solemnity usual on such occasions. Father Molphy of Strathroy, sang High mass. The Rev. Father Boubat assisted by Mr. Miller and the Rev. Father Boubat assisted by Mr. Miller and the other members of the choir, rendered the Gregorian music in a grand and impressive manner. Mr. Millers offertory piece "Pro Peccatis" from Rosinis "Sabat mater" being given with a feeling that was in full accord with the solemn occasion. Mrs. W. Locke, of London, presided at the organ. After Mass the Rev. Father Molphy preached a very eloquent sermon on death, paying a high tribute during his discourse to the many virtues of the departed. ing his discourse to the many virtues of the departed, whose body was about to be consigned to the silent tomb, there to await, let us hope, a glorious resurrec-

tion.

The Bazaar in aid of our new Church is now in progress, and no doubt it will be a financial success.

WINDSOR.

possible, but in the hands of Very Rev. Dean Wagner, the pastor, it was speedily accomplished. Untiring in his zeal for the spiritual welfare of his flock, he brought to his work a clear-sighted judgment of temporal administration which beought it to its present succession which beought it to its present succession. clear-sighted judgment of temporal adminis-tration, which brought it to its present suc-cessful state. No doubt his work entailed many and great personal sacrifices, but his practical mind, his desire for God's glory and his love for "the beauty of his house," made him surmount every obstaele. But few, indeed, can understand the difficulty of erecting such a building as St. Alphonsus' Church, even in the very best of times; but in times so financially depressed as the past few years have been, none can tell the mental anxiety part, and nobly have his people seconded his endeavors.

endeavors.

The style of architecture is a combination of the Romanesque and Corinthian orders; the church is 120 feet long, 60 feet wide and has a seating capacity of 1000. And what still more than its beauty pleases the parishoners is the fact that they are inpossession of the only consecreted church in the diocese. It is but seldom that a parish is able to effect this, even in many years, for, in order that it may be consecrated it must be clear from debt; but here 320 families—two thirds Irish one third French—

have succeeded in doing it in a comparatively short space of time.

Not only is the desire of the Priest and people for the good of religion manifested in the building of a beautiful church, but the magnificent Convent of the Sisters of the Holy names of Jesus and Mary and a parssh school costing \$10,000 show their wish to have their children follow in their footsteps. The to have their children follow in their footsteps. The education of the little ones is attended to in the most satisfactory manner, and whilst many from a distance came to St. Mary's Academy to receive the blessings of a Catholic education, the good done to the children of the parish cannot be too highly estimated. We have indeed reason to be proud of what is done for ourselves and our children, and if we be not good practical Catholics it is certainly not the fault of our jealous pastor. Ever anxious for our advancement he loses no opportunity of procuring us all that can tend to strengthen our Faith.

On Sun'lay Nov. 24th, "a mission" was opened under the direction of Rev. F. Cooney C. S. C., and his associate Fathers—all of the congregation of the

his associate Fathers—all of the congregation of the Hory Cross—whose principle house is at Notre Dame Indiana. the high mass was sung by the pastor. After the gospel the superior of the mission as-cended the pulpit and having explained the nature of a mission and announced the conditions on which the benefits of it might be gained, preached a telling sermon on the "End of man." After these other exercises of the day consisting of Vespers and ser-mon in English and in French at 3 o'clock in the exercises of the day consisting of Vespers and sermon in English and in French at 3 o'clock in the afternoon, and sermon and recitation of the beads at 7 o'clock in the evening the first day closed with benediction of the blessed Sacrament.

The regular daily exercises were: Mass and sermon on the 25th of April, 1843, and at the time of her on the 25th of April, 1843, and at the time of her cated to the death of his state was communicated to the Duke of Edinburgh on his arrival at Portsmuth to day, and his Royal Highness was greatly overcome by the sad intelligence.

[Alice Maud Mary, Duchess of Saxony was born on the 25th of April, 1843, and at the time of her

and hundreds flocked to the sacred tribunal to lay the story of their errors at the feet of the Ministers

of Christ and hear the joyful tidings "go in peace thy sins are forgiven thee."

The evening service was attended by hundreds of our separated brethren who listened with interest to our separated oretines who instelled with interest to the clear and eloquent expositions of Catholic doc-trine. From early morning until night the church was crowded with those eager to make their peace with God and it would be difficult ndeed to calculate the amount of good that has been done through the instrumentality of the Mission. For some, it has opened their eyes to the light of Faith—that heavenly sunlight which is hereafter to guide their footsteps in the intricate path of virtue; for others it again aroused what had come but a latent feeble spark into a brilliant flame; to the virtuous it has proved a confirming aid, strengthening them against relapses; to the seared and troubled conscience it has brought heavenly calm and peace and withal a holy joy unknown outside the path of fulfilled duty.
On Wednesday His Lordship Right Rev. Dr.

Walsh, Bishop of the Diocese, came amongst us to encourage all and to confirm those who as yet had not had the happiness of receiving the grace of confirmation. Over one hundred and fourteen had the grace to receive the sevenfold gifts of the Holy

On Sunday evening a lecture was given by Rev, Father Cooney on the "Question of Questions." This was really the crowning effort of this Rev. gentleman:—Overwhelming in scriptural and historical proofs, convincing in his logical deductions, no mind of ordinary intelligence could fail to be convinced that Christ had left an infallible teaching authority on earth and that it was to be found in the Catholic Church alone. Private judgment he demolished in the most telling manner, and the unanimous verdict of all present was, that it was, without doubt, the ablest lecture ever listened to by the inhabitants of Windsor. The closing ceremonies of the mission took place on Monday evening and were something to be long remembered. In the sanctuary were seated fifteen little girls dressed in white and at the conclusion of the sermon and the renewal of the baptismal vows one of them advanced towards the altar and kneeling read in a vanced towards the anar and therefore read in a clear voice the act consecrating the congregation to the Sacred Heart of Jesus and Mary. After the Papal Benediction and the Benediction of the Blessed Sacrament a few words of advice were offered by the Superior of the Mission. As soon as the Rev. Superior had concluded, John Davis Esq., accompanied by the leading gentlemen of the con-gregation stepped forward to the communion rails and read and presented an address of the most touching nature to the fathers of the Mission. It contained the most beautiful sentiments of affection and gratitude and after acknowledging the unicomes to us this week. It is a bright, went entired journal, conducted with taste and judgment. It who advised him to drink nothing but whiskey and displays in its editorial department much talent, and, if it continues as it has begun, we hesitate not at the last the made up his to say that it will be successful. It is, apart from the best manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the able manner in which it is edited, Catholic the manner in which it is edited, Catholic the manner in which it is edited, Catholic the promise to remain forever true to the tone and after acknowledging the uniform kindness of the good Fathers it contained a thing. These words of the good Fathers it contained a thing. These words of the good Fathers it contentions.

(Special correspondence of the Catholic Record.)

There is not, perhaps, a parish in Ontario so which they had imparted, and or remain forever true to the doctor, he said, rang in thing. These words of the good Fathers it contained and after acknowledging the uniform kindness of the good Fathers it contentions.

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There is not, perhaps, a parish in Ontario so which they had imparted, and after acknowledging the uniform kindness of the good Fathers it contentions.

(Special correspondence of the good Fathers it contentions.

There is not, perhaps, a parish in Ontario so which they had imparted, and after acknowledging the uniform kindness of the good Fathers it contentions.

(Special correspondence of the good

which you labour for this, and that complete for-getfulness you manifested for self, under which every member young and old of this large congre-gation might have the fullest opportunity of gain-ing all the blessings the Church pours out in such abundance on her children, upon the occasion of a Mission xxxx have put us under obligations which we can never rightly discharge."

May God bless the labors of the Missienary Fathers is the earnest prayer of the two thousand

P. S.—Rev. Father Cooney will remain with us till next Tuesday, to reply to an attack made on nim—or rather, on the Church whose doctrines he preached. The Episcopal Church of this place was nearly empty the two last Sundays of the Mission. This aroused the pastor, Rev. Dr. Caulfield, and he announced last Sunday in his church and since through the press, that he would deliver a lecture in answer to the question, "Where is the Old Church" and of course, would show that the Catholic Church was not the true Church. The lecture was announced for this (Thursday) evening. Father through which he must pass who has charge of the undertaking. Nobly has he done his part and nobly have his people seconded his that he will review it next Sunday evening, in St. Alphonsus' Church. Five converts are under instruction-many more have signified their convicstruction—many more mave again, tion—but yet hesitate—reason, human respect.

LATEST TELEGRAMS. PRINCESS ALICE DEAD!

SHE DIES ON THE ANNIVERSARY OF HER FATHER'S DEATH.

Darmstadt, Dec. 14.-The Princess Alice died at

7.30 o'clock this morning. She was unconscious from 2.30 o'clock until the time of her death. from 2.30 o'clock until the time of her death. Darmstadt, Dec. 15.—As early as Friday morning, physicians recognized that the condition of the Grand Duchess was hopeless and sent secret messages to that effect to England. Symptoms of suffocation appeared at one o'clock on Saturday morning, but were temporarily removed. The Grand Duke was then induced to leave the room, but his mother remained, ministering to the Princess until the last. The Grand Ducal Court, and Hesse Darmstadt generally, will go into mourning for twelve stadt generally, will go into mourning for twelve

weeks. The Grand Duchess was born on August 25th, 1843. Her father, the late Prince Albert, died on Saturday, December 14th, 1861. Here is a remarkable coincidence.

London, Dec. 16th.—The Queen commanded his Royal Highness, the Prince of Wales, Prince Leopold and the Duke of Edinburgh, who arrived in his frigate at Portsmouth to-day, to attend the funeral of Princess Alice at Darmstadt next Wednesday. In-telligence of the death of his sister was communi-

Dear Sir,—I was always under the impression that live and let live was the grand maxim of the Saxon and Celt all over the world, but I have been mistaken. When a man calling himself an Irishof her brothers and sisters. Her education was unusually thorough and complete, even for a lady in her exalted station in life, and she early displayed her exalted station in life, and she early displayed mental endowments of a high order. At the time of her marriage she was one of the best amateur musicians in England, and could converse fluently in five different languages. On the 1st of July, 1862, she was married at Osborne, in the Isle of Wight, to Prince Frederic William Louis, of Hesse, who succeeded to the throne upon the death of his uncle, the Grand Duke Ludwig III., on the 13th of June, 1877. Seven children have been born of this marriage, five of whom survive. The death by diptheria of the youngest child, the Princess Marie, took place quite recently, and it was while in attendance upon this daughter that her mother contracted the disease which caused her death, as reported in preceding despatch.] preceding despatch.]

THE AFGHAN WAR.

London, Dec. 17.—A correspondent with the Kurum column reports that a predatory tribe attacked on Sunday the rear guard of the convoy east of Sifiri Pass. General Roberts sent two regiments, which rescued the convoy. Two British officers were severely wounded, three Ghoorkas killed, and twelve Ghoorkas and one Highlander wounded. General Roberts has summoned the chiefs of Kurum to answer for the outrage. It is feared that three powerful tribes will combine feared that three powerful tribes will combine against the British. London, Dec. 17.—Lord Lytton to-day reviewed

London, Dec. 17.—Lord Lytton to-day reviewed the 3,000 auxiliaries furnished by the native princes. The auxiliaries go to Peshawaur on Saturday. Peshawaur, Dec. 17.—It is reported that Gen. MacPherson occupied Jellalabad.

London, Dec. 18.—A Dadur correspondent says General Stewart has sent pressing orders for all troops to advance as speedily as possible. This drobably means air advance on Candahar.

London, Dec. 17.—In the House of Commons, the debate on Stanhope's resolution, that the House consent to the defrayal of the expenses of the Afghan war from the Indian revenues, was concluded.

Fawcett's amendment, declaring the proposition

unjust, was rejected by 235 to 125. Stanhope's resolution was adopted without a

Parliament adjourned until February 13th.

In the Commons to-night. Sir Stafford Northcote trusted that the war was nearly concluded. They would know better in a month as to its real extent and significance. He felt sure if it became necessary to exert the Imperial strength, the people of England would will inches extend the tendence of the strength of

ingly contribute.
The Marquis of Hartington closed the Debate.

The mother stood at the window;
Her son lay in bed, alas!
"Will you not get up dear William,
To see the procession pass?"
"O, mother! I am so ailling,
I neither can hear nor see;
I think of my poor dead Gretchen,
And my heart grows faint in me."
"Get up, we will go to Kevlaar;
Your book and rosary take;
The mother of God will heal you,
And cure your heart of its ache."
The Church's banners are waving
They are chanting a hymn divine;
"It at Collen is that procession,
At Collen on the Rhine.
With the throng the mother follows,
Her son she leads him: and now
"Ever honored, O Mary! be thou."

The Mother of God at Kevlaar
Is dressed in her richest array;
She has many a care on hand there,
Many sick folk come to her to-day
And her, for their votive offerings,
The suffering sick folk greet
With limbs that in wax are moulded
Many waxen hands and feet.
And whoso a wax hond offers.
His hand is healed of its sore;
And whoso a wax foot offers,
His foot, it will pain him no more.
To Kevlaar went many on crutches
who now on the tight rope bound,
And many who now play the fiddle
Who had not one finger sound.
The mother she took a wax taper,
And of it a heart she makes;
"Give that to the Mother of Jesus;
She will cure you of all thy aches?"
With a sigh her son took the wax heart,
He went to the shrine with a sigh;
His words from his heart trickle sadly,
As trickle the tears from his eye.
"Thou Queen of the heaven, before thre,
I lay all my anguish and pain,
"I live with my my mother at Collen,
At Collen in the town that is there.
The town that has hundreds many
Of chapels and churches fair.
"And Gretchen she lived quite near u.
But now she is dead, well-a-day!
O Mary! a wax heart I bring thee,
Heal thou my heart's wound, I pray.
"Heal thou my heart's wound, I pray. II

III.

The suffering son and his mother In their little bed-chamber slept;
And the Mother of God came softly,
And close to the sleepers crept.
She bent down over the sick one,
And softly, so softly, did lay!
Her hand on his heart with a tender smile,
And then she vanished away.
The mother sees all in her dreaming,
And other things, too, she marked;
Then from her slumber she wakened,
So loudly the town dogs barked.
There lay her son, so his full length
Stretched out and he was dead;
And the light on his pale cheek flitted
Of the morning's dawning red.,
In boil of the felt as she knew not how,
She felt as she sang and devoutly;
She felt as she knew not how,
She felt

ABIOLA:

THE CHURCH OF THE CATACOMBS

OVIOW 1 BY HIS EMINENCE CARDINAL WISEMAN.

no 16 The conderstand you," replied Fabiola, goodAlumoredly! "you are a brave soldier, and you
speak as such. You must be always prepared for
indeath Trom a thousand casualties: we seldom see it
blapproach suddenly, it, comes more mercifully, and
issealthly, upon the weak. You no doubt are musloing on it mibre globidous fate, on receiving in front
offill therewere a from the enemy, and falling
incovered with mibre globidous fate, on receiving in front
offill therewere the first fate of the control of the control
intervent with things." You look to the soldier's
the fate of the control of the control
intervent with the property exclaimed Sebastian emargulation of the control of the control
intervent only be enforced by an anticipating fancy.
The control of the proposed side of the control
into the property state of the property state is consuming me by
lostow bittning fever, wasting me by long ingering

death?"
"No," replied Sebastian; "far it is He who must offerwird us fillt only for our fives, but for our deaths stalls!" Happy they whose into is likely our deaths stalls!" Happy they whose into is likely on the first of the content of the content of the first of the content of the first of the content of the first of the content of the c

entitly said." education to do not have been feel educated in the content made in its education of the content of the content made in its education. The content made in the content in the content of the content in th

listening to to the details of their masterisateath Tho letter of a three of a Tho letter of which Throughtus was the bearer tyl. The first of these was her cousin Agnes. him had produced its desired effect of Mooraled at the first of these was her cousin Agnes. at the list of the server of the

visions which Campania afforded, for his voyage. He indulged, however, his luxurous tastes to excess; and on coming out of a bath after a hearty supper, he was seized with a chill, and in four and-twenty hours was a corpse. He had left his undivided wealth to his only child. In fine, the body was being

weath to his only child. In fine, the body was being embalmed when the courier started, and was to be brought by his galley to Ostia.

On hearing this sad tale, Sebastian was almost sorry that he had spoken as he had done of death, and left the house with mournful thoughts.

and left the house with mournful thoughts.

Fabiola's first plunge into the dark abyss of grief was deep and dismal, down into unconsciousness.

Then the buoyancy of youth and mind bore her up again to the surface; and her view of life, to the horizon, was as a of a boundless ocean of black seething waves, on which floated no living thing save herself. Her woe seemed utter and unmeasured; and she closed her eyes with a shudder, and suffered herself to sink again into abliviousness. ed; and she closed her eyes with a shudder, and suf-fered herself to sink again into obliviousness. Again and again she was thus tossed up and down, between transient death and life, while her attendants ap-plied remedies to what they deemed a succession of alarming fits and convulsions. At length she sat up, pale, staring, and tearless, gently pushing aside the hand that tried to administer restoratives to her. the hand that tried to administer restoratives and In this state she remained long; a stupor, fixed and deadly, seemed to have entranced her; the pupils deadly, seemed to have entranced her; the pupils pered of her brain becoming oppressed. The physician, who had been called, uttered distinctly and cian, who had been called, uttered distinctly and forcibly into her ears the question:—"Fabiola do you know that your father is dead?" She started, fell back, and a bursting flood of tears relieved her heart and head. She spoke of her father, and called for him amidst her sobs, and said wild and incoherent, but affectionate things about, and to, him. Sometimes she seemed to think him still alive, then she remembered he was dead; and so she wept and manned till sleen took the turn of tears in nursing.

she remembered he was dead; and so she wept and moaned, till sleep took the turn of tears, in nursing her shattered mind and frame.

Euphrosyne and Syra alone watched by her. The former had, from time to time, put in the commonplaces of heathen consolation, had reminded her too, how kind a master, how honest a man, how loving a father he had been. But the Christian sat in silence, except to speak gentle and soothing words to her mistress, and served her with an active delicacy, which even then was not unnoticed. What to her mistress, and served her with an active delicaey, which even then was not unnoticed. What
could she do more unless it was to pray? What
hope for else, than that a new grace was folded up,
like a flower, in this tribulation; that a bright angel
was riding on the dark cloud that overshadowed her
humbled lady?

As grief receded, it left some room for thought;
this came to Fabiola in a gloomy conversion does

this came to Fabiola in a gloomy, oppressive shape. What was become of her father? Whither had he gone? Had he melted into unexistence, or had he been crushed into annihilation? Had his life been searched through by that unseen eye which sees the invisible? Had he stood the proof of that scrutiny which Sebastian and Syra had described? Impossible! Then what had become of him? She shuddered at the thought, and put away the reflection from her wind. from her mind.

"Oh for a ray from some unknown light, that would dart into the grave, and show her what it was! Poetry had pretended to enlighten it, and even glorify it; but had only, in truth remained at the glorify it; but had only, in truth remained at the door, as a genius with drooping head, and torch reversed. Science had looked in, and come out scared, with tarnished wings, and lamp extinguished in the fettid air; for it had only discovered a charnel-house. And philosophy had barely ventured to wander round and round, and peep in with dread, and recoil, and then talk or babble, and shrugging its shoulders, own that the problem was yet unsolved, the mystery still unveiled. Oh, for something, or someone, better than all these, to remove the dark perplexity! perplexity!
While these thoughts dwell in gloomy silence on

the heart of Fabiola, her slave is enjoying the vision of light, clothed in mortal form translucid and radiant, raising from the grave as from an alembic, in which have remained the grave as from an anemore, in which have remained the grosser qualities of matter, without impairing the essence of its nature. Spiritualised and free, lovely and glorious, its springs from the very hot-bed of corruption. And another and another, from land and sea; from recking cemetery and from beneath the consecrated altar: the tangled thicket where solitary murder has been committed on the just, and from fields of ancient battle done by Israel for God; like crystal fountains diffestions of the circles of such that the consuming me by state of the process of the consuming me by long lingering follows with the process of the plant of the plant of the process of the plant of the process of the plant of th

followed as Rome then seldom witnessed. Processions by torch-light, in which the waxen effigies of ancestors were borne, a huge funeral pile built up of aromatic wood and scented by the richest spices of Arabia, ended in her gathering up a few handfuls of charred bones, which were deposited in an ala-baster urn, and placed in a niche of the family se-pulchre, with the name inscribed of their former

owner.

Calpurnius spoke of the funeral oration; in which, according to the fashionable ideas of the day, he contrasted virtues of the hospitable and industrious citizen with the false morality of those men called Christians, who fasted and prayed all day, and were stealthily insinuating their dangerous principles in-to every noble family and spreading disloyalty and immortality in every class. Fabius, he could have no doubt if there was any future existence, whereon be doubt it there was any future existence, whereon philosophers differed, was now basking on a green bank in Elysium, and quaffing nectar. "And oh?" concluded the whining hyprocrite, who would have been sorry to exchange one goble: of Falernian for an amphora (a large earthenware vessel in which wine was kept in the cellar) of that beverage, "oh! that the gods may hasten the day when I, his humble client may join him in his shady repose and sober banquets!" This noble sentiment gained immense left Dbanquets!

one glance told her all direct particles we did not provide a function of a poly her vigorous mind to examine, and close her an in the commence of the commenc To this care succeeded another. Fabiola had to

dove for him, in return for a well-fed slavery. With all the coolness of a practized hand he brought back to his memory every circumstance of the preceeding night's debauch, his utter ruin, and only means of escape. With unfeeling precision he strengthened every thread of the last evening's web, and added

iould want for nothing.
"You are hot and feverish," at last concluded Fulvius; "an early walk, and fresh air will do you

The poor wretch consented; and they hardly reached the Forum, when Corvinus, as if by accident, met them. After mutualsalutations, he said: dent, met them. After mutualsalutations, he said:—
"I am glad to have fallen in with you; I should like
to take you, and show you my father's workshop."
"Workshop?" asked Torquatus with surprise.
"Yes, where he keeps his tools; it has just been
beautifully fitted up. Here it is, and that grim
old foreman, Cutulus, is opening the doors."
They entered a spacious court with a shed round
it filled with waiters foremer form. To

it, filled with engines of torture of every form. Torquatus shrnnk back.

"Come in, masters, don't be afraid," said the old executioner. "There is no fire put on yet, and robody will be the said the sa

come in, masters don't be arraid," said the old executioner. "There is no fire put on yet, and ro-body will hurt you, unless you happen to be a wick-ed Christian. It's for them we have been polishing up of late."
"Now, Catulus," said Corvinus, "tell this gentle-

man, who is a stranger, the use of those pretty toys you have here."

Catulus, with good heart, showed them round cattures, with good neart, showed them round his museum of horrors, explaining every thing with such hearty enthusiasm he nearly gave Torquatus practical illustriations of what he described, having once almost caught his ear in a pair of sharp pinchers, and another time brought down a mallet within ar inch of his teeth.

inch of his teeth.

The rack, a large gridiron, an iron chair with a furnace in it for heating it, large boilers for hot oil or scalding water baths; ladles for melting lead, and pouring it neatly into the mouth; pincers, hooks and iron combs of varied shapes for laying bare the ribs; scorpions, or scourges armed with iron or leaden knobs; iron collars, manacles, knives, and axes in tasteful varietes, were all commented upon with true relish, and an anticipation of much enjoyment, in seeing them used on those hard-headed and thick-skinned Chistians. (These instruments of cruelty are mentioned in the Acts of the martyrs, and in

celesiastical histories.

Torquatus was thoroughly broken down. He was taken to the baths of Antoninus, where he caught the attention of old Cucumio, the head of the wardrobe department or capsarius, and his wife Victoria, who had seen him at church. After a good refection, he was led to a gambling-hall in the Thermæ, and lost, of course. Fulvius lent him money, but for every farthing, exacted a bond. By these means, he was, in a few days completely subdued.

Their meetings were early and late; during the day he was left free lest he should lose his value, through being suspected by Christians. Corvinus had determined to make a tremendous dash at them, therefore exacted from Torquatus, his share of the compact, that the spy should study the principal cemetery where the pontiff intended to officiate. This Torquatus soon ascertained; and his visit to the cemetery of Callistus was in fulfilment of his en-gagement. When that strnggle between grace and sin took place in his soul, which Severus noticed, it was the image of Catulas and his hundred plagues, with that of Fulvius with his hundred bonds, that turned the scale in favor of perdition. Corvinus, after receiving his report, and making from it a rough chart of the cemetery, determined to assail it early the very day after the publication of the De

Fulvins took another course. He determined to Fulvins took another course. He determined to become acquainted, by sight, with the principal clergy, and the leading christians, of Rome. Once possessed of this knowledge, he was sure no disguise could conceal them from his piercing eyes; and he would easily pick them up, one by one. He therefore insisted upon Torquatus's taking him as his companion, to the first great function that should collect many priests and deacons round the Pope. He overruled every remonstrance, dispelled every fear: and assured Torquatus, that once in by his fear; and assured Torquatus, that once in by his password, he should behave perfectly like any Chris tian. Torquatus soon informed him, that there would be an excellent opportunity at the coming ordination in that very month of December.

CHAPTER X. THE ORDINATION IN DECEMBER.

Whoever has read the history of the early Pope will have become familiar with the fact, recorded almost invariably of each, that he held certain ordinations in the month of December, wherein he created so many priests, and deacons, and so many bishops for different places. The first two orders were conferred to supply clergy for the city; the third was evidently to furnish pastors for otler dioceses. In later times, the ember-days in December, regulated by the festival of St. Lucy, were those on which the Supreme Pontiff held his consistence in which he was a being an interest. tories, in which he named his cardinal priests and deacons, and preconised, as it is called, the bishops of all parts of the world. And, though this function s not now coincident with the periods of ordination, till it is continued essentially for the same purpose

Marcellinus under whose pontificate our narrative placed, is stated to have held two ordinations, in this month, that is, of course, in different years. was to one of these that we have alluded, as abo

take place.
Where was this solemn function to be performed, was Fulvius's first inquiry. And we cannot but think that the answer will be interesting to the Christian antiquary. Nor can our acquaintance with the ancient Roman Church be complete, with out our knowing the favored spot, where Pontiff after Pontiff preached, and celebrated the divine mysteries; and held his councils, or the glorious ordinations, which sent forth not only bishops but mar nations, which sent forth not only bishops but mar tyrs to govern other churches, and gave to a St. Laurence his diaconate, or to St. Novatus or St. Timotheus his priesthood. There, too, a Polycarp or Irenœus visited the successor of St. Peter; and thence received their commission the apostles who converted our King Lucius to fath.

The house which the Roman Pontiff inhabited, and the above his right that official till Control of

and the church in which they officiated, till Constantine installed them in the Lateran palace and basili-ca, the residence and cathedral of the illustrious line of martyr-popes for 300 years, can be no ignoble spot. And that, in tracing it out, we may not be misguided by national or personal prepossession, we follow a learned-living antiquarian, who, intent upon another research, accidentally has put together all the data requisite for our purpose. ("Sopra Pantichissimo altare di legno, richiuso nell, altare panle" & "On the roost aucient wooden altare on

pale," &c. "On the most ancient wooden altar en-closed in the papal altar of the most holy Lateran basilica." By Monsig, D. Bartolini. Rome, 1852.) We have described the house of Agnes's parents as situated in the Vicus Patricius, or the Patricianhis rill and spent a few lays with his daughter, on an edge is way to Asia. He was also of Asia, the way to Asia, the was also of Asia the was also ealled the street of the Cornellin, Vicus Patricins, or the Patrician, seither and another name, for it was also called the street of the Cornellin, Vicus Cornellins, because in the cause in the control of the c

virtuous spouses.

It was in their house that St. Peter lived: and his

escape. With unfeeling precision he strengthened every thread of the last evening's web, and added many more meshes to it.

The position of Torquatus was this: if he made one step towards Christianity, which Fulvius assured him would be fruitless, hewould at once be delivered to the judge, and cruelly punished to death. If he remained faithful to his compact of treason, he should want for nothing. and die for the faith of Christ. After the death of Pudens, the house became the property of his children, or grandchildren (a second or younger Pudens is spoken of), two sons and two daughters. The latter are better known, because they have found a place in the general calendar of the Church, and because they have given their name to two of the most illustrious churches of Rome, those of St. Praxedes and St. Pudentianna. It is the latter which Alban Butler calls "the most ancient church in the world." (May the 19th) that marks at once the Vieus

Alban Butter calls "the most ancient church in the world," (May the 19th) that marks at once the Vicus Patricius, and the house of Pudens.

As in every other city, so in Rome, the eucharistic sacrifice was offered originally in only one place, by the bishop. And even after more churches were erected, and the faithful met in them, communion was brought to them from the one altar by the deacens and distributed by the process. cons, and distributed by the priests. It was Pope Evaristus, the fourth successor of St. Peter, who multiplied the churches of Rome with circumstances

peculiarly interesting.

This Pope, then, did two things. First, he enacted that from thencefoward no altars should be erected that from thencefoward no altars should be blessed; and secondly, "he distsibuted titles;" that is, he divided Rome into parishes, to the churches of which he gave the name of title. The connection of these two

gave the name of title. The connection of these two acts will be apparent to any one looking at Genesis xxviii.; where, after Jacob had enjoyed an angelic vision. while sleeping with a stone for his pillow, we are told that, "tremblling he said, How terrible is this place! This is no other than thehouse of God, and the gate of heaven. And Jacob arising in the morning, took the stone. — and set it up for a title, pouring vater on the top of it.." "Verses 17, 18.)

The church or oratory, where the sacred mysteries were celebrated, was truly, to the Christian, the house of God; and the stone altar, set up in it, was consecrated by pouring oil upon it, as is done to consecrated by pouring oil upon it, as is done to this day (for the whole law of Evaristus remains in

full force); and thus became a title, or monument.
(It is not necessary to enter into the classical use of the word titulus. Two interesting facts are elicited from this narrative one is, that to that time there was only one church with an altar in Rome; and no doubt has ever been raised that this was the church afterwards and yet known, by the name of St. Pudentianna. Another is, that the one altar till then existing was Another is, that the one altar till then existing was not of stone. It was, in fact, the wooden altar used by St. Peter, and kept in that church, till transferred by St. Sylvester to the Lateran basilica, of which it forms the high altar. (Only the Pope can say Mass on it, or a Cardinal, by authority of a special bull. This high altar has been lately magnificently decorated. A plank of the wooden altar has alway been preserved in St. Peter's altar, at Pudentiana's. It has lately been compared with the wood of the Lateran altar, and found to be identical.) We further

Lateran altar, and found to be identical.) We further conclude, that the law was not retrospective, and that the wooden altar of the Popes was preserved at that church, where it had been first creeted, though from time to time it might be carried, and used else-

where.

The church in the Vicus Patricius, therefore, which existed previous to the creation of titles, was not itself a title. It continued to be the episcopal, or rather the pontifical church of Rome. The pontificate of St. Pius I., from 142 to 157, forms an interesting period in its history for two reasons.

First, that Pope, without altering the character of the cburch itself added to it an oratory which he made a title (its site is now occupied by the Caetani chapel); and having collated to it his Brother Pastor.

chapel); and having collated to it his Brother Pastor, it was called titulus Pastoris, the designation, for a

worship in times of persecution.

"In what place do the Christians meet?" he is asked

by the judge "Do you think," he replies "that we all meet one place? It is not so." But when intorrogated where he lived, and where he held his meetings with his disciples, he answered, "I have lived till now near the house of a certain Martin at the bath known as the Timotine. I have come to Rome for the second time, nor do I know any other place but the second this, ind do I states any other place but the one I have mentioned." The Timotine or Timothen baths were part of the house of the Pudens family, and are those at which we have said that Fulvius and Corvinus met early one morning. Novatus and Timothens were the brothers of the holy virgins Praxedes and Pudentiana; and hence the baths were called the Novatian and the Timotine, as they pass-

ed from one to another.
St. Justin, therefore, lived on this spot, and, as he knew no other in Rome, attended divine worship there.
The very claims of hospitality would suggest it. Now in his apology, describing Christian liturgy, of course such as he saw it he speaks of the officiating priest such as he saw it he speaks of the omeiating priest in terms that sufficiently describe the bishop, or superme pastor of the place; not only giving him a title applied to bishops in antiquity, but by describing him as the person who has the care of orphans and widows, and succours the sick, the indigent, prisoners, strangers who come as guests, who "in one word, undertakes to provide for all in want." This could be no other than the bishop or pope him-

We must further observe, that St. Pius is record-We must further observe, that St. Pius is recorded to have erected a fixed baptismal font in this church, another prerogative of the cathedral, transferred with the papal altar to the Lateran. It is related that the holy Pope Stephen (A. D. 257) baptised the tribune Nemesius and his family with many others, in the title of Pastor. And here it was that the blessed deacon Laurentius distributed the rich vessels of the Church to the poor.

In time this name has given way to another; but the place is the same; and no doubt can exist, that the church of St. Pudentiana was, for the first three centuries, the humble cathedral of Rome.

It was to this spot, therefore, Torquatus unwill-

It was to this spot, therefore, Torquatus unwill-ingly consented to lead Fulvius that he might witsess the December ordination.

We find either in sepulchral inscriptions, in mar-

We find either in sepuiental inscriptions, in martyrologies, or in ecclesiastical history, abundant traces of all the orders, as still conferred in the Catholic Church. Inscriptions perhaps more commonly record those of Lector or reader, and of Ex-

A difference was, however, that one order was not necessarily a passage, or step to another; but persons remained, often for life in those lesser orders. There was not, therefore, that frequent administration of these, nor probably was it publicly performed with the highest orders.

Torquatus having the necessary pass-word, entered

accompanied by Fulvius, who soon showed himself accompanied by Fulvius, who soon showed himself expert in acting as others did around him. The assembly was not large. It was held in a hall of the house, converted into a church or oratory, which was mainly occupied by the clergy, and the candidates for orders. Among the latter were Marcus dates for orders. Among the latter were Marcus to be accompanied by Fulvius, who soon showed himself accompanied by Fulvius at it dodg and pattern olds only accompanied by the candidate should be accompanied by Fulvius, who soon showed himself accompanied by Fulvius, who soon showed himself accompanied by Fulvius, and the sound should be accompanied by Fulvius and the

of Torquatus, who received the deaconship, and their of torquatus, who received the deaconship, and there father Tranquillinus, who was ordained priest. Of these Fulvius impressed well in his mind the features and figure; and still more did he take note of the clergy, the most eminent of Rome, there assembled. But on one, more than the rest, he fixed

sembled. But on one, more than the rest, he fixed his piercing eye, studying his every gesture loo k voice, and lineament.

This was the Pontiff who performed the august rite. Marcellinus had already governed the Church six years, and was of a venerable old age. His countenance, benign and mild, scarcely seemed to betoken the possession of that nerve which martyrdom required, and which he exhibited in his death for Christ. In those days every outward characteristic which could have betrayed the chief shephard to the wolves was carefully avoided. The ordinary simple garb of respectable men was worn. But there is no doubt that when officiating at the altar; a distinctive robe, the forerunner of the ample chasa distinctive robe, the forerunner of the ample chas-uble, of spotless white, was cast over the ordinary garment. To this the bishop added a crown or in-fula, the origin of the later mitre; while in his hand he held the crosier, emblem of his pastoral office and

authority.

On him who now stood facing the assembly, before the sacred altar of St. Peter, which was between him and the people (in the great and old basilicas of Rome the celebrant faces the faithful), the Eastern some the celeorant faces the fathing, the Eastern spy steadied his keenest glance. He scanned him minutely, measured, with his eye his height, defined the color of his hair and complexion, observed every turn of his head, his action, his tones, and the his color of his head, his action, his tones, and the his color of his head, his action, his tones, and he had the history of th almost his breathing, till he said to himself, "If he stirs abroad, disguised as he may chose, that man is my prize. And I know his worth."

CHAPTER XI.

"The day before the first of June, ceased to live Prætiosa, a girl (puella), a virgin of only twelve years of age, the handmaid of God and of Christ. In the consulship of Flavius Vincentius, and Fravitus, a consular man." Found in the cemetery of Calis-

If the learned Thomassinus had known this lately discovered inscription, when he proved, with such abundance of learning, that virginity could be professed in the early Church, at the age of twelve, he would certainly have quoted it. (Fetus et Nova Ecclesia; circa Bereficia. Par I. lib. iii. (Luc. 1227.)] For can we doubt that "the girl who was a virgin of only twelve years old, a handmaid of God and Christ," was such by consecration to God? Otherwise, the more tender her age, the less wonderful

her state of maidenhood.

But although this, the nubile age, according to Roman law, was the one at which such dedication to God was permitted by the Church, she reserved to a maturer period that more solemn consecration, when the veil of virginity was given by the bishop generally on Easter Sunday. That first act probably consisted of nothing more than receiving from the hands of parents a plain dark dress. But when any hands of parents a plain dark dress. But when any danger threatened, the Church permitted the anticipation, by many years, of that period, and fortified the spouses of Christ in their holy purpose by her more solemn blessing. [Thomass p. 792.]

A persecution of the most savage character was at the point of breaking out, which would not spare the most tender of the flock; and it was no worder that they who in this beautical head.

wonder that they, who in their hearts had betrothed themselves to the Lamb as His chaste spouses for-ever, should desire to come to His nuptials before death. They longed naturally to bear the full-grown lily, entwined round the palm, should this be their position.

their position.

Agnes had from her infancy choosen for herself this holiest state. The superhuman wisdom which, had ever exhibited itself in her words and actions, blending so gracefully with the simplicity of an innocent and guileless childhood, rendered her ripe, beyond her years, for any measure of indulgence which would be granted, to hearts that panted for their chaste bridal-hour. She eagerly seized on the claim that coming danger gave her, to a more than years beginning the claim that coming danger gave her, to a more than usual relaxation of that law, which prescribed a de-lay of more than ten years in the fulfilling of her desire. Another postulant joined her in this peti-

We may easily imagine that a holy friendship had been growing between her and Syra, from the first interview which we have described between them. This feeling had been increased by all that Agnes had heard Fabiola say, in praise of her favorite servant. From this, and from the slave's more modest reports, she was satisfied that the work to which she had devoted herself, of her mistress's con-version, must be entirely left in her hands. It was evidently prospering, owing to the prudence and grace with which it was conducted. In her frequent visits to Fabiola, she contented herself with admiring and approving what her cousin related of Syra's conversations; but she carefully avoided every expression that could raise suspicion of any collusion between them. etween them.

Syra as a dependant, and Agnes as a relation had Syra as a dependant, and Agnes as a relation mad put on mourning upon Fabius's death; and hence no change of habit would raise suspicion in his daughter's mind. of their having taking some secret or some joint step. Thus far they could safely ask to be admitted at once to receive the solemn conse-cution to necessarily vignitity. Their position was cration to perpetual virginity. Their petition was granted; but for obvious reasons was kept carefully concealed. It was only a day or two before the

concealed. It was only a day or two before the happy one of their spiritual nuptials, that Syra told it as a great secret to her blind friend.

"And so," said the latter pretending to be displeased, "you want to keep all the good things to yourself. Do you call that charitable, now."

(To be Continued.)

A TENDER-HEARTED BROTHER.

A couple of enterprising men, doing the clothing business at Atlanta, are interviewed by a customer in search of a coat. The senior of the firm handles the new-comer, and soon finds a first-class fit." In answer to the price the response is, "eighteen dollars."

"Well, sir, I like your coat very much,

but don't like the price." "Well, mine, frent, ze price is nothing so you like ze coat. We let you take at fifteen

dollars.' The customer still complains of the price,

saying that fifteen dollars was to much. This was too heavy for the dealer, so taking, his customer to the extreme end of the store, and drawing him into a dark corner, he whispers in his ear: 'Mine frent, I let you have zat coat for

twelve dollars and a half." "Well, sir," said the customer, "I like your

coat very much, and am satisfied with the price, yet I would like to know why this mysterious performance?" "Vell, my frent, you see dot little man dere?

He was mine broder. He got ze heart discuse, and so help me gracious. If he was to hear me tell you I take twelve dollars and a half for zat coat he drop ded mit his tracks?

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LADIES' DEPARTMENT.

Mrs. J. J. Skeffington Editress.

FASHION ITEMS.

The fashionable fancy work at present is working gentlemens' wool slippers.

The latest style of hats are wide-brimmed, raised all round, or else turned up on one side with a bow or feather. One of the most fashionable hats worn is of light

bronze felt, trimmed with a band of plush, and bows of dark satin ribbon, lined with crimson. Dinner and evening dresses are cut square-necked.

The favorite button is the Japanese, in metals of The fashionable bridesmaid's dress is white satin

Fancy, basket-woven ribbons are shown for eck-wear.

Fashionable walking-boots have cloth tops to match the costume.

Round and flat topped mannish Derbys are worn

Metal buttons for trimming waistcoats of all kinds are very fashionable. Plain black silk socks are de rigeurer for wear with

patent-leather pumps.
Uneut velvet is a stylish material for ladies' waistcoats, collars, and cuffs. Paniers for making full-dress toilets bouffant on

the hips are in the market. Dolman visites and fur-lined circulars are the fashionable wraps this season. Bonnets faced with fur and trimmed with ostrich

feathers are worn in Paris. Scotch plad ribbons are very fashionable either for hat trimmings or neck wear.

Black velvet bands around the neck are revived for evening full-dress occasions.

Jet passemeterie and jet and silk fringes are much used in trimming black silk toilets. Gray camel's hair cloth caps trimmed with bands of fur or feathers are novelties in children's wear.

Scotch plaid circulars lined with red opera flannel or red silk are stylish garments for school-girl's wear. Bonnet strings are no longer crossed in the back over the hair or in the nape of the neck by fashion-

Large Alsatian bows of wide black velvet ribbon are worn as evening headdresses with "at home reception toilets.

White satin dresses trimmed with mediæval laces yellow with age, are the most stylish evening toilets. Cloth circulars have heavy cords and tassels fastening the garment in front, knotted loosely and then thrown over the shoulders.

Bias bands of many-colored, striped, and plaided cloths are used in trimming costumes da fatigue and simple house dresses of solid colors.

Black silk dresses for house and evening wear are usually combinations of several materials made into a full, flowing trained skirt, and tight basque at-

One of the most pleasing features about Japanese progress is the attention paid to female education. The Empress who is said to be a very able woman, spends both time and money in fostering everything which looks toward the elevation of her country-Recently she invited a number of girls to the palace to make an exhibition of their needle-

"WARNING" A LANDLORD.

The following extraordinary statement appears in the Belfast Irish Patriot of November 23d:—

A Moneymore correspondent says that all the tenants on the estate of Mr. Thomson, near Coagh, have received letters warning them not to pay an increased rent that has been demanded by their landlerd. There are, at any rate, an openness and increased rent that has been demanded by their landlord. There are, at any rate, an openness and manly honesty about the system adopted that allow most make one forget an offence against the laws was committed. It is only in the North, after allow the really elever and straightforward "designs" that the really elever and straightforward designs on this occasion; but twelve men in open daylight, without any disguise, divided the labor between them, and left the cautionary document in each him that if the increased rent should be insisted on him that if the increased rent should be insisted on the would be simply shot. The men who thus organized themselves for a formidable day's work and an and string as the continuous and the Cochin China. Some like one the best and some the other; but as for me, give me liberty or give me death.

There are many referents that should be inaugurated would be singularly and rapid extension of Catholics was not troubled between the Southdown and the Cochin China. Some like one the best and some the other; but as for me, give me liberty or give me death.

There are many referents that should be inaugurated with the evil one a secret; but some of them confided it to their wives, and, as may be imagined, the story was soon in the mouth the two there will the time of the apartition, had endeavored to deep the compact with the evil one a secret; but to their wives, and, as may be imagined, the story was soon in the mouth that be a fall; consequently, no one as the bells range for church, wished to be the first to step over the threshold. Behold, a new dilemma? The Mayor was at a loss what to do, when, suddenly a little priest hold. Behold, a new dilemma? The Mayor was at a loss what to do, when, suddenly a little priest square and the consumer will rise up and call you and the instance of cheese than a wedged shaped chunk, all rind at the ime of the worthy men who was persent at the time of the test the time of the the time of the were the time of the sory was soon in the term the time increased rent that has been demanded by their landlord. There are, at any rate, an openness and manly honesty about the system adopted that al-most make one forget an offence against the laws was committed. It is only in the North, after all, he would be simply shot. The men who the ganized themselves for a formidable day's ganized themselves for a formidable day's work were not known in the locality. As the result, we are told, not a single tenant went to pay his rent on the day appointed for that purpose. It is more than likely some of those adventurous strangers to Coagh will be "wanted" by the police, Their boldness and candid way of going about the delicate task entitled them to that admission which the bold and daring are always sure to win. The law courts, however, are dead to all feelings of chivalry

this case if opportunity offers. A SILENCED FATHER.

and such like nonsense, and so it will be found in

The other day a boy about fifteen years of age The other day a boy about fitteen years of age entered a grocery store on Gratiot avenne, and after looking around for a few minutes he secreted a loaf of bread under his coat and started out. He was overhauled on the street by the grocer, who was shouting for an officer, when the lad's father came shout and eried out.

along and cried out:
"What? Is it my Thomas? Has my Thomas
come to be a thief? Take him to the Station at

once!"
"You want him locked up, do you?" asked the

grocer.
"I do! A child of mine who steals shall go to prison! Thomas is a wild, bad boy!"
"And who made me so?" cried the boy as he looked around on the crowd. "Mother—mother booked around on the crowd." Mother when the state of the state died three years ago, and father there hasn't spoken one kind word to any of the children since! I haven't slept in the house a night for months! see here, how he beats me! Look at the bruises on my

"Thomas, you know I'm kind to all of you," replied the father, as the lad bared his arms. Kind! Have you ever read us a word about Heaven, as mothe

Heaven, as mother used to? Have you ever seen her grave but the once? Have you sent us to school? When I've worked haven't you pounded me till I gave up the money?"

"But—but Thomas, you are a thief," stammered

the father.

"I—I haven't got a shirt to my name!" continued the boy as he threw open his coat, "and Sam and Mary are worse off, 'cause they are barefooted.

There hasn't been fire or wood in the house for two days, and when I came here to steal this bread the shidden were in head shivering and starcing. If

days, and when I came here to steat this bread the children were in bed shivering and starving! If you don't believe it come along with me!"

The crowd believed it; there were tears in the boy's eyes and a quiver to his chin, and when the father went to remonstrate a man in the crowd so z d him, shook his heels in the air and yelled:

"You old Satan, you are a loafer and a gutter drunkard, and I know it, and if you ever lay hand on one o' the children again I'll follow you to Texas but what I'll break every bone in your body."
"Let the boy go!" cried the crowd, and he was released. More than the was released.

released. More, he was given more bread and provisions than he could carry home at one load.— Detrait Free Press.

A PECK AT THE CHEESE.

A NEWSPAPER MAN CONTRIBUTES HIS MITE TO THE

Geo. W. Peck, of the La Crosse Sun, recently delivered an address before the Wisconsin State Dairyman's Association. The following is an extract from the witty document:

Fellow Cream-a tionists,—In calling upon me on this occasion to enlighten you upon a subject that is dear to the hearts of all Americans, you have got the right man in the right place. It makes me proud to come to my old home and unfold truths that have not been unfolded since I can remember. It may be said by scoffers, and it has been said to-day that have not been unfolded since I can remember. It may be said by scoffers, and it has been said to-day in my presence, that I didn't know enough to even milk a cow. I deny the allegation; show me the alligator. If any gentleman present has got a cow here with him, and can borrow a clothes wringer, I will show you whether I can milk a cow or not. Or if there is a cheese mine here handy, I will demonstrate that I can request.

strate that I can—runnet.

But to come down to the present day, we find that cheese has become one of the most important that cheese has become one of the most important branches of manufacture. Is is next in importance to the silver interest. And cheese-mongers, you are doing yourselves great injustice that you do not petition Congress to pass a Bill to remonetize cheese. There is more cheese raised in this country than there is silver, and it is more valuable. Suppose you had not eaten a mouthful in thirty days, and you should have placed on the table before you ten dellers stamped out of silver bullion on one plate. you should have placed on the table before you ten dollars stamped out of silver bullion on one plate, and nine dollars stamped out of cheese bullion on another plate. Which would you take first? Though the face value of the nine cheese dollars would be ten per cent. below the face value of the ten silver dollars, you would take the cheese. You could use it to better advantage in your business. Hence I say cheese is more valuable than silver,

Hence I say cheese is more valuable than silver, and it should be made legal tender for all debts, public and private, except pew rent. I may be in advance of other eminent financiers, who have studied the currency question, but I want to see the time come, and I trust the day is not far distant time come, and I trust the day is not far distant when four hundred and twelve and a half grains of cheese will be equal to a dollar in codfish and when the merry jingles of slices of cheese shall be heard in every pocket. Then every cheese factory can make its own coin, money will be plenty, everybody will behappy, and there never will be any more war. It may be asked how this currency can be redeemed? I would have an inconstructed that heard made of limburger cheese, which

trovertible bond made of limburger cheese, which is stronger and more durable. When this is done you can tell the rich man from the poor man by the smell of his money. Now a-days many of us do not even get a smell of money, but in the good days which are coming the gentle zephyr will waft to us the ablebodied limburger, and we shall know that

money is plenty.

The mannfacture of cheese is a business that a The manniacture of cheese is a business that a poor man can engage in as well as a rich man. I say it without fear of successful contradiction, and say it boldly, that a poor man with, say two hundred sows, if he thoroughly understands his business, can market more cheese than a rich man, who owns three hundred oxen. This is susceptible of demonstration. If we have showed a desire to her owns three hundred oxen. This is susceptible of demonstration. If my boy showed a desire to bef come a statesman, I would say to him, "Young man, get married, buy a mooly cow, go to Sheboygan county and start a cheese factory." Speaking of cows, did it ever occur to you, gentlemen, what a saving it would be to you if you should adopt mooly cows instead of horned cattle. It takes at least three tons of hay and a large quantity of feed annually to keep a pair of horns fat, and what earthly use are they? Statistics show that there are annually killed 45,000 grangers by cattle with

are annually killed 45,000 grangers by cattle with horns. You pass laws to muzzle dogs, because one in ten thousand goes mad, and yet more people are killed by cattle horns than by dogs. What the country needs is more mooly cows. Now that I am on the subject it may be asked what is the best breed for the dairy! My opinion is divided between the Southdown and the Cochin China. Some like one the best and some the other; but as for me, give me liberty or give me death.

There are many reforms that should be inaugurated in the manufacture of cheese. Why should cheese be made round? I am inclined to the belief that the making of cheese round is a superstiare annually killed 45,000 grangers by cattle with

Another reform that might be inaugurated would Another reform that might be inaugurated would be to veneer the cheese with building paper, or clapboard, instead of the time-honored piece of towel. I never saw cheese cut that I didn't think that the cloth around it had seen service as a bandage on some other patient. But I may have been wrong. Another thing that does not seem to be right is to see so many holes in cheese. It seems to me that solid cheese, one made by one of the old masters, with no holes in it—I do not accuse you of cheating, but don't you feel a little ashamed when you see a cheese cut, and the holes are the biggest part of it? The cells may be handy for the skipper, but the consumer feels the fraud in his innermost soul. Among the improvements made in the manufacture of cheese, I must not forget that in the manufacture of cheese, I must not forget that seythe. Before the invention of nitro-glycerine it was a good day's work to hew off cheese enough for a meal. Time has worked wonders in cheese.—

ALPHABETICAL CURIOSITIES.

The protean nature of the vowel sounds is famithe consonants are nearly as bad. B makes a road broad, turns the ear to a bear, and Tom into a tomb. C makes a limb climb, hanged changed, a lever clever, and transports a lover to clover. D turns a bear to beard, a crow to crowd, and makes anger a bear to beard, a crow to crowd, and makes anger danger. F turns lower regions into flower regions. H changes eight to height. K makes now know. L transforms pear into pearl. N turns a line into linen, a crow to a crown, and makes one none. P metamorphoses lumber into plumber. Q of itself metamorphoses lumber into piumber. Q of itself has no significance. S turns even into seven, makes hove shove, and a word a sword, a pear a spear, makes slaughter of laughter, and curiously changes having a hoe to shaving a shoe. T makes a bough bought, turns here to there, alters one to tone, and transforms the phrase "allow his own" "tallow this town." W does well—e. g., hose are whose, are becomes ware, on woh, omen women, so sow, vie view, it makes arm warm, and turns a hat into—what? Y turns fur into fury, a man to many, to to a toy, a rub to a ruby, and a lad to a lady.— Every Saturday.

Catholic Review.

From London Ont., we have received the CATH-DLIC RECORD, a new paper, well printed, and full of matter which in its selection shows that its publishers desirs to be on the Catholic side, a desire which is still further made evident by the expression of the good will of Bishop Walsh of London. We trust that our Canadian contemporary well prosper.

AIX-LA-CHAPELLE.

A LEGEND OF THE CATHEDRAL.

As they were building in the city of Aix more than a thousand years ago, the now celebrated and beautiful cathedral, the fathers of the city, having under estimated its cost, they found themselves with the church half done and an empty treasury.—

Prospects were much the more dubious, as the calls for contributions made upon the distant faithful heads the color and includent sure. There seem. brought in only an insignificant sum. There seemed to be no means of obtaining the sum needed to

omplete the building.
While the magistrates, in full counsel assembled, While the magistrates, in full counsel assembled, were debating on the important matter, and still coming to no conclusion, a foreign lord caused himself to be announced, with the message that he desired to lay something of importance before the council. The outlandish costume of this man, the indescribable expression of mingled calculation and mockery on his face, would have made a very disagreeable impression, had not the unknown, forthwith in an elegant and courtly manner, introduced with, in an elegant and courtly manner, introduced

with, in an elegant and courtly manner, introduced himself, saying:—
"Highly respected and very wise lords: It has come to my ears in what a dolorous condition this city now finds itself in not being able to procure the necessary funds for the completion of the cathedral. I am the man to supply this want, and I stand before you ready to negotiate the conditions upon which I am ready to pay down the wanting millions in solid ringing gold."

Universal astonishment followed this speech of the stranger. Who was this man, who spoke of

the stranger. Who was this man, who spoke of millions as though they were nutshells? Was he a nabob from India, who, converted to the faith, would dedicate his fortune to the building of a church? was he a king, or a mountain spirit in possession of underground treasure, or (as his manner would seem underground treasure, or (as his manner would seem to imply) was he hoaxing the highly respectable assembly? Thus queried the Lords of the Council one of another, yet none knew how to answer. The Mayor first recovered his self-possession. He raised questions as to rank and family of the generous stranger, and the latter enlightened him thus:

"Of what rank or family I am, may your Excellence years or yet, this much be an asy for my

cellency guess or not; this much I can say for my-self—all the money that is required I offer, not as loan, but as a gift for all time, and I make but one condition, which is this: on the day of the consecra-tion of the church, the first one that shall enter by open door shall belong to me—hide and hair,

If the astonishment of the wise lords was great If the astonishment of the wise lords was great before, their fright was now prodigious. All sprang up from their comfortable chairs and fled to the furthermost corner of the hall; for now they un-derstood with whom they had to deal. After a long pause, the Mayor again plucked up courage, and cried out, "Begone," and then the other magistrates, one after another cried, "Be-

Unfortunately, this formula of banishment was ineffectual; the stranger stepped nearer, and said

Why do you appear so frightened? Are my propositions, then, not acceptable, and moreover, advantageous? Consider, I demand only one, whilst, without so much as a thought, for a whim merely,

kings sacrifice thousands in battle; and the one who shall give himself for the good of all, does not he deem it right so to do?" leem it right so to do?'

Such and other more plausible arguments influenced the assembly, and their fright vanished.

enced the assembly, and their fright vanished. Moreover, the pressing need of gold worked most powerfully upon them; and, after a short deliberatation, the bargin was closed; and the devil, recommending himdelt to their kind consideration, vanished by way of the chianney, with peals of satanic laughter. Before long, down through the same chianney, came many well-filled bags into the countries of the countries o cil chamber below, and the Mayor, after careful testing, found the metal genuine, and the amount such as had been promised.

In a few years the church was finished, and now came the day when the solemn consecration took place. It is true the worthy men who was persent

reference of Darkness, but it was not specified what sort of a being it should be.—On this flaw the priest had counted for the success of his plan. A wolf having been caught on the day previous, he placed it in a cage before the door of the cathedral, so that work only in the gare door, the walf, were necessarily to the cathedral, so that upon opening the cage door, the wolf must necessarily leap into the church.

sarny leap into the charch.

Satan was on the watch for his prey, and chased like lightning after the poor animal. But when he saw how he had been outwitted, his rage was terrific. He broke the neck of the welf, and breathing fire and howling horribly, he slammed the door of the church so hard that it broke; and then, leaving the church so hard that it books, and the church behind him a strong smell of brimstone, he flew off.
On this very door can be still seen to this very day the metal image of a wolf; and, there too, the crack is shown as an enduring witness of how the little priest put the devil in harness.—Young Catholic.

VULGAR WORDS.

A distinguished author says: "I resolved when I was a child, never to use a word which I could not pronounce before my mother without offending her." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. The utmost care on the part of the parents will scarcely prevent it- Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not give utterance to before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked." But it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt

-Lately a surgeon was going his rounds in a provincial hospital when, in turn, he came to a bed on which lay a poor miner from a neighboring colliery. There was some affection of his right leg. When the surgeon examined the leg, he asked the question, "Is there any discharge?" The patient looked up-the question might as well have been in Greek or Hebrew for him. The surgeon repeated it in another form—"Does it run?" Run! echoed the pitman; "Od, man, Leanna

THE CARDINAL-VICAR'S ADVICE TO LADIES.

His Eminence the Cardinal-Vicar of Rome in a recent address gives the following advice

to Catholic ladies: 1. In regard to dress, they should wear nothing but lawful and respectable clothing, in order that their acts be not only licit but also meritorious, for eternal life; rejecting as wrong every indication of mundane vanity; seeking not to court the glances of others, nor to humiliate or eclipse their neighbors by the beauty of their attire.

2. They should be careful that their dress be always according to the rules of decency and modesty, which are the first ornament of a Catholic lady. In these matters they should lend a deaf ear to such false reasons as the example of others and the universality of the fashion, recollecting always that it is to God and not to the world that they will have to render an account of their conduct.

3. They ought to strive after simplicity. and avoid the excesses of luxury, contenting themselves with what the position of life in which God has placed them exacts.

4. When they go to Church, and especially when they are to approach the sacraments, they should observe in their attire a greater moderation than ever, remembering that worldly pomp is out of place in the house to

5. They ought each year to determine beorehand the sum of money that will be required for their toilet expenses' etc., and never go beyond their estimate.

6. They should remember that the obliga tions which the Church imposes of giving alms, and sacrifice some object of luxury in order to be able to devote something to chari-

7. They should take a firm resolution to pay their bills regularly when they become lue, and never borrow money to proenre their toilet articles.

8. Finally, they should endeavor by word (and much more by example), to have their lady acquaintances adopt these few rules which we have given them.

Al! Catholic ladies must know that it is im-

possible for them to live according to the maxims of the Gospel unless the basis of their conduct be the exact accomplishment of their religious duties. The following practices should be habitual with them: hearing Mass meditation, examination of conscience, visits to the Blessed Srcrament, the Rosary or beads recited in common, spiritual reading, and frequentation of the sacrrments. In fine, they should be strong; strong against themselves against the seductions of luxury, which are the greatest evil of the day; and strong against the tyranny of human respect.

"Not to sin at all is the property of God: but it belongs to the wise man to amend, to correct his errors, and to do penance for This however is difficult. For what is so rare as to meet with a man who reproves himself and condemns his own act? The acknowledgment of sin is rare, repentance is rare. Each one is ashamed to confess his sin, being mindful rather of the present time than of futurity.—St. Ambroce in Levit. Simpliciano.

It is extremely gratifying to observe that with the revival and rapid extension of Cathssue, makes this suggestion: "The Citizen's Committee certainly ought to put some good Catholics on the ticket for School Committee, merely as a matter of justice, especially when men so well qualified as Messrs. Fitzgerald and Hayes are to be had. We should like to see a Catholic clergymen or two on the board.'

If it were understood that the presence of Catholics, clergymen or laymen, meant approval of the system, we should not. Nevertheless, we are glad of the liberality of our pursuit.

Boston contemporary.

The Paris correspondent of the New York which involve prominent members of the Republican majority, concludes by saying: It is by no means my intention to undervalue the incalculable blessings of a republican form of government, but as we see the French Republic's great medicine men and hear of their acts and sayings, we are fain to exclaim, 'God help the nation!' Never has morality been at so low an ebb; tales of robbery and arson, murders, suicides and nameless crimes fill one half the columns of the daily papers, when these dare to speak the truth." This is the party which, according to its chief mouth-piece, M. Gambetta means to muzzle the clergy, to monopolize public instruction, to recruit the barracks from the seminaries, and, in short, to educate the people up to a true appreciation of the benefits of liberty

A clever little passage at the expense of a member of the Belgian Legislation is current in Washington. A young attache recently reached here fresh from London, his last station, and was greatly vexed over what he was pleased to call his exile. "At all events," he was in the habit of saying, and the remark came to be widely quoted, "I shall speak no English in Washington. I learned it in London, and I don't intend to spoil my accent.' Time passed. The attache was at a reception Some friend of his asked a bright young American woman to permit him to present the attache to her. "Oh, dear no," was the reply, and it has travelled over Washington; "I and it has travelled over Washington; "I But money and good looks cannot produce applied the bush of such a thing. I learned happiness. They are good enough in their my French in Paris, and it would ruin my accout to talk with a Belgian. : Inlect relocioned that he

In Montana the justices have a formula for civil

marriage as short as it is laconic; —"Arise—grab marry misery!

A PRINCE BISHOP TO A ROBBER KING.

On the occasion of his passage through Chieti, an archiepiscopal city near Naples, the Archbishop of that See, Mgr. Luigi Ruffo, of the princely house of Scilla, and who is also entrusted with the administration of Vasto, addressed the following letter to the Sub-Alpine monarch:

Casoli, November, 1878.

Sire,—Since your Majesty now finds himself in the part of Italy the spiritual administration of which has been confided to me by the successor of St. Peter, I come to present to your Majesty my sincere respect, wishing you an abundance of those lights from on high which have always been invoked

Kings, as letter will be my interpreter, because if God

This letter will be my interpreter, because if God in His impenetrable designs has permitted the whole of Italy, from the Alps to the extremity of Sicily, to be now subjected to your Majesty's sceptre, your exalted sentiments will, no doubt, lead you to understand that the sorrowful echo of the voice of the Sovereign Pontiff at the Vatican, and the mourning of the Church in Italy, impose upon me certain obligations of filial and respectful reserve, which I cannot overstep.

And although this may not be the time to recall to your Majesty's mind the venerable words of Pope Pius IX., of holy memory, and those of the reigning Pontiff, Leo XIII., looking to the restoration of the lost liberty of the Church, my duty compels me to address myself directly to the august person of your Majesty, to obtain that your sovereign authority may bring about a cessation, in the two Churches of Chieti and Vasto, of the violence that keeps them oppressed.

Will your Majesty hear in mind that your street that were then

oppressed.
Will your Majesty bear in mind that more than Will your Majesty bear in mind that more than forty parishes are deprived of their pastors; two Seminaries, the blessed asylum of young students for the Sanctuary, are occupied by the military or devoted to profane uses; the young levites are dispersed on every side and are wandering about in search of a secure asylum; their sacred chants are almost suspended in the two Cathedrals, because of an insufficient number of propendiaries; faithful souls, already so timid, are now in agony and uncertainty, and tainty, and

tainty, and
Sire, thrones are in nowise threatened, the crowns
of kings are in no danger, from the liberty given to
the Church of God, because she needs this liberty to strengthen thrones, and to surround crowns with that aureole of respect which they ought to have.

Ah! would that your Majesty would draw down up on himself the regard of the God of mercy, by ordering the removal of the obstacles that stand in the way of the free exercise of my pastoral ministry; and that you would spare another wound to the heart of the Spouse of Jesus Christ, by responding to universal expectation, by an act of sovereign

justice.

In the firm confidence that my prayer may be heard by your Malesty, I have the honor of offering you the expression of my respectful sentiments. Your Majesty's most devoted servant,

+Luigi, Archbishop of Chieti,
and Administrator of the Diocese of Vasto.

A MATTER OF MONEY.

Time, says the Catholic Mirror, is given men to prepare for eternity. They are here to reform their depraved nature and to make their thoughts, words and deeds conformable to the will of God—to combat vice and prac-tice virtue, so as to get ready and fit for the pure sinless noble life lead by the angels and

Wealth and poverty, friends and enemies, sickness and health, honor and obloquy, trials and temptation, work and play-everything men have and everything that happens to them-are means to further their salvation.

But nowadays men make some of these means their end. The principal aim with the majority of mankind is self-gratification, and the most worthy objects of pursuit are money, fine clothes, fashionable residences, high living and gay times.

is unknown or ignored. Humbl Duty steady, hard work is despised. Sharp tricks in business are laughed at and admired, and debauchery and depravity glossed over and condoned. Mortification, fasting, self-restraint self-denial and self-sacrifice are avoided. The idea that it is honorable to lead a brave. consistent, principled life, unknown it may be, poor and unnoticed of men, but cheered and sustained by the consciousness of right and the certitude of the approval of Godthat idea is antiquated and uncommon. Money and pleasure are the main things that occupy men's thoughts and attract their

Hence comes the marriage of convenience. The question with young men and women Times, moralizing on some recent scandals anxious for martimony is not now of love, duty, worth and happiness, but of income, dowry, enjoyment and family pride. The girl of the period is taught that the chief end of her existence is to get married, and that the greatest of blessings is to catch a rich husband. To win the prize she studies "accomplishments"—she learns to play the piano, but not to manage a household; she is instructed in the mysteries of the toilet, but not in the obligation of the Christian wife and mother; she knows all about the latest styles, but nothing of the poor in her neighborhood. She can dance and sing, spend hours in small talk, and has her aspirations bounded by theatres, dress, novels of the sensation! school, and other manifestations of the pride of the flesh and the ways of the world.

The qualification she seeks in a lover are wealth, goods looks, and polished manners. She searches not for real worth, true, honest, manly character or unostentatious virtue; she can neither discern them nor appreciate

The young men of to-day are equally engrossed with foolish things. They have their own method of dissipation and of killing times. They are as eager for wealth as are the lasses, and as keen for show, sham and silly pleasure. They tell you with a bruval frankness, that they cannot afford to marry a poor girl, and the best recommendations sweethearts for them can have are money and good looks.

way, but they cannot supply the place of love. The past says so. The present says so. The divorce court says so. The daily batch of divorce court says so. The daily batch of scandals in the muck-heap press says. The rule is that those who marry money

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THE CATHOLIC RECORD,

Published every Friday morning at 388 Richm Street, opposite City Hall, London, Ont.

Annual subscription.

Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpariel type 12 lines to an inch.

Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Thursday morning.

Terms to agents, twelve and a half per cent, on remitances, or one free copy to the getter up of each club of ten.

Walter agarantee of good faith.

We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholics generally, which will be inserted when not in conflict with our own views as to their Conformity in this respect.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessa, ily for publication, but as a guarantee of good faith.

WALTER LOCKE,

The Catholic Record

LONDON, FRIDAY, DEC. 20, 1878.

TO ALL AGENTS.

All our agents are hereby authorized to state that we will give the RECORD for the remainder of this year FREE to all who pay up their subscriptions in full, for the year 1879. Agents in taking subscriptions will date receipts from January, 1879. We want good agents in several important towns, villages and townships, and we hope our friends will exert themselves in behalf of this the best Catholic paper in Ontario.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can. Where we have a local agent all monies can be paid to him, thereby avoiding the trouble and risk of sending them by mail. Care should be taken when making payments to obtain a receipt, and subscribers are hereby cautioned against paying money to any person except our duly authorized agents. Our St. Thomas subscribers should pay money to no person except Mr. John Doyle, Merchant, or ourselves.

Mr. Boon, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catharines and district.

Mr. Dan'l. Fisher is our appointed agent for Stratford.

Look out for the Christmas number of the CATHOLIC RECORD next week. There will be a special Puzzler's Corner, with puzzles of peculiar interest, and additions to the prize list.

A BLACK CROW!

A BIRD THAT DOES THE "TRIBUNE'S DIRTY WORK.

We call the attention of the proprietor of the Tribune to the following extract from a letter which we publish in full elsewhere, hoping that a stop may be put to the infamous conduct of this scurrilous blackguard who represents the Tribune as travelling agent. We had heard several complaints before, but did a man whom we considered to be partially demented, but it seems this course of action on our part has only encouraged the fellow to more boldness in the unbridled use of his slanderous tongue. If the proprietor of the Tribune allows this man to persist in his mission of slandering the private character of the publisher of this paper, we shall be obliged to take such measures as will ensure his

Limerick, Ont., Dec. 10th, 1878.

"DEAR SIR,-I was always under the impression that 'live, and let live,' was the great maxim of the Saxon and Celt all over the world, but I have been mistaken. When a man calling himself an Irishman and a Catholic, stoops to falsehood and slander, it i enough to dampen the ardor of the strongest An agent for a Catholic journal, the *Tribune*, a Mr. Crow, has so slandered the editor and publisher of the RECORD, using the most scandalous language and the vilest epithets that it were possible for a man to stoop to, that I, and all fair-thinking people consider it high time that such conduct were stopped, or else shown in its' proper colors."

THE FREEDOM OF THE PRESS.

We have often heard that the enjoyment of the freedom of the Press is one of the grandest features of our free institutions. By some, the great things which it has accomplished, as an institution, are greatly exaggerated; by that every person has the privilege of startvehicle for the conveyance of the thoughts this time have learnt a lesson that it is a and undefined faith means hap-hazard faith, which is three sons and two daughters.

and opinions of its projectors, or of the party, sect or clan whose ideas it reflects. It may be a medium which enables us to argue and counter-argue, to abuse, ridicule, slander and malign each others characters, without fear. RATES FOR ADVERTISEMENTS. Or, it may mean that the most immoral and debased minds have the right not only to publish, but also the right to obtrude upon the public their filthy, immoral and blasphe mous emanations. Or it may be a mears whereby tyranny and oppression can work their will upon liberty and human freedom. How, it may be asked, can the "Press" be made an instrument of tyrany? If the freedom of an accuser be in excess of the freedom of the defendant, does not the freedom become licentious on the one side, and but little more than apologetic on the other? There are certain journals which, through great repute, attain to great power, and the power thus attained is wielded for the mainenance of the repute; and the freedom conferred by the power and the repute becomes henceforth a terrible despotism, the lesser journals being pushed into a corner, whence they cannot make their voice heard. By the without a head. natural process of things, the freedom of the press degenerates into one-sided liberties; the journals having the most power eclipsing those of higher principle. If the proprietors of journals were always men of high principle, who thought first of the interests of truth, the liberty of the Press would be the most glorious of all liberties, for it would simply extinguish falsehood. If journals cared more for telling the whole truth, than for advancing their own personal interests by lying on principle, we should then indeed have the true liberty of the press, for we should possess the true liberty of truth. As it is, we possess the exact contrary. For years political journals will go on defending the actions of the party to whom they have become allied, maligning any good, and cloaking every bad action performed or committed. They will steadily repudiate the most truthful accusations by the most mendacious rejoinders, and most eloquently deceive, and artfully fascinate their subscribers who pay them to tell the truth. Similarly Sectarian journals will keep on making assertions that have been proved rotten by a thousand testimonies, and assuming things that have no existence except in the imagination of fanatics; still the people who pay for those journals accept every word as Gospel truth. The fact is that a great feature of the liberty of the Press is that people paper, speaking on this subject, says:

"The English, who are so vinced of their own liberties, and who fancy that they can know everything about everything, live and die in the profoundest ignorance of first principles, because they are the slaves of their journals. This is really not exaggerating the fact. It is not to much to say that the liberty of the Press is, in some senses, the worst of all slaveries; for it is the liberty of being deceived all one's life-by the very teachers whom we pay to deceive us. Some that true liberty was when the Reformation showed the door to Church authority and welcomed, in its stead, the authority of the Press, whose interest was to pander to vanity. The exchange of authorities has been fatal. Our masters have not taught us what is true; they have taught us what has paid them the best.

It is impossible to have a free Press where the truth cannot always be told and upheld, and falsehood unmasked and put down. If legitimate teaching, on all points of Christian morals, were recognized as it ought to be in not think it necessary to notice the ravings of this country, we should have a keener appreciation of the duties of the Press, and of its obligation to higher authority.

THE HOLY ROMAN CATHOLIC CHURCH.

And the Christian population of Europes A. D. 1878, i. e., 361 years after the great Schism, generally called "The Glorious Reformation."

Now what has this glorious Reformation

ecomplished? The Bible, and nothing but the Bible, has been the cry ever since, as it is falsely stated, Dr. Martin Luther drew the Word of God from under the bushel and gave it to the people. What a lie! Had he D. D. by the Catholic University of Wittenberg for his learning and erudition in Holy Scripture, and were there not others equally as versed in the same as he himself? Wit ness Dr. Eck, of Jugolstadt, in many respects superior to Luther, the great poltroon, and the tool of a princely faction, opposed to the ever-increasing power of the Catholic House of Hapsburg. But in order to return to our question, I ask again, what has this reforma tion accomplished? Luther, in his multi farious, and at times, most vulgar writings has more than once asserted that he would be the instrumentality of putting an end to the Chuch which he and his confreres were others, but feebly recognized; and by many, pleased to call "The Kingdom of Anti-christ." totally or imperfectly understood. What does not to mention other "blasphemous names. the freedom of the Press mean? It may mean

The unfortunate apostate monk, who presumptuously or falsely declared that he was

an apostle or church reformer without being educated and intelligent man, The ignorant and called to such an office like Aaron or St. Paul; and a people who put their trust in men like Luther and Henry VIII. in matters ecclesiastical and religious, are certainly benighted and in the grossest darkness and ignorance. They are gone-their works testify of them. Their principle of "private "judgment" prescribed by them to the ten with interest, was the "well done" uttered. It masses-not the Bible, for this was the gift of God to men without the intervention either of Luther, Calvin, Zwingly, John of Leyden or Henry VIII., being the work of the invention of printing by Catholic talents. We say their principle of private judgment in Biblical matters of faith and practice has been the source of pernicious sects and fabulous absurdities. This principle has engendered all the isms innumerable from Lutheranism to Darwinism. It has become the hot-bed of Sectarianism, Rationalism, Socialism, Scepticism and infidelity, and hence the Church reformed presents to us a figure of countless limbs everywhere disfigured and ill-shaped,

Again, what has the so-called Reformation accomplished? Has it broken down the most sacred chair of St. Peter? Go to Rome. and you find there in place of Leo X. an other Leo, equally and most vigorously combatting both the tenets of Luther et hoc omn genus, as well as modern infidelity? Have the masses, the nations of the earth, the clergy, and the bishops of the Church proved faithless to the Vicar of Jesus Christ? Circumscribe and count the numbers of them that in Europe alone openly and cheerfully profess the Holy Roman Catholic Faith. Compare them with those who belong to the various and countless sects, the Waldenses included, now brought under one new general term, "Evangelicals," under which they presume to wage the combat renewed against the Rock of the Church. Alas, in vain! We say, circumscribe and compare, let numbers speak and favete lirguis! Roman Catholics in Europe, 136,546,000; Sects, Anglicans and all called Evangelicals, 48,925,000.

N. B.—The Russians being Greek Catholics, so-called, are not numbered with the Protestants since the Reformation; they number. 63.388.000.

LITTLE DOGMA, LITTLE FAITH.

The Protestant world goes crazy at the mere pay people to deceive them. An English mention of dogma. It will allow you any amount of faith, if you will not ask for dogma. As Daltonism is an inability of the eye to see the color red, so Protestantism a species of theological Daltonism cannot see dogma. This is a grave defect, and a strong withal. For what is dogma, but faith formulated, defined, surveyed and staked out. What a fence is to a farm-what geographical boundaries are to a country, such dogma is to faith. What should we say to the man, who when his neighbor came to buy his farm should point it out with a wave of the hand There is the farm? Where? There. But where are the boundaries? But is this Rome as Ambassador from Siena at the coronation the middle, or beginning or end of the farm? Where are the boundaries? Oh! never mind the boundaries-there is the farm-I hate boundaries. We doubt very much whether our friend would find a buyer on such terms. Lord Beaconfield-a good Protestant though a Jew-only the other day defending the Afghan war explained that England was forced to fight the Ameer because of "an unscientific boundary." Now if the frontier of a country is of such importance that thousands of human beings have to be butchered and millions of dollars expended (3,000 camels alone will be wanted for the Cabul Pass) to make it scientific surely the frontiers of faith should be made equally scientific at all costs. But dogmas are the "scientific frontiers" of faith ("I thank the Jew for the expression.

But what makes this theological Daltonism of our Protestant friends all the more remarkable is—that whilst they accept nay; exaggerate faith, they reject dogma. Such was Luther's deep reverence for faith-or rather we should perhaps say-such was his holy horror of good works, that by a species of ledgerdemain he slipped the little word "alone' into the Bible in order to exalt faith above charity. "We account a man justified by faith alone" (See Luther V. 1 p. 405 edit. Witt. anno. I551.) Now if these men have such an exaggerated idea of faith as they pretend why this holy horror of dogma.

The Englishman or American who loves his constitution will love the safeguards and guarantees of that constitution. And the man who loves faith not himself been adorned with the title of should love and respect the definitions of faith which are faith's most certain safeguards and guar-

But the fact is (and this explains the apparent inonsistency) Protestants like faith as little as they like dogma. Erasmus (whom Green quotes as th prime mover of the English Reformation, though it hard to tell where he was) wrote: "never was the Christian faith purer or more undefiled than when the world was content with a single creed, and that 'the shortest creed we have." Though Green nuotes this as the germ of all future Protestant doc- 1848 he withdrew from that community, remaining rine-Professor Huxley's "protaplasm" we supse-we fail to see how it sustains him. It is one thing to denounce too much dogma and another to assert" no dogma. Both from the words themselves and from the context, it is clear, that Erasmus was only decrying too much dogma. But Green quotes him as a Protestant protoplasm, and he is welcome to him. If then this dictum of Erasmus, as understood by Green, is to be taken as the germ of Protestantism, it is evident that Protestantism loves faith ing any kink of journal, and of making it a doing the work of God, will no doubt by as little as dogma. No dogma means undefined faith

dangerous thing to assume the character of all very good for the ignorant, but will not save the educated may say "I believe what God has taught" and may be saved, not so the educated and intelligent man. He, if he would be saved, must not only be lieve what God has taught, but must know and in struct himself as to what God has taught. It is the parable of the talents over and over again. To some was given one talent; to others ten. that had brought back their talents, whether one or was, he, who had to dig up his talents, whether one or ten, that received the malediction.

It is strange-and here we have another reformation incongruity—it is passing strange, to find there men who so ostentatiously call themselves the new learning, arguing thus in favour of "undefined faith." In all other things they are most exacting. In physics-in astronomy, chemistry, mechanics &c. &c., they are always searching after truth and when they get it they want it presented in the most definite and unambigious shape possible; nothing slip-shod or hap-hazard will content them there. But in religion they abhor the definite; faith on which, acording to them, all depends is there the purest where least defined: the shortest and the least creed is the best creed whereby to be saved. In truth 'tis strange! 'tis passing strange!

That they do not share this love of short creeds with Almighty God is evident, or rather we ought to have said Almighty God does not share it with them. If Almighty God wished short creeds the Bible is a mistake; since it is the Bible undoubtedly that is at the bottom of all these creeds. Let our friends beware: they are impressing the inspiration of the Scriptures. If Almighty God had wished short creeds he never would have inspired four Gospels, I know not how many Epistles and a book of Revelations, And again let them beware. They are vindicating that Catholic Church, which they so pertinaciously assail. The dogmas of the Catholic pertinaciously assail. The dogmas of the Catholic is forbidden to do this except with the consent of Church are condensed concentrated Scripture; Scripture is forbidden to do this except with the consent of her husband. She is apt to wonder wherein can be ture boiled down to a scrip. But surely if continuous the justice of a law which allows a man to break a densed Scripture be too much for these people, what must deluted Scripture be?

SACERDOS.

THE FAMILY OF THE PECCIS. The historical, biographical, and genealogical re-

view of the illustrious family of Pecci, to which his Holiness belongs, has recently been published in Rome. It is drawn up with considerable care and faithfulness. This ancient and illustrious family, from the Castello di Procena in Tuscany, of which it possessed the lordship, between the thirteenth and fourteenth centuries came to dwell in Siena. There it was regarded as one of the most prominent familes, and was inscribed in the Ordine dei Nove. The Peccis had for some time the privilege of granting the diploma of Notaryship. Fra Giovanni Pecci, Cavalier of St. John of Jerusalem and Protonotary Apostolic, was Bishop of Grosseto in the beginning of the fifteenth century, and is buried in the Cathedral or Duomo of Siena. A most beautiful monument in bronze, the work of Donatello, bearing his effigy in relief and the family arms, marks his last resting-place. Bartolomeo Pecci was one of the Signoria on the City. Giacomo di Marco Pecci, a gentleman of wealth and position, offered hospitality to the Sovereign Pontiff Martin V. and to all the members of his Court. He further lent to the Pontiff 15,000 florins, and received in pledge the Rocca, or Castle of Spoleto. Pietro Pecci, Lector of Civil and Canon Law in the University, assisted in the collection of edited at Naples by Bulifon in ment. But peoples eyes will be opened to the 1695. Giovanni Antonio Pecci, born 12th December, 1693, died 3rd March, 1768, was Cavalier of have effect on Catholic action for the ture, and left several works. Giuseppe Bernardino much effect on the market, but it caused Pecci, nephew of the above, born in Siena 1724, of the Olivetan Order, was made Bishop 1774, and suffragan of Montalcino. Another Pecci founded in 1373 the Order of Hermits of S. Jerome in Spain,

and received the honor of the altars. Towards the end of the fifteenth century one of the family of Pecci went to reside in the Pontifical States at Carpineto Romano. Here the branch States at Carpineto Romano. Here the branch from which the present Pontiff descends took up its residence, and its descendants still remain there. The first to establish his residence in Carpineto

was Pasquale Pecci, born 1582, 1668. The father of the present Pontiff, Domenico Ludovico Pecci, was born 2nd June, 1767. He was an upright, prudent, and valorous soldier, who descreedly received the title of colonel in the Imperial Army of Napoleon 1. He married Anna Prosperi Buzzi of Cori. She was very kind to the poor and a lady of great piety. She fulfilled worthily the duties of mother, and at her death, which took place 5th August, 1824, she was mourned by all. A monument is erected to her memory in the Church of the Stimmate at Rome. Domenico Ludovico died 8th March, 1838; of this union was born the Sovereign Pontiff Leo XIII.

Don Giuseppe, brother of the Pontiff, was born on the 15th December, 1807; he became a member of the Society of Jesus, but during the events of cular priest and a learned Professor of Philos At the University he continues to lead the phy. At the University he continues to lead the life of a true philosopher, despising ease and posi-tions of dignity. This illustrious scientist has regarded it his duty to accept the charge which his Holiness bestowed upon him by motuproprio on the 9th September, namely, that of entrusting him with new office of Sub-librarian of the Holy RomanChnrch and Domestic Prelate.

Ferdinand, another brother of his Holiness, was

born 7th January, 1816. He entered the Roman Seminary, but was seized with illness and died at

OUR MANCHESTER LETTER.

[From Our Special Correspondent.]

MANCHESTER, ENGLAND, 28th, Nov., 1878.

A legal question of the greatest importance to

Catholics and one showing the incalculable evils of

mixed marriages, was decided on Saturday last in the Chancery Court of appeal. The successful party in the suit is a Mr. Agar Ellis, a Protestant who thirteen years ago married the daughter of Lord Camoys, who is the head of one of the oldest Catholic families in England. It appears that previous to the marriage a promise was given by Mr. Ellis that any children they might have should be brought up and educated as Catholics, and it was only on the strength of his promise that the lady consented to the marriage. The present surviving issue of the marriage are three girls between twelve and a half and nine and a half years of age who have been brought up by the mother as Catholics. For some reason not easily divined Mr. Ellis has at last determined that the children should be brought up as Protestants, but as this is not in accordance with his ante-nuptial promise and also against the wishes of the girls themselves he has met with an opposition which compelled him to seek the assistnce of the Court of Chancery. The vice-Chancellor Sir Richard Malins pronounces in favour of his claim and forbade the mother taking the children to confession or to any church or chapel where worship was performed otherwise than according to the Church of England. It is against this decision that an appeal has been made, but I regret to say without any success. In fact the judgement has gone even further in stengthening the fathers authority over his children, putting aside all rights that the mother may claim. Morally of course Mrs. Ayar Ellis has a perfect right to educate and bring up her children in a religious manner and according to the doctrines of her own Church. But legally she most solemn promise in fact an agreement with his wife and yet be sustained in it legally. The moral ense is shocked to find that a man, anxious for an alliance with a Catholic lady, may make any arrangements he pleases before the marraige and yet break all his promises afterwards with impunity. The law says that he does not thereby forfeit any of his inherent rights and that he may claim these rights bylaw at any time he chooses after the mar-riage. I don't think that we have ever had a legal decision on the point in question so clearly defined, so that I expect a great amount of criticism and discussion will arise upon it. I feel quite certain that the Catholic writers for the London weeklies will this week take the question in its various bearings and deliver their views upon it. It is of great impor-tance here as there are many marriages in high life in which the same agreement has been come to as different to the religious training of his children, or, which is the more charitable conclusion, after fulfill-ing his promise to his wife for so long a period, to now suddenly turn round and claim the aid of the law, marks a change in his conduct immoral in every sense. For the courts of law to entrust the religious training of children to a father who has not the honesty to keep faith with his wife argues a wrong distribution of power somewhere. It may be well assumed that harmony in the household of may yet be a conflict between the children and the citizens of Siena who subscribed the Capitoli della father, if his control should be repugnant to their wishes. After the religious training they have already received it will be difficult to instil into their minds the prejudices and errors of the sectarians, Still there may be the terrible alternative which often arises with deadly effect of loss of social posi-tion through any disobedience to parental rule, It is painful to find that such eminent and learned gentlemen, as our judges really are, should be so ignorant of the teachings of the Catholic Church. Rome as Ambassador from Siena at the coronation of the Emperor Sigsmund, and accompanied him to Ferrara, where he received the title of Count Palatine and Baron; and in 1538 he was sent by the Catholics. It is a condition of the marriage on Sienese to pay homage in their name to the Pontiff Paul III. when he was residing at Monte Oliveto.

Catholics. It is a condition of the marriage on which the Church always insists, so that any marriage contracted between a Catholic and a Protest-Desinerio Pecci was Jurisconsult and Professor at ant be the Catholic man or woman, shows with cer-Desinerio Pecci was Jurisconsult and Professor at the University of Siena. The Poetess Onorata Pecci acquired great fame in the fifteenth century as being exceedingly well versed in literature; two of her sonnets on religious subjects may be read in will be like discussion of the legality of the judg justice which may be exercised under the Santo Stefano, and most learned, especially in Tus- Two days ago the banking firm of Messrs, Fenton Santo Stefano, and most learned, especially in Tuscan antiquities. He published several works. The Abbe Giuseppe, his brother, born 1700, died 1751, was very learned in civil law and in Greek literaterly had ceased to obtain much support from the leading community. The failure has not produced one or two other banks yesterday. It is stated on good authority that the total claims against the bank will be a little over half a million sterling. The greatest sufferers will be the solicitors, who have their clients' money in the bank, treasurers of local boards, and overseers of the township. The latter are held by law personally liable for all monies received for use of the township. As usual many of the sufferers are clergymen, medical men, and small thrifty shopkeepers. I understand that the Baxendale Turkey Red Dying Co. was carried on by three of the partners of this insolvent bank, and there is every probability, therefore, that these works, which employ 400 hands, will be closed. At any other than the present time such an alternative might not arise, but now trade is so deplorably bad that it is not likely a purchaser can be found. Confidence in the bank has declined ever since its posi-tion was shaken by a run upon its funds eighteen months ago. I think no better indication of this can be given than when I state that of all the building societies in Rochdale and the neighborhood, numbering about thirty, not one of them has its funds in the bank. Such caution, however, was not shown by everybody, for a workingman denot shown by everybody, for a workingman deposited £200 in the bank, late in the afternoon of Monday, when the resolution to close must have been already come to.

Public attention is really only attracted by fail-

ures of a gigantic figure, for ordinary failures may be counted in dozens, and yet awake no interest save of course to those who are duped. The re Manchester failure of Messrs. Hugh Balfour & The recent is important, however, in every sense. This firm has been in the Manchester trade as shippers to the east for the last thirty years, and enjoyed a reputation second to none. It is said that in the year 1861 the firm possessed a capital of one million sterling, and this seems credible, for in 1869 one of the partners. Mr. George Balfour, died and left £450,000, nearly all of which he made in business. As he was not the founder of the firm, we may As he was not the founder of the firm, we may fairly assume that the co-partnership was a wealthy one. The amount of liabilities is near £400,000, the age of 14. Cavalier Giovanni Battista, elder brother of the Pope, now lives in Rome. He has The probable assets will only reach \$50,000, and

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8th. Nov., 1878.

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of the firm, we may thership was a wealthy ities is near £400,000, Manchester merchants.

ly reach £50,000, and

omewhere. It in the household of red for ever. There the children and the

this will leave at most only 2s. 6d. in the pound. this will leave at most only 2s. 6d. in the pound. The firm has been losing money for some years, even in their legitimate trading, but the real source of all the evil is Mr. Hugh's losses on the London Stock Exchange. He is not the first instance of a successful Manchester merchant resigning the working of his real-library to leave experienced, neother ing of his establishment to less experienced people, while he rushes off to fix his abode in London and squander his means in speculations he can have little knowledge of. Such conduct as this is disgraceful, knowledge of. Such conduct as this is disgraceful, and the transactions themselves cannot be described other than gambling. This crisis in the fate of Hugh, Balfour & Co. should have occurred years ago. Coming now when so many have lost their fortunes through contact with such unstaple houses, the air becomes troubled with rumors, and nothing but uneasiness is felt. The question is asked, who can be safe when the leading houses in the trade are such transparent shams? Merchants are becoming suspicious of every one with whom they trade, and now goods have to be paid for in a few days where in ordinary times a month or six weeks' credit would be given. Of course this will make trade safer, but it is obvious it will curtail it, as a merchant will not care to send large consignments abroad and have to wait the usual time for the goods to be sold and yet have to pay for them before he even has them packed. It is not expected that the books of the firm of Hugh, Balfour & Co. will show anything but what is considered as perfectly honest dealing. The character of the house is not impeached in this sense. But if the money of the firm is used as a means of speculation in businesses not in the knowledge of the creditors, they are trusting a concern as in this instance where the capital is not a tenth part of what they supposed and the transactions themselves cannot be described businesses not in the knowledge of the creditors, they are trusting a concern as in this instance where the capital is not a tenth part of what they supposed it to be. There can be no question that the Bankruptcy Law of 1869 requires a great alteration. It has made a loophole so large that it is easy, almost pleasant, for a bankrupt to escape all his liabilities and become free for fresh enterprises. A friend of mine told me a short while ago of the system adopted in the Zolverein, which I deem most admirable and worthy of imitation even by us. He says that when any one embarks in business he is bound by law to make an estimate of his property each year, in other words, to make out an annual each year, in other words, to make out an annual balance sheet. If at the end of the year he finds that he cannot pay his creditors 20 shillings in the pound, he is then bound to call all his creditors topound, he is then bound to call all his creditors together, place his present and previous balance sheet
before them and take their decision on the matter.
Should he fail to take this step at the proper time,
the law steps in and confines him to goal for nine or
eighteen months. Were we to adopt this simple yet
open and honest course, we should rarely have to
chronicle the immense losses apportioned to unfortunate creditors. We should rarely have to enumerate the losses by reckless traders, who go on with
impunity year after year, plunging in fresh speculations with other people's money, or quietly appropriating their neighbors' goods. How I wish some
of our fraudulent bankrupts could be dealt with by
the law of Zolverein!

HOW IS THIS FOR JUSTICE.

The population of the island of Ceylon is roughly speaking, two millions and a half. Of these, only 250'000 are Christian, and of these 250,000, 190,000 are Catholics. Of the remaining 56,000 or 60,000 Protestant, only 2,197 attend the services of Anglican clergy men paid by Government, and 803 the Presbyterian churches. From the revenues of the island, £14,000 is annually appropriated ecclesiastical endowments, and of this £14,000 the 190,000 Catholic get exactly £100 a year, all the rest going to the clergy of the 2,196 Anglicans, except a small proportion devoted to the Presbyterian establishment.

The London Universe fires a parting salute at the

The London Universe fires a parting salute at the Marquies of Lorne. It says:

What is the meaning of all the hubbub that has been got up in connection with the departure of the new Governor-General of Canada? The Marquis of Lorne was a long time a member of the House of Commons. But he was always, and still is, looked upon as a nobody. The chance of birth made him the eldest son of the present Duke of Argyll, a clever enough little man in his way; but the advantages of that position have gained for the noble marquis seemingly nothing beyond a marriage connection with the royal family. Why, then, the marquis seemingly nothing beyond a martiage on nection with the royal family. Why, then, the Marquis of Lorne should be singled out from all the by a concert, and the second by a lecture by Rev. governors-general of our colonies for a special demonstration is more than we can understand. Of Father O'Leary. course, the excuse is that a royal princess accompanies the new governor-general as his wife. That pames the new governor-general as his wife. That may be all very well, but for some reason not ex-plained Princess Louise has been allowed to cut a secondary figure in these demonstrations. Our Canadian readers must not be taken in with all they canadian readers must not be taken in with all they read in the newspapers. Let them bear in mind that only for being married to Princess Louise there would be no earthly excuse for making such an appointment as the Marquis of Lorne to govern any country whatever.

LONDON EAST,

A public meeting to give the members of the Council and prospective candidates for municipal henors an opportunity of airing their eloquence, will be held in the Town Hall on Monday evening

We are informed by Messrs. Waterman Bros. that they have manufactured chewing gum from parafine wax for the past eight years. They sell considerable quantities of it to the wholesale dealers of

A very enjoyable tea meeting and musical and literary entertainment took place in the Bible Christian Church Monday night. The Rev. Mr. Rice, pastor, occupied the chair, and the choir gave several musical selections. The Sunday School children enlivened the proceedings of the evening by singing and reciting several pieces admirably.

The small-pox agitation has been started again, it being stated that a member of a family residing on Lyle street, had been lying ill with that disease. The Board of Health should see to the matter at

NEW CHEESE COMPANY.—Public notice is given in the Gazette that, under the "Ontario Joint Stock Companies' Letters Patent Act," Letters Patent have been issued under the Great Seal of the Province of Ontario, bearing date the sixth day of December, 1878, incorporating Ezra Rathbun, of the township of West Nissouri, in the county of Middlesex, and Province of Ontario, yeoman; and Thomas Talbet, Richard Guest, Francis Lewis and William Ardill, all of the township of London, county and Province aforesaid, yeoman, for the purpose of manufacturing and selling cheese, by the name of "The Union Hill Cheese Company," with a capital stock of two thousand five hundred dollars, divided into two hundred and fifty shares of ten dollars each, each, divided into two hundred and fifty shares of ten dollars there was a Knox. In the present day, he said, others the entire family would have succumbed.

MEETING OF THE ST. PATRICK'S SO-CIETY.

The interest in the Literary Club of this Society ncreases with each meeting.

The debate last evening Dec. 12th was very good notwithstanding the places of two or three absent debaters had to be filled by volunteers.

Members who allow their names to be placed on the list of debaters for any evening should come to the meeting, if at all convenient, and should come as well prepared as possible.

Debaters frequently run off with the idea that the arguments of their opponents will furnish them sufficient data on which to base their arguments. useful to the debates as well as interesting and instructive to the audience, much study and research is necessary : and in proportion to the preparation made by the debater will be the benefit to himself and to his hearers. As order is an essential element towards the success of a debate a system should be followed in the preparation. Each point as developed should be assigned its appropriate place in the argument. If this were better attended to, debaters would not wander from the subject as frequently as they do.

In the debate the affirmative in support of their position "that 'Trades Unions' are beneficial to the workingman" began by stating those Unions were necessary to counteract the effect of Unions among capitalists and to insure to every man the enjoyment in the greatest degree the advantages of his labor. They claimed the mutual relation which should exist between labor and capital was encroached upon by capitalists-that capital endeavored to enslave labor and take the lion's share of the profits. Their argument went to prove that 'Unions' had the effect of making capitalists more careful, moderate and considerate in their dealings with the workingman, and of improving his condiwith the workingman, and of improving his condition in every particular. The negative argued that 'Unions' among capitalists were out of the question owing to the constant activity of competition: that labor was more dependent on capital than capital on labor—workingmen being always obliged to work to live while capitalists were not always obliged to invest. Unions, they said, were injurious, firstly by preventing liberty of action. Men satisfied with circumstances were prevented working by men who were not; and men who did not care to join the Unions were injured by those who belonged to them, and secondly by not allowing men to stand on their merits—giving to incompe-

belonged to them, and secondly by not allowing men to stand on their merits—giving to incompetent men wages and a standing equal to competent—placing mere muscular force on a par with skill and thus assisting an unworthy class to the injury of a worthy. The question being put to a vote was decided affirmatively. The interesting feature of the evening was the spelling match. The intention was to give words only from the constitution of the Society. This owing to its consisting of quite a Society. This owing to its consisting of quite a number of pages and containing a great number of difficult words being thought far above the spelling powers of the members of the Society. But their difficult words being thought far above the spelling powers of the members of the Society. But their spelling powers' had been guaged far too low. The constitution had not the slightest effect in thinning the ranks of either side and had to be cast aside and a large folio-volume substituted. Even by means of this, the thinning process was slow; and when time was called at 11 p. m. four members still held the floor—three on one side and one on the other.

The debate for next evening Dec.26 is, "Resolved that labor-saving machinery is injurious to the workingman."

HAMILTON NEWS.

FATHER MATHEW TEMPERANCE SOCIETY.

day the 12th inst. The programme was divided Newbury Railway Station to Wardsville. It is not The first part was opened by Mr. D. Audett who

sang "Yeoman's wedding song " in very good style. Miss Minnie Graham followed with "My love and I will meet," which was charmingly rendered and elicited an encore. Mr. J. Buckley gave a recitation, "The Uncle's Secret." Miss Theresa Sullivan sang "Summer Birds" very sweetly. This concluded the first part and Rev. Father O'Leary was then introduced, and after a few preliminary remarks read a very interesting paper on "Education." He commenced his remarks by explaining the origin and and meaning of the word. It is only when subjected to education, that the germ begins to open and the true man is displayed. Education is a thing and the true man is displayed. Education is a thing which is imposed on man, it is a gift from father to son, from God to man. Education may be divided into three classes, domestic, civil and religious. The Church, he said, is a great instructress, for she has been commanded to "Go ye therefore and teach all nations." Referring to education for natural life, he scouted the idea of giving children who were to make laborers and mechanics, what is called a fashionable education. Reading, writing and arithmetic are the essential branches, for unless a child be grounded in these he cannot become successful in any career, but in the practice of attempting to teach children to be conversant on every subject, the consequence in a great and on every subject, the consequence in a great many cases was that they were thoroughly ac-quainted with none. Home education is not to be neglected, and and in this temperance is an impor-tant feature. What kind of an education, he asked, will a child receive whose parents squander their time in drink? Another branch is the education of the workshop, the future of many boys—forced to leave home early in order to obtain a livelihood— is framed by the character of the foreman or proprie-

ramed by the character of the foreman of propher tor under whom they are placed.

He referred to such institutions as schools of Technology as worse than useless. The education must be secured where the trade is practically and not theoretically taught. A large portion of the working classes of European cities, he said, have become so decreated that the owners came to look come so degraded that the owners came to look upon them as so many cattle. As an instance he mentioned Germany, which rejoiced in being free mentioned Germany, which rejoiced in being free from Rome, but who, he said, were far worse off under the despotic rule of such a man as Bismarek. The educational system of the Catholic portion of Germany was, he affirmed, far superior to that of the Protestant portion. Now, however, the people rejoice in having a free Germany. He compared the educational systems of Catholic Austria to that of Protestant Prussia, favorable to the former. Much has been said of Scotland and her splendid educational system, and but that she had been uneducational system, and but that she had been under the rule of Rome, she never would have acquired such fame; but it should be remembered that

Catholics do not receive more than their due. held then if the monasteries of old still existed much

held then if the monasteries of old still existed much good would be the result.

We are sorry we are unable to give a more extended notice of this lecture, which was most interesting. He concluded by referring to the temperance work, and rejoiced that there were still young men who were not ashamed to be called temperance men. Although a society may be small in number, its influence upon the outside world is great and their meetings have a beneficial effect. What is wanted is homes and factories where sound morals are taught.

meetings have a beneficial effect. What is wanted is homes and factories where sound morals are taught, and the result will be for the good.

The concert was then continued, Mr. J. P. Mullin singing "See that my Grave's kept Green." Miss Theresa Sullivan sang "Welcome Pretty Primrose." Incresa Sumvan sang "Weicome Fretty Frimrose."
Mr. D. Andette gave a recitation, "The Two
Glasses." Miss Minnie Graham sang "Kathleen
Mavourneen." The entertainment concluded with
"God Save the Queen." Miss Mary O'Brien ably

LOCAL GLEANINGS.

INTERMEDIATE EXAMINATIONS.—The intermediate examinations are now being conducted at the High School. About seventy persons are being examined, forty-eight of whom are from this city.

NOTARY PUBLIC.—His Honor the Lieutenant-Governor has been pleased to appoint Albert Oscar Jeffery, of the city of London, Esquire, Barrister-at-Law, to be a Notary Public in and for the Province

CHRISTMAS MEAT.-Mr. Chapman, the Dundas street butcher, yesterday received five fat heifers for Christmas beef from Mr. Robson, of Lobo. He has also a black bear on exhibition, Mr. Dodson having the other displayed.

SERIOUSLY ILL .- We are sorry to have to inform our readers of the serious illness of Mr. Wm. Traher, Merchant Tailor, Clarence St. Mr. Traher has employed Mr. Sanigan to conduct his business during his illness. We sincerely hope to see Mr. Traher around soon again.

CANADIANS ABROAD.—The following Canadian risitors registered their names at the offices of the Government during the week ending Dec. 5th 1878:-J. Harrison, J. Cook, St. John; A. C. Macdougall, Toronto; Dr J. P. Rankin, Stratford; Col. J. Walker, London; Hon. S. L. Tilley, Ottawa; Alex. Begg, Orilla; Prof. Henry Y. Hind, Col. P. Harrington, J. F. King, J. Jeffs, Montreal.

Musical and Literary Entertainment.—The members of St. Patrick's Society intend giving an entertainment in St. Peter, s School on Friday evening, the 27th inst. Excellent talent has been secured and all can depend upon enjoying a pleasant evening. We haven't got a ticket yet, but we stand in pretty well with the committee. See advertise-

Generally, people having money to invest, even though it be in small amounts, wish to place it in safe quarters. We know of no safer investment than the Royal Standard Loan Company of Canada which advertises in our columns. A reference to the same will no doubt be of benefit to such of our readers, as may be so fortunate as to possess more of "the needful" than they can conveniently carry in their pockets.

On Sunday, Dec. 29th, His Lordship the Rt. Rev. Dr. Walsh will open a new Church at Wardsville, The ceremony will commence at 11 o'clock. His Lordship will preach on the occasion. In the evening vespers at 3 o'clock, and a sermon by the Rev. Father Tiernan. We wish to remind all of our An entertainment under the above auspices was readers who can attend, that through the kindness given in St. Patrick's Hall on the evening of Thurs- of Rev. M. McGrath free buses will be provided from often the opening of a Catholic Church takes place, and all who can should attend, and help Father McGrath in his great work.

> CHRISTMAS POETRY.—We have been receiving large consignments of Christmas poetry during the week, but we have concluded not to advertise it ex. tensively. We have stowed it away carefully in a wicker-work basket, as a preparatory measure before cremation. Any persons wishing to preserve the remains of the children of their imagination, can do so only by sending us their urns, so that we may be able to return them the ashes. If the ashes should happen to be slightly adulterated with that of pine, and other spurious elements, the blame must be left on our office boy.

Mysterious Disappearance. — On Saturday morning last Mr. R. Patton, plumber, &c. of Montreal, and who has lately opened a branch house on Dundas street, in this city, disappeared from Montreal, since which time nothing has been heard of him. No reason can be given for his absenting Tallow. himself in such a strange manner, and for such a length of time. Those best acquainted with the missing man have no reason to believe that he would do away with himself. There are many conjectures as to the cause of this mystery, many of which are absurd and ridiculous. One Solon called at Mr. Patton's place of business here, and suggested that, perhaps, his disappearance was due to the hatred of the Catholics of Montreal. He was assured however that there was not the slightest grounds for such a suppositiou. We hope Mr. Patton will turn up all right.

Almost Suffocated.—Mr. William Ross, a market gardener, who, with his wife and two children, live on the 3rd concession of London Township, a Tallow Cheese short distance from the Roman Catholic Cemetery, had a narrow escape from being suffocated during Monday night. It appears they kept a coal stove burning in the house all night, and omitted to turn one of the dampers which allows the gas to escape. Mr. Ross awoke first, and with very great difficulty managed to call a young man named McCarthy to his assistance. The latter, on learning the particulars, immediately went for a doctor, and by applying restoratives, the physician succeeded, after considerable trouble, in bringing the members of the family to their senses. Mr. Ross was first awakened by hearing the children coughing, as if from a choking sensation, and there is reason to believe that, had he not been of a stronger constitution than the

FATAL ACCIDENT.

MAN INSTANTLY KILLED IN THE MARKET SQUARE,

A fatal accident occurred in the Market Square about 9 o'clock on Wednesday morning. It appears that the victim, whose name is said to be Joseph Keary, and is described as a French Canadian, has been but a short time in the city, and earned a livlihood by assisting in odd jobs around the Market. The morning of the accident he was assisting to unload pork at the weigh-scales, and it is supposed h slipped while lifting a carcass of pork, and as he done to the team, heavily laden, started, the wheel pass ing over his neck, causing instant death. The de ceased leaves a wife and two children. The latter, two little girls, peddle apples around the streets. We are informed that the wife was intoxicated when she was brought to see her dead husband. Mr. Hughes, the relief officer, provided a coffin and had the body removed to Ridout Street, his late residence, and will see to its interment in due time.

One of the oldest and most reliable firms in London is Davis & Son, Watchmakers, Dundas street and persons buying from them can rest assured that they are getting a genuine article. We advise all wanting Christmas or New Year's Goods to call on

BUSINESS NOTICES.

Just Received-500 barrels choice, handpicked, winter apples, which I can sell at \$2.50 per barrel. A. Mountjøy, City Hall Building, Richmond Street.

REMOVAL.—Wm. Smith, machinist and practical repairer of sewing machines, has removed to 253 Dundas street, near Wellington. A large assortment of needles, oils, bobbins, shuttles, and separate parts for all sewing machines made, kept constantly

It will pay you to buy Boots and Shoes at Pocock Bros. They keep a full line of ladies and gentlemen's fine goods. No trouble to show goods. Written orders promptly attended to. Pocock Bros., No. 133 Dundas street, London, Ont.

We are prepared to fit up public buildings churches and private residences with Brussels Carpets, Velvet Carpets, Turkey Carpets, Tapestry Carpets. 3-ply Carpets, Kidderminster Carpets, Union Carpets, Dutch Carpets, Stair Carpets with rods, Cocoa Matting, Fancy Matting, beautiful Window Curtains, Repps and Fringes, English and American Oil Cloths, from one yard to eight yards wide, Matting, Feather Beds and Pillows, Carpets and Oil Cloths, cut and matched free of charge. Every other article, suitrble for first-class houses, and as low price as any other house in the Dominion. Call before purchasing. R. S. MURRAY & Co., No. 124 Dundas Street, and No. 125 Carling Street, London.

MARKET REPORT.

CORRECTED TO THE HOUR OF GOING TO PRESS.

London Markets. White Wheat, Deihl, ₹ 100 lbs. \$1 45 to 1 52 Treadwell 1 46 to 1 50

. Treadwen					1	40	to I	48	
Red Fall	**				. ;	10		40	
Spring Wheat Corn								90	
Corn	**							85	
Dats								35	
Peas						00		50	
Barley					. 0	80		85	
Rye	44					90		00	
Buckwheat						25		50	
Beans									
FLOU Fall Wheat Flour, Mixed Flour Spring Flour Buckwheat Flour Graham Flour	R A	ND F	EEL	D.					
Fall Wheat Flour,	42 C	wt.				2.50		2 75	
Mixed Flour	**					2 25		2 50	
Spring Flour	**	٠.				2 00		2 25	
Buckwheat Flour	**	٠.				2 25		2 50	
Graham Flour	**	٠.				2 25		2 50	
Cracked Wheat		٠.				2 25		2 50	
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Duon per ton						9 00		0 00	
Shorts, & "						2 00	to 1	6 00	
Bilorte, t	mor	oner						1	
Eggs, Store Lots, & doz Farmers' Butter, Crock	ricor	,,,,,,,				0.18	to	0.20	
Eggs, Store Lots, & doz						0 20	to	0 25	
" Farmers' "						0 13	to	0 15	
Butter, Crock						0 15	to	0 18	ı
" Rolls						0.08	to	0 12	ı
THE INSTITUTE						0.08	10	0.09	ł
" Firkins Cneese, Dairy, & tb			** **			0.09	to	0 09	ı
						0.00			l
MISO	CELI	LAN	EOU	s.		0.0*		0 6	١
Mutton, & b						0 03	to	0 05	l
Mutton, ₩ b						0 04	to	0 50	l
Beef, "						0 50	to	1 50	١
Geese, each						0 7	to	1 00	١
Turkeys, each Dried Apples						0 6	to	0 70	١
Dried Apples Onions, ♥ bush						8 0	to	10 00	ł
Onions, & bush						9 0) to	4 25	ì
Hay, b ton Straw, ₱ load						2 5	to	3 00	J
Straw, # load Live Hogs, # cwt						9 5	1 10	4 00	4
Live Hogs, & cwt Dressed Hogs						0 3	o to	0 50	
Dressed Hogs Chickens, ₱ pair						0.4	o to	0.50	
Imeks						13 17	5 100	0.25	
Ducks	****					6 1	s to	0 25	
Carrots						2.5	o to	4 50	
Cordwood, No. 1 dry, t Apples, ₱ bush	h co	ra				0.4	0 to	0.70	
Apples, & bush						0.5	o to	1.00	
Apples, & bush Potatoes "						4 (o to	4 00	
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ext	NE A	ND	HIL	DES.				0.00	ŀ
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Hides, green,						. 0	08 to		
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Liverpool Markets.

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	22	0	22	0	22	0	22	0	22	0	22	0	
Flour	9	5	9	5	19	5	9	5	9	-6	9	- 6	
S. Wheatz		10	9	11	8	11	8	11	9	1	- 9	11	
R. Winter	8	10	9	10	9	10	9	11	39	10	9	10	
White	9	10	10	2	10	0	10	0	10	2	10	2	
Club	10	2		2		6	23	ő	24	0	91	0	
Corn, new	21	9	23	17	23	. 0		1	3	. 1	- 9	1	
Barley	3	1	- 3	1	3	1	3	1	3	6	2	6	
Oats	2	6	2	6	2	- 6	2	6	- 20			0	
Oats	32	6	33	0	33	0	- 33	. 0	32	9	33		
Peas	43	0	43	0	42	0	42	. 0	42	0	42	0	
Pork	33	3	33	0	33	()	23	6	-33	0	-83	- 0	
Lard	1000		67	6	67	- 6	67	6	67	6	67	6	
Beef	67	6		0	29	0	29		30	0	30	0	
Bacon	29	0	29			0	87	0	37	0	37	0	
Tallow		0	37	0	87				49		47		
Cheese	48	6	48	- 0	48	0	49	0	10	1)	11	0	

Toronto Street Market.

Barley, 55c, to 90c. Wheat—Spring, 70c, to 85c; red winter, 89c, to 85c; Treadwell, 83c, to 87c; Delhi, 75c, to 91c. Oits, 28c, to 32c, Peas, 55c, to 60c. Hogs, 83-56, Flour—Superfine, 83-25; Spring extra, \$3-70; extra, \$4-60; superior, \$415. Butter, 4c, to 19c.

Brantford Market.

Brantford, Dec 19
Flour—No. 1, \$4 00 to \$4 50, Wheat—Pall, 75c. to \$5c
Spring, 60c. Barley, 50c. to 70c. Peas, 50c. to 55c. Corn
de, to 48c. Oats, 25c. to 39c. Beef, \$4.50 to \$5.50. Mutton
\$4 00 to \$5.50. Dressed Hogs, \$4. Wool, 21c. to 25c
Butter, 16c. to 18c. Eggs, 18c. to 20c. Cheese, 10c. to 11c
Potatoes 65c. to 75c.

Refined oil in carload lots, wine gals.
Small
Benzine
L Gravity Paranne Oil.
St. O. R. Co.'s trans. wa can, P b.

1878 - - - 1879

THE

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TERESTS, although only a few weeks old, is already acknowledged to be the

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FATHER BURKE.

THE ELOQUENT DOMINICAN IN LURGAN.

SERMON "THE CHRISTIAN LIFE."

On Nov. 17th, the Very. Rev. T. N. Burke, O. P., preached in St. Peter's Chapel, Lurgan for the purpose of raising funds to pay off the debt remaining due on the male and female schools erected by the priests of the parish. The sermon was preached after the half-past eleven o'clock Mass, which was celebrated by the Rev. Michael McConville, C. C.,

Lurgan.
The Most Rev. Dr. Deaby, Bishop of Dromore; Very Rev. J. O'Brien, V. G., P. P., Banbridge; Rev. John Landy, P. P., Aughagallon; Rev. E. Owens, C. C., do; Rev. H. Devlin, A. D., Tullygish; Rev. John Doyle, C. C., do; Rev. James O'Hara, P. P., Derrymacash; Rev. J. Hearns, C. C., do.; Rev. P. McConville, C. C., do., Rev. L. Byrne, P. P., Portadown; Rev. J. Donnell, C. C., do.; Very Rev. James Mc-Kenna, P. P., V. F., Lurgan; Rev. Father Campbell, C. C., do.; and Rev. J. McConville, C. C., do.; were present during the sermon.

Immediately after Mass, Father Burke ascended the pulpit and preached. He chose for his text the Gospel of the day :- "At that time, as Jesus was speaking to the multitude, behold a certain ruler came up and adored Him, saying, Lord, my daughter is even now dead, but come, lay Thy hand upon her and she shall live. And Jesus, rising up, fol- cation, he said that professors of a certain class were her and she shall live. And Jesus, rising up, followed him with His desciples. And behold a woman who was troubled with an issue of blood, came behind, and touched the hem of His garment; for she said within herself, If I touch the hem of His garment I shall be healed. But, Jesus, tarning and seeing her said: Be of good heart, My daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the was come into the house of the ruler, and saw the minstrels and the multitude making a rout, He said knowledge? If they say they cannot teach them they minstrels and the multitude making a rout, He said—Give place, for the girl is not dead but sleepeth.

And they laughed him to scorn. And, when the multitude was put forth, He went in and took her by the hand, and the maid arose; and the fame thereof went abroad into all the country." The reverend preacher said that they had in the Gospel of that day one more evidence of the tenderness and greatness of the heart of Jesus Christ, How prompt was He to sympathise with every form of human affliction and sorrow; how ready was He to change their sorrow into joy. Having spoken to the multitude the man comes into Him, heartbroken, and says to Him, "Master my child, meartbroken, and says to Him, "Master my child, my only one, lies at home just dead. I stayed with my only one, lies at home just dead. I stayed with her, I watched her, and my heart still held hope unher, I watched her, and my heart still held hope until the breath left her; and my only hope is that Thou wilt have pity on her father's sorrow, and lay Thy hands upon my child, that she may live again." The Lord of Glory stood up and went with the afficted father to his house, and going there He found all the ceremonies for the dead ready. The house was a house of lamentation, when He said to them, "Be still and go forth from hence; the damsel is not dead, but only sleepeth." Entering into the room, the solemn chamber of the dead, He found the young girl really and truly dead. The life was \$\mathcal{E}\$000 was afra of mode and received. A sul \$\mathcal{E}\$000 me for the heart was still never. the young gir reary and trus, each was still, never no longer in those eyes. The heart was still, never again to beat unless the hand of God touched her. Really and truly dead; one, and one alone, could command her to live again, and that one must be God, and was the God who stood there by her side and was touching her with His hand. The moment the dead felt the touch of the hand of God, that moment her eyes opened; life came back to her; her heart began to beat; she opened her eyes; she stretched out her hands to protect herself and the heart began to be and the stretched out her hands to protect herself and the first sight that came to the reviving eyes was the sight of Jesus Christ. To what a grand life the Lord God brought her back! The days of her youth were perhaps the most joyful; but she had never seen the face of God before, and now the first sight which greeted her was the face of Jesus We live in an age when the Catholic Christian and the strength of the control of the contr Christ, the Son of God, abounding in mercies to her. The first sound that was in her ears was the sound of His fearless voice; and her sense felt for the first time the grace of Almighty God. The apostles told them that all that was in the Scripture was written for their instruction, and that there was a deep for their instruction, and that there was a deep meaning in the moral and in the effect in the words of Christ. It contained not only the evidence of His power, but also contained the blessings full of meaning to be explained in the life and history of His Church, and to find in its full explanation the spiritual wants of His people. What did the young maid in the Gospel represent? Remember that she was just dead. Death had, indeed, come to her, but corruption had not yet touched her. Those eyes had scarcely lost the gift of life, the heart had eyes had scarcely lost the gift of life, the heart had scarcely ceased to beat, and the pulsation of animal life was merely throbbing. She was dead,—all the organs of her body were still; corruption had not yet wasted her away, which would have dissolved organs of her body were still; corruption had not yet wasted her away, which would have dissolved her into an indiscriminate mass. She wanted the Omnipotent to speak, and she was ready to speak again. She was the type and symbol of her nature. Man was created in the full glory of the virtues of life—the natural life in which his body and soul lived in the fullness of perfection and of health of body. His soul in all the energy of her power, His natellect filled with all its intellectual ability, his heart filled with all the capability of love, and his heart filled with all the capability of love, and his will manifestly submitted to the will of God. In addition to all these there was a higher natural life in which he lived in God; his mind filled with the knowledge of God, his heart filled with the purest love of God, his will submitted to God in the perfect obedience. This was his supernatural life; but when sin came in our first parents it was lost, and in them their own race lost their supernatural life. The light and grace of God, the high know-This was his supernatural life; ledge of His goodness, the high love of God, and the perfect obedience to God, they were then all deprived of, and the mind changed into a blindness and idolatry, and the will became all but the slave of brutal passions. Dead to God, but, yet, the natural faculties remained unimpaired and in exist-ence. The mind was still there with its natural instincts, the mind though enslaved was still there; all the elements were there which were to be animated by the will of God, so as to spring once more into the glorious life for which it was intended. For four thousand years this poor nature of theirs lay upon its death bed, but no voice nor hand could At length He came for whom Patri-Prophets had sought. He came as the arches and Prophets had sought. He came as the Child of the Virgin, the Son of God, and He stood over the deathbed and giving His touch to it with His hand the sound of the voice and the touch of the hand of the Omnipotent was heard and felt and life was open again, and the man who had died with

them on a question most important, of the most absolute and vital importance that could occupy the attention and mind of Christians. He was not there to describe in fanciful or imaginary language the beauty of things. It was his privilege to speak to them rather in words of congratulation, to re-joice that the work was being done and has been done; that the buildings were already erected, and the building had gathered children numbering six-teen hundred. The work was in full operation, but at the risk and responsibility of the zealous priests who administer to their spiritual wants, and who the young souls, to fill their hands and lift from their shoulders the heavy burden of more than £500 which they had incurred in the name of religious education. The young mind must receive knowledges in the state of the state ledge, as it was the very life of the soul. The young life must be taught by Divine grace and by the power of God alone, that it may submit to God rather than to become subject to the unruly dictates of brutal passions. Education alone could do this work, education alone can bring out the power of the soul and commend it to the life that had only the power of living. The power might be there for ever if the soul was uneducated and allowed to grow up in ignorance, and would follow the body as it grows apace into manhood, and, as the senses awake every passion, cries out for its own enjoyment, every unruly element of the body as-serts itself. The soul lost its helplesness when it became developed by education. In the uneducated soul there was no well-founded hope because no knowledge of the future, no preception of God, no sense of obligation, no humanizing influence to constrain one's passion. Such a one must necessarily be a criminal, for he has no conception of the law. He was a mystery to himself, and was the enemy of all around him. Such a man was dead to science, dead as a Christian, dead to all the higher purposes of humanity, and nothing remained for him but the scaffold and the prison. Referring to secular education, he said that professors of a certain class work. Church. The system of education for which he appealed to them that day was one united with religion. He asked them to give these children this education. It was their birthright. Deny them nothing. Let no man think the Catholic Church was afraid of modern science. She was the mother of modern science. She was the head of all science, and received with joy every new discovery in science. In conclusion Father Burke made an earnest and powerful appeal to the community to come forward and by their charity assist their priests.

A subscription list was then opened and about £300 was collected.

£300 was collected.

Lord Lurgan sent a subscription of £10. He was, owing to illness, unable to attend as a collector; the Lord Primate also, expressed his inability to attend, and enclosed a subscription.

WHEN AND HOW SHALL THE CATH-OLIC CHURCH PERISH?

BY THE REV. FATHER O'HAIRE, AFRICAN MISSIONARY.

"Whatsoever is born of God overcometh the world;

We live in an age when the Catholic Church, to which it is the glorious privelege of many of us to belong, is passing not to Thabor to be transfigured, so much as to Calvary to be crucified. We mingle, should cast our eyes upon the touching likeness that exists between the sufferings and resurrection of the

and how shall the Catholic Church perish!"

The life of our Blessed Redeemer presents such a series of humiliations and bitter sufferings, relieved by joy, transfiguration, victory, and glory, as render it a picture, indeed, of light and shade. In the beginning Christ our Lord was an object uncared for by the world. After the short but touching history of rejection at the Inns, we are introduced to the humility of His birth in a stable. We meet there an humble maid (Mary), an old carpenter (Joseph), and a few poor shapeholds have a few poor shapeholds. an inthiore man (Mary), an old carpenter (Joseph), and a few poor shepherds; but at the same time we are startled at hearing an angelic choir coming from the highest heavens to the Crib to sing—"Glory to God on high, and peace on earth to men of good will." This leads us at once to look at the counterpart in the early history of the Church, in which we see twelve poor fishermen having no respectable standing in society, no Royal patent to recommend standing in society, no koyai patent to recommend them, preaching, too, in the name of One who but a few weeks before died on a gibbet of disgrace. Yet we behold proud men and lofty nations kneeling before them to be baptized in the name of Jesus

We pass on then to contemplate the life of Christ We pass on then to contemplate the life of Christ hidden at Nazareth for thirty years, in subjection to Mary and Joseph, a life of preparation for the great public mission of the Saviour; and here, again, we have a corresponding page in the first ages of the Church, hidden in the Catacombs of Rome, yet diffusing in abundance the graces of God to the

children of men.

Then Christ comes forth on His Divine mission-Life was open again, and the man who had died with Adam rose up from his bed of death into a glorious life and in the grace of Jesus Christ. The dead girl in the Gospel was not only a symbol, but represented their nature reviving and living again. But the dead girl represented also the soul in the body of the young child. This Gospel was most opposite for the charity for which he (Father Burke) had come to plead that day. He had come to speak to

it was intended. So, too, the mission of the Church is one of comfort and salvation, but is often repaid by deep injury and persecution.

All conceivable tortures—the result of profound cruelty—being crowded into the close of the mortal

life of our loving Redeemer. He expired in excruciating agony. But the climax of refined persecuciating agony. But the climax of refined persecu-tion which Christ suffered, that he might show Himtion when Christ suffered, that he might show Himself as man, brings us face to face with the glorious mystery of the Resurrection, whereby He proves Himself God.

So, too, the Church—the Spouse of Christ, whose

privelege it is to follow Christ—has ever demon-strated the divinity of her origin and existence by rising from every persecution in increased beauty and power. Ever presenting to a querulous and wicked world an argument in favour of her imper-ishable character! Always demonstrating that at

S. Clement of Alexandria—a convert from pagan s. Clement of Alexandria—a convert from pagan philosophy to Christianity, and afterwards a Father of the Church—explained the mistery of the Chris-tian persecution by the noble thought that the drama of the world's history has been enacted be-forehand, and, by way of a preliminary in the life of Jesus Christ, the Alpha and Omega of Creation. Thus, he says the thirty-three years the Redamon Thus, he says the thirty-three years the Redeemer passed upon earth are reproduced with admirable precision and gradually develop themselves in the history of the Church and her successive heads—the Sovereign Pontiffs, the representatives of Christ earth. In the Catacombs. continues the upon earth. and the poor assemble around the cradle of the Pa-pacy, as formerly they did around the Saviour's Crib. Then, princes and mighty ones of earth follow in their footsteps. Some, after the example of the Magi, offer their services to the Vicar of the Son of God; others, hypocritical, like Herod, are unwilling to acknowledge the Christian religion, only the better to stifle and drown it in a deluge of blood. But the Church is triumphant over violence as over perfidy. From the date of her constitutions she squares herself in the life of her Divine Founder,

and faithfully reflects its every circumstance.

A distinguished odern writer, giving vent to his thoughts on this subject, says:—"For the first three hundred years of the Church's existence the sacred torch was hidden in the Catacombs and caves of the earth, or, if ever seen by men, it was only when held aloft for a moment in the hands of a dying martyr. Yet the flame was spreading, and a great part of Asia, Armenia, Egypt, Spain, Italy, and Gaul had already lighted their lamps before that memorable year 312, when the Church's light, sud-denly shooting forth, appeared in the heavens, and a Roman Emperor was converted by its brightness.
Then did the Spouse of Christ walk forth in all her
beauty and holmess, and her light shone to the children of darkness. The Christian faith was publicly
preached, the nations were converted, churches and ionasteries were erected, and God smiled upon the earth with the blessings of Christian faith and Roman

A foreign Prelate of literary reputation, who A foreign Prelate of literary reputation, whose works are before me, speaking on this subject, says:

—"Consider for a moment how Christianity was propagated in the beginning. It depended for its success on no worldly arm. It had to cope with the pride, and power and, wisdom and wealth of this world. "Learn of me,' says the Saviour to the first missionaries of his teaching, "to be meek and humble of heart." "If any man will be my disciple, let him deny himself and take np his cross and follow me." "He that humbleth himself shall be exalted." And so trained went forth the twelve fishermen, poor in every thing that this world fishermen, poor in every thing that this world values, but rich in humility, meekness, patience, de-votedness and love; and like their Divine Master, they conquered the world—their sound went forth to the uttermost bounds of the earth. Look to the standing miracle of the existence of the Catholic Church! What power is there in man that dares aim at universal dominion?

There were men who struggled for universal con There were men who struggled for universal conquest; but the barriers of Nature, not to speak of the opposition and obstinate resistance of nations, overwhelmed their ambitious designs. Alexander, the greatest of conquerors, who, in the rapidity of his victories, seemed, like his symbol in the prophecies, to bound over the countries he would reduce to his dominion, stopped in the very height of his career, and shrank back before that mighty arm of Nature, which, rising from its fastnesses and gigantic rivers, waved back his terrified soldiers and generals. The Romans, surpassing all other people enerals. The Romans in the solidity of their triumphs, moulding in the solidity of their triumphs, moulding and fashioning with patient care the conquered into their own image, aimed at universal conquest; but their legions melted away in the forests of the North. Mountain ranges, huge rivers, impassible seas, wide steppes and morasses more fearful still, stand forth to crush the wild drawn. stand forth to crush the wild dream. The greatest stand forth to crush the wild dream. The greatest potentates whom this world ever saw aimed only at universal conquest. They felt themselves the madness of thinking to hold even for one short year the wide world in the bondage of universal dominion. In later days Napoleon the First, imitating the ambition of Alexander, would also bring the world under his sway, but in the very zenith of his power he stumbled. "In the Russian retreat," says Alison, "the soldiers of Napoleon could no longer hold their weapons; they fell from the arms of the most robust; the muskets dropped from the frozen agus robust; the muskets dropped from the frozen arms ose who bore them. of those who bore them." Afterwards, at Waterloo, he suffered defeat, and ended his life on the miserable Island of St. Helena. Yet this dream, too ex travagant for the most exalted visions of human ambition, is realized, is a patent fact in the existence of the Catholic Church. No barrier of Nature can stop her missionaries. Crucifix in hand, her priests eross the seas and mountains, penetrate the swamps and forests, and everywhere plant the blessed Standard of the Cross. In them all the members of the human family, barbarians as well as civilized, discern the presence of the gifts which belong to the supernatural order and of grace, which connects them by an almost visible bond with the unseen world. The Catholic Church, by these simple means, not only subdues the passions and prejudices of men of every hue and of nations of every political and social bias, but she holds them firmly fixed under social bias, but she holds them firmly fixed under her dominion. Does not this prove, beyond a doubt, that the operations and victories of the Church rest not for their efficacy on the power of man, but are directed by the power of God? Does it not satisfactorily demonstrate that the Catholic Church, unlike all other institutions, shall never by any means perish-that she cannot expire?

A CONSTITUTIONAL WALK.

Few people walk enough in winter, yet it is precisely at that season which people of close sedentary habits should walk. How grateful the crispair is to the lungs! How clear and sweet it is to the nostrils! How it inspires and sustains one in a swinging gait of four or five miles an hour! How the cheeks glow, and the eyes shine, and the muscles tingle with delightful vigor, after such a walk through the winter sunshine! A chaise ride is not half so good, for it robs the trip of the necessary exercise. Try it, you who seek health and strength. Try it, you who seek health and strength. Winter walking, as a "nervine," is a million times better than medicine, and for improving the com-plexion it is worth a whole harborful of lotions and washes. It will put an edge on appetite that you can't buy at the doctor's. If you have never tried it, take a walk.

"I don't like winter," said one pickpocket to another. "Everybody has his hands in his pockets."

PUZZLER'S CORNER



'Aye! be as merry as you can."

We cordially invite contributions to this corner, with the name and address of each contributor Answers will appear two weeks after each set o

Solutions must reach us by the "Monday" previous Address : "PUZZLER,"

"Catholic Record" Office, 388 Richmond Street, London Ont.

PRIZES TO PUZZLERS.

To be awarded on St. Patrick's Day, 1879.

1st. Prize, a handsome Bible; value \$10.

2nd. The Life of the Blessed Virgin; value, \$5.

3rd. The Lafe of the Blessed Virgin; value, \$5.

3rd. The CATHOLIC RECORD for one year, and any ook from Sadlier's list of value \$2.

1th. The CATHOLIC RECORD for one year, value \$2.

If preferred, any book of the same value from Sader's list will be sent instead of prizes, 1 2 and 4.

To encourage our young friends, we allow them to mpete for all the prizes, while not more than two lil be awarded to competitors over 18 years of age.

We hope our youthful readers will, for their own impovement, take a special interest in the "Corner."

LOOK OUT for the CHRISTMAS NUMBER of the RECORD NEXT WEEK. There will be a special PUZ-ZLER'S CORNER, with puzzles of peculiar interest, and additions to the prize list.

The Latin sentence of last issue contained a slight ror. We correct it accordingly, and allow two weeks

55. LATIN SENTENCE. Translate: Ne seror, et abollas meam et tuam suam

61. GEOGRAPHICAL SQUARE.

GEOGRAPHICAL SQUARE.
 A gulf and island of Greece.
 A county in New York State.
 A Turkish Gulf.
 A river in N. Carolina.
 A most important chain of mountains.
 The initials of this square spell the 1st. and the finals spell the last.

62. WORD PUZZLE. stand took 2 taking of the 63. CHARADE.

First cut off my head and I'll be found. In the present time the whole year round, But replace my head, and I'll appear. At least at one season of the year. In quantities large when brought to view I give to nature the purest hue, And am to many a cause of pleasure, But to many of misery beyond measure.

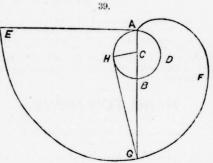
64. MATHEMATICAL PROBLEM.

A's and B's shares in a speculation at simple interest, altogether amount to \$500, they sold out at par, A. at the end of two years and B. at the end of \$8, and each received in capital and profits \$207.

How much did each embark?

Find 3 Nos. in A. Progression whose sum is 99, and whose product is 33264.

' SOLUTIONS 39 & 48 to 52.



Construct circle AHD with radius = 1. Through the centre C draw ABG : AE the tangent representing the length of rope = 2p if p equals the well-known No. 3.14159265 +. Now let the rope take the direction AHG as in the figure. It makes meanwhile the involute EGHAE: and the quadrant described on AF-1 involves EGHAE: described on AE+involute EGHAE+ = 1 the area grazed × area of circle AHBD; since the similar figures are proportional to the squares of the corresponding straight lines on which they are constructed. (Easy deduction from Euc. 20 and 23 vi.) Now the area of circle AHBD = p, while 23 vi.) Now the area of circle AHBD = p, while the area of the tower = 1 acre. ∴ The area in acres on which the horse grazed = 2 (the quadrant on AE + involute EGHAE + HBG) ÷ p. Let us now find HG, HB. Since AH+HB = p, and AH + HG = 2p, ∴ HG-HB = p, i. e. tan ∠ HCB — circ measure HB = p = 3.14159265 + This equation is transcendental, and can be solved only as a trigonometrical equation. as a trigonometrical equation. L HCB is easily seen to be nearly 77½°, on assuming which to be the value we obtain: tan 77½°— arc 77½°= the value we obtain: $\tan 77\frac{1}{2}\circ - \arctan 77\frac{1}{2}\circ = 4.51070850-1.35263018=3.15807832$, which compared with the true value of HG—HB, viz., p gives for correction -.01648567. Now $\sin (x+h) = \sin x + \cos x h + S$ and $\cos (x+h) = \cos x - \sin x h + Z$. [by Trig.] S, Z being infinite series involving h^2 , h^3 , &c. And since $\tan = \frac{\sin}{-}$; If we

divide the former by the latter, $\tan [x+h] =$

= $\tan x + [1+\tan^2 x] h + a$ series in-

 $\cos [x+h]$ volving h^2 , h^3 &c.

If now h be made the error of HG, on assuming If now h be made the error of HG, on assuming HG to be the arc of $77\frac{1}{2}$ $^{\circ}$ we shall have $\tan [77\frac{1}{2} ^{\circ} + h] - \arctan 77\frac{1}{2} ^{\circ} - h = 3.14159265 + \text{which } x \text{ being} = \frac{77\frac{1}{2}}{7}$, is the same, by the value for $\tan [x+h]$, as $\tan 77\frac{1}{2} ^{\circ} + h + \tan^2 77\frac{1}{2} ^{\circ} h - \arctan 77\frac{1}{2} ^{\circ} - h + a$ series involving $h^2 = 3.14159265 + \cdots$ simplify by the values of \tan and \tan calready known, and reject the series involving h^2 , as exceedingly small, \cot $\tan^2 77\frac{1}{2} ^{\circ} h = -0.016458567 \cdots h = -0.016458567$.01648567

tan² 771 ° very nearly: and for any assumption for

arc HG, the correction $h = \text{error of result } \div \text{tan}^2$ [assumption for HG] very nearly. This affords a ready formula for the correction of HG. Now tan ready formula for the correction of Ho. Now tan $77\frac{1}{3}^{\circ} = 4.5107085$: and by squaring and dividing as above we obtain h = -0.0081024. HG = 1.35263018 - 0.0081024 = 1.35181994, and this circumstants 1.35263018—.00081024 = 1.35181994, and this circular measure gives ______ represented thereby at 77 \circ 27m. 12sec. Applying above formula a second time, we obtain as still more close value, HB = 1.35181675, and corresponding _____ HCB=77 \circ 27m. 12.2 sec, the correct value. . . . HG, the tangent = 4 4934076.

Now quadrant on AE= $\frac{1}{4}$ p AE 2 = p^3 . The area AE 3 of the involute EGFA = $\frac{AE^3}{6CE}$, by the formulas;

and involute HGFAD = $\frac{\text{HGP}}{6\text{CB}}$ \therefore EGHAE EA3 — HG3

 \triangle GHC = $\frac{1}{2}$ CH HG = $\frac{1}{2}$ CB. HG \therefore subtracting the sector from the \triangle ; figure HBG = $\frac{1}{2}$ CB [HG—HB] = $\frac{1}{2}$ CB. p, which is equal $\frac{1}{2}$ the area of circle. Now CB = 1. Comparing these results with the expression first obtained for the area \therefore . The area in acres over which the horse grazes = $\frac{1}{2}$

 $[p^3 + \frac{1}{2} EA^3 - \frac{1}{2} HG^3 + \frac{1}{2} p] \div p = [2 p^3 + \frac{1}{2} p]$

14 [4.4934076]3 $p^3 - \frac{1}{3} (4.4934076)^3 + p] \div p = \frac{13}{3} p_2 - \frac{13}{3} p_2 - \frac{13}{3} p_3 - \frac{13}{3} p$

3 3p +1. Now squaring p, or 3.14159265 & cubing the second denominator, and dividing by 3p, we find these quantities to become: 46.058153-9.626229 +1=37.431925 acres.

48. PARIS A D R I A R E V E L I S E R E S A L E M

49. This will be solved next week owing to the read mentioned in last week's issue.

son mentioned in last week's issue.

50. A Tree.

51. Cup-board.

52. Let the nos. be 20+x, 20-x: sum of squares $=800+2x^2=718$. simplifying and transposing, $x^2=-41$. $x=\sqrt{(-41)}$, a condition which is impossible. However the "imaginary" quantities which will fulfil the conditions of the problem are 20+\((-41); 20-\((-41).

53. The broken tree forms a right angled triangle. Let hypotheneuse =x, perpendicular =100-x, base =50, $<(100-x)^2$, $>90=x^2$, <0, by doing the labor of squaring and transposing 12500=200x. the broken piece is $^1250^\circ$ $=62^1_2$ ft, long. No. 49 is deferred to next week

No. 49 is deferred to next week.

Geometrician, Amica, Cora, solve 48, 50, 51, 52, 53. 5

points each Thanks to Cora for a good problem.

Kate O. & Maggie O. solve 48, 50, 51, 53. 4 points each.

Willie M. solves 50. 1 point. The answer is not the
same as we give, but it suits the problem.

Filla gained last week 44 points instead of 4.

We hope none of our other puzzlers will lose courage. We intend to give generally at least one trying
mathematical problem, to keep the standard high, but
we will always try to adapt the Corner to the ability
of our correspondents.

RIPPLES OF LAUGHTER.

Quills are things that are sometimes taken from the pinions of one goose to spread the opinions of another.

Scripture Fulfilled.—An Englishman in Paris can truthfully say, "I was a stranger and they took me in.' The young man who boasted that he would vet

make a noise in the world now beats a gong in a country hotel.

"Cold streaks playing tag down my back," is the way a Michigan girl describes the approach of an ague chill.

Eternal vigilance, a loaded cane and revolver, are

the price of the liberty of a Bates College Freshman to wear a stove-pipe hat.

There is no mistaking a true gentleman, says the New Orleans Picayune. When he approaches a free lunch-table he always calls for a napkin and a chair.

Merely because he tied her up with a clothes line, poured kerosene over her and was about to light her, Mrs. Welton, of Plymouth, Conn., is suing for divorce.
"That's the sort of umbrella people appropriate,"

That's the sort of unborena people appropriate," said a gentleman to a companion one morning, showing a handsome silk rain shedder. "Yes," rejoined his companion quietly; "I thought so when I saw you holding it."

A man in a rural settlement, who has been an inveterate smoker for the last twenty years, has sud-denly and permanently given up the practice. He knocked the ashes out of his pipe into a keg of blast-

ing power.

"Professor, did you ever think of the beautiful lesson the stars teach us?" "What is your opinion," said the Professor, desirous of information, "of their teaching?" "How to wink," answered the

Adoting mother of a waggish boy, having bottled up a lot of nice preserves, labelled them: "Put up by Mrs. D—." Johnny, having discovered them, soon ate the contents of the bottle, and wrote on the bottom of the label, "Put down by by Johnny D——,"
"Now, then," growled old Mr. Boobyshell,
when he was about ready to start down town,
"what fool moved that hat?" A little search in

silence; then, "What idot touched that hat I'd like to know?" Silence and search. "Some empty-headto know?" Sience and search. "Some empty-head-ed ninny has got my hat again!" Seeing it stick-ing on the top his cane, where he leaned it up in the corner. Dead silence.

An old Scotch lady sat listening to a preaching oracle noted for his sonorous and high-sounding jaw-expanders. She wept and demonstrated her appro-val with such zeal that a friend, knowing how little these magnificent sentences could be absorbed by

these magnificent sentences could be absorbed by her intelligence, asked her if she understood what the preachar talked about. "Ay, mon," she indignantly replied, "D'ye tnink 1 wad hae the presumption, but did ye no ken the holy wag o' his

HOW A BODIE PARSON CLINCHED CHEROKEE JACK.

A Renoite, corrupted by a recent visit to Bodie, is ruining his soul by the relation of a sinful anecdote concerning Cherokee Jack, a Bodian gambler, and a clergyman of the place. The parson was asking for subscriptions looking to the erection of a church for the ornamentation of the Bodie landscape, and entered a saloon, where the gambler was seated at a table, stirring a hot whiskey. The parson hailed him in this style:

"Mr. Jack, you are an ungodly, but I be lieve, a generous one. Will you contribute something to the erection of a church in our midst?

The gamblesome one thought deeply for a time, consumed half his punch and made re-

ply "I'll tell you what I'll do, parson. You vere one o' the boys yourself, onst, I've been told. Suppose we play a game o' seven up to see whether I give you \$10 or nothing?

A light, born of the recollection of other days, gleamed in the eyes of the holy man and he lifted up his voice and cried aloud: "It's a whack!

They sat themselves down, those two, the godly and sinful man, and cut for deal. The parson won and turned up a Jack. "Count one for the Lord," spoke the par on, and Cherokee begged.

"I'll yive you one," said his reverence.
"It goes," said Jack.

'And that makes one for the devil," quoth the parson. But behold, when at the end of the deal he took account of that which had

come into his net, he spoke: "High, low, and the game, added to my friend the Jack, scores four for the Lord.' "I'm buckin' agin a game that the devil can't help a fellow in," complained Cherokee,

as the parson scored three on the next deal and went out. "When the fellow you're playing puts the prayer hoodoo on the keerds. he added, as he handed over the \$10, "there 6CB Again the sector CHB=\frac{1}{2} CB. HB, ain't no show for such as me."—Reno (Nex.)

IRISH

FRIDAY DECEMI

MR. PARNELL

TRALEE To day Mr. C. S. P. ingly large meeting of Association, at their ow question. The room w ings from beginning to thusiastic. Mr. Thoms association, occupied th

[From our Irish

The chairman having tian, welcomed Mr. Rourke, T. C., said this convened for the pnr Mr. O'Connor Power, gow, upon the land qu questions outside the They were aware that Parliament he had adv ated to benefit every s people, whether it was of the agricultural la national independence forget also that he was trious Irishman who, trust reposed in him a people to English 1 bribe that was offered who clung to the legi land to the last. (C that union had never that protest was mad brave Robert Emmet. tried physical force. protested in their own they were here to-day advocating the cause advocating also the car

(Cheers.) He review Rule movement and where he heard Mr. and Mr. Ferguson ma them as Irishmen, an they could not do the than by inviting Mr. lieved Mr. Parnell wa painted by Mr. Butt believed he was deter even the bayonets of independence of his This association had the hostile press a hear, and laughter)forward resolutions freshing and invigor clared that, however lived, it would alwa people and legislative

The chairman said pleasing duty to intr who had paid Ker them. (Cheers and was heartily welcon mercy that they co spirit in Kerry. (C even officers of this wash political renought to be kicked laughter, and cries of

A Voice—Don't of Another—He's ri Chairman -- All I won't be a member be kicked out of th ter.) Mr. Parnell, M. P with enthusiam. I much indebted to t

sociation for the op addressing so large tenant-farmers of 'You're welcome.' Mr. Walpole—If have more. Mr. Parnell—In t had addressed to the

John Martin aud

speaking to many taking the part to take in recent y felt that he, a your assistance and guid ayne and John formed at this imponnecting link be hear)—who would much impetuosity spur forward those lag behind. (Hea such men. It was urged upon him o the course which it was not until a that he [Mr. Parr seeing that there lift up the countr have fallen upon sponsibility—you unknown as that to initiate a cour dent, if it was fo country, must ha blessings for this land. [Cheers.] from him a learn tion. If they we of them knew p turn to another part of his subje -[cheers]-he v ious principles y means proposed tlement of the all, the Ulster t

knew, was a custof Treland, and Land Act. it tate. Ithat lousto tee great major a tenant-right of the plantation Thore or less

upon others; b Mr. Parnell-

IRISH NEWS.

MR. PARNELL, M. P., IN KERRY.

[From our Irish exchanges of Nov. 23.] TRALEE, Saturday, Nov. 16, 1878.

To day Mr. C. S. Parnell addressed an exceedingly large meeting of the Kerry Tenants' Defence Association, at their own invitation, upon the land question. The room was crowded, and the proceedings from beginning to end were vehemently en-

thusiastic. Mr. Thomas G. Pierce, president of the association, occupied the chair. The chairman having, in the name of the associatian, welcomed Mr. Parnell to Kerry, Mr. T. Rourke, T. C., said this meeting had been specially convened for the purpose of hearing Mr. Parnell, Mr. O'Connor Power, and Mr. Ferguson, of Glasgow, upon the land question and upon any other questions outside the land question. (Cheers.)

They were aware that since Mr. Parnell had entered Parliament he had advocoted every measure calculated to benefit every section and class of the Irish people, whether it was a question of the condition of the agricultural laborers, of tenant right, or of national independence. (Cheers.) They did not forget also that he was the descendant of the illustrious Irishman who, when asked to betray the trust reposed in him and to deliver over the Irish people to English misgovernment, spurned the bribe that was offered him, and was one of the 115 who clung to the legislative independence of Ireland to the last. (Cheers.) The protest against that union had never since ceased. At one time that protest was made in open rebellion by the brave Robert Emmet. (Cheers.) In '48 again they tried physical force. In 1865 and 1867 the Fenians protested in their own way against the union, and they were here to-day, the descendants of those men, advocating the cause of these tenant-farmers, but advocating also the cause of legislative independence. (Cheers.) He reviewed the history of the Home-Rule movement and of the last National Conference, where he heard Mr. Parnell, Mr. O'Connor Power, and Mr. Ferguson make speeches that did honor to them as Irishmen, and proceeded to say he believed they could not do their association a greater honor than by inviting Mr. Parnell among them. He believed Mr. Parnell was not the obstructionist he was painted by Mr. Butt and others-(cheers)-but he believed he was determined to force his way against even the bayonets of England if necessary for the independence of his native land. (Loud cheers.) This association had been for some time called by the hostile press a "whitewashing club"-(hear, hear, and laughter)-but he believed they had put forward resolutions from time to time that were refreshing and invigorating to public spirit, and de-

The chairman said it was now his right and his pleasing duty to introduce to them the gentleman who had paid Kerry the compliment of visiting who had paid kerry the compilied of visions them. (Cheers and cries of "He is welcome.") He was heartily welcome to Kerry, and he wished to mercy that they could see more of Mr. Parnell's spirit in Kerry. (Cheers.) He knew himself that even officers of this association had tried to whitewash political renegades—(groans—wretches that ought to be kicked out of this very room. (Cheers, laughter, and cries of "Oh! that is a fact.")

clared that, however long or short this association

lived, it would always advocate the cause of the

people and legislative independence. (Cheers.)

connecting link between the new and the old—(hear, hear)—who would have been at hand to restrain too much impetuosity, and to encourage, to excite, and spur forward those who were too much disposed to lag behind. (Hear, hear) He had felt the want of such men. It was Joseph Ronayne who first of all urged upon him over and over again to undertake the course which he had undertaken—[cheers]—but it was not until after the grave had closed over him that he [Mr. Parnell] recollected his teaching, and, seeing that there was really a necessity for action to lift up the country from the despair that seemed to have fallen upon it, he took upon himself the responsibility—young as he was, and comparatively unknown as that time he was to his countrymento initiate a course of action which, he was confident, if it was followed with proper spirit by the country, must have important results in securing blessings for this their own native country of Ireland. [Cheers.] He knew they would not expect from him a learned discourse upon the land question. If they wanted learning and a full elucidation of those principles of land reform which each of them knew perfectly well all about they would turn to another quarter: but before he went to that part of his subject which had for him the greatest. dent, if it was followed with proper spirit by the country, must have important results in securing blessings for this their own native country of Ireland. [Cheers.] He knew they would not expect from him a learned discourse upon the land question of those principles of land reform which each of them knew perfectly well all about they would turn to another quarter: but before he went to that part of his subject which had for him the greatst interest—namely, the way in which they hoped to settle this land question and principles which were involved, and the various principles which were involved, and the various principles which we we involved, and the various means proposed from that in the great present the tenant, they diverged to the proposed from the land of the

have existed in any district should be legalized and should have all the force and sanction of law. They would then see that there was very considerable difficulty in extending the Ulster custom to the rest of Ireland, because in order to have the custom sanctioned they must have the custom proved to ha Ireland, because in order to have the custom sanctioned they must have the custom proved to have been in existence; and though the custom existed in the North it did not now exist in the other parts of Ireland. Mr. Gladstone's act laid down no definition whatever of that custom, but simply said whatever custom existed should be legalized, and in the absence of such definition all they could do was to seek in other ways than the extension of the Ulster custom for the establishment throughout the rest of Ireland of something which should be equivalent to that custom which obtained upon the best estates in the North. in the North.

A Voice-will you expound your views upon the laborers, sir?

laborers, sir?
Chairman—Shut up, I tell you. [Laughter.]
Mr. Parnell—It was guided by these considerations that the various tenant-right clubs through the South and West came to the conclusion that they would adopt the principles laid down in Mr. Butt's land bill of 1876. This land bill practically ensured to every Irish tenant-farmer all that the Ulster customs regard to tenants in the North. (Cheers.) It tom ensured to tenants in the North. (Cheers.) It tom ensured to tenants in the North. (Cheers.) It ensured rather more—it ensured fixity of tenure—(cheers)—which was not ensured by the Ulster custom, for the Ulster landlord could still eject his tenant, although he would have to pay the equivalent of his tenant-right. But the land bill of Mr. Butt would prevent the landlord from ejecting any tenant as long as that tenant continued to pay a fair rent, that rent to be ascertained by a fair arbitration. (Cheers.)

Mr. Parnell-They would observe that any such system as that necessarily introduced a principle of partnership into the relation of landlord and tenant. He was one of those who thought that the landlord system was an artificial system; that it was not a system which was calculated for the good of the country as a whole—(hear, hear)—that it was not a country as a whole—(hear, hear)—that it was not a system which permitted the cultivation of the land to the best advantage, or one which would allow of the production of the largest amount of food from the smallest area. (Applause.) At the same time they had this landloid system existing in Ireland and in England—about the only two countries in the world where it did exist—(hear, hear)—and he world where it did exist—(hear, hear)—and he thought they were bound to make the best of it. (Hear, hear.) The law gave those landlords exten-

power at the present time— Voice—Look at the Galtees.

of land tenure in this country. For his own part, therefore, he was disposed to devote his energies to endeavouring to obtain a settlement on the basis laid down by Mr. Butt's Fixity of Tenure Bill as introduced in 1876. [Cheers.] If after a time they found that by the extension of the principles of the Bright clauses of the Land Act [and he might tell them that he hoped for very important results from the committee of the House of Commons which sat the committee of the House of Commons which sat last session upon this question or the Bright clauses]—if after a time by extending that principle they found they could enable all the tenants of proper-ties which came for sale into the Landed Estates Court to purchase their holdings they might be pre-paring the way perhaps some day for a radical alter-ation of the land system, and for the establishment of what he believed to be the true system of land ation of the land system, and for the establishment of what he believed to be the true system of land tenure—the proprietorship of the soil by the people who cultivated it. [Loud cheering.] But until that time came, if it ever did come—and there was no reason why they should not all work to bring it about—[cheers]—until then it was their bounden duty to amend Mr. Gladstone's Land Act, either by beinging in a surfacementary bill such as Mr. Butt's bringing in a suplementary bill such as Mr. Butt's, or by an amendment of the act itself; and he coned he doubted that it could ever be amended in such a way as to satisfy the requirements of fixity of tenure at fair rents until the time came when perhaps a radical change might be made. (Cheers.] It was their duty in the meantime to do all in their power-and they could do this-to prevent the evic-

A Voice—Don't go into that.

Another—He's right.

Chairman—All I can tell you is that either I won't be a member here or The O'Donoghue will be kicked out of the room. (Applause and laugh-ter.)

Mr. Parnell. M. P. or vice.

Another—He's right.
Chairman—All I can tell you is that either I won't be a member here or The O'Donoghue will be kicked out of the room. (Applause and laughter)
Mr. Parnell, M. P., on rising to speak was greeted with enthusian. He need not say that he felt very much indebted to the Kerry Tenants' Defence Association for the opportunity they had given him of addressing so large and inducatid a meeting of the tenant-farmers of Kerry. (Cheers, and cries of 'You're welcome.")
Mr. Parnell—In the observation that Mr. O'Rourke had addressed to them her referred to the memory and labors of such men as his late esteemed friends John Martin and Joseph Ronayne. (Cheers, In taking the part that he felt himself called upon to take in recent years, he (Mr. Parnell) had often felt that he, a young man, particularly needed the assistance and guidance of such men as Joseph Ronayne. (Cheers, Mr.)—who would have been at hand to restrain to mayne and John Martin—men who would have formed at this important juncture in Irish affairs a connecting link between the new and the old—(hear, hear)—who would have been at hand to restrain to much important juncture in Irish affairs a connecting link between the new and the old—(hear, hear)—who would have been at hand to restrain to much important juncture in Irish affairs a connecting link between the new and the old—(hear, hear)—who would have been at hand to restrain to much important juncture in Irish affairs a connecting link between the new and the old—(hear, hear)—who would have been at hand to restrain to much important juncture in Irish affairs a connecting link between the new and the old—(hear, hear)—who would have been at hand to restrain to much important juncture in Irish affairs a connecting link between the new and the old—(hear, hear)—who would have been at hand to restrain to much important juncture in Irish affairs a connecting link between the new and the old—(hear, hear)—who would have been at hand to restrain to much important juncture in Irish affairs a connecting link

for that. [Laughter and cries of "Audience."]

Mr. Power—Steady, boys. Order.

A Voice—Mick, do you mind the borough and we'll take care of the county. [Laughter.]

Mr. Parnell—They must recollect that the circumstances attending the representation of Ireland in the House of Commons were rather of a peculiar character. They had now in power a Conservative Government, with a majority such as no Govern-ment ever had before—a majority that would walk into whatever lobby they were bidden like sheep, without a murmur, and without enquiring or earing whether the y were doing right or wrong. [Hear, hear.] That was the party the Irish representatives had to contend with. They had to contend with some four hundred men in the House of Commons who are determined to do wrong to this country, and who would resist to the very last any efforts or exertions to make them do what was right.

A Voice—It is well known they will give u nothing.

Chairmar.—Hold your tongue, sir.
Mr. Parnell—That was a position that the Irish
epresentatives had never been called on to face berepresentatives had never been called on to face be-fore now. In the past they had the Whig in office. The Whigs would have been very pliable, and he had no doubt could have been easily forced to yield the full measure of justice to Irelind if they had an the full measure of justice to Irelrad if they had an honest representation, but they had now a Conservative Government that would yield to nothing but force or coercion. [Hear, hear.] Now, it was for Irishmen to consider how they could make them yield—[cheers]—to consider some plan by which, after having drawn up a bill and brought it before the House of Commons—after their best men, Mr. Butt and others, had made these speeches which they knew so well how to make—and after all these things had failed it was their duty to see what they could do to show the Government the necessity of dealing with these Irish questions, and of grappling

dealing with these Irish questions, and of grappling with them, and of settling them. [Cheers.] A Voice—Long may you live.

Mr. Parnell—This was the point of divergence between what was called the active, or what some people called the obstructionist—[laughter and cheers]—section of the Irish members, and that larger section of the Irish members who, having brought their bill forward and made eloquent speeches up Another Voice—Aren't you a landlord yourself!

Another—He is, and a good one.

Mr. Parnell—And unless they went in for a revolution he confessed he did not see how they were going to bring about a radical reform of the system of land tenure in this country. For his own part, done everything an Irish representative ought to do.
After all this was done, on the contrary, the active
section said, "our work is now really only commencing, for we have got that to do to which we can worthily devote our energies—first to find out how we can best attack the Government and force them we can best attack the Government and force them to consider our demands, and having found that out to act upon it." [Cheers.] Of couase this was not the place to go into details upon the subject of Parliamentary action; but these were the principles which should underlie Parliamentary action in the present condition of politics—principles which the Irish people approve of—principles which, he wished to say in all humility, he had endeavoured to study and erry out in the House of Commons (Lond and errry out in the House of Commons [Loud cheers.] In short, the active section thought that by representing some of the spirit of our people at home—by feeling as they knew their constituents, the noble people of Ireland, felt, insisting that those Irish questions should occupy a foremost position whether the English Government or the English House of Commons liked it or not—(cheers)—by

House of Commons liked it or not—(cheers)—by devoting all their energies to putting them forward—they would show the House of Commons and the world that they felt the burning necessity of settling these questions—that they felt the sufferings of their people at home who were daily driven off the land or oppressed while they remained in it—that they felt the sufferings of the poor Irish tenant-farmer who was unable to meet a daily-increasing year and who saw nothing but ruin and the road rent, and who saw nothing but ruin and the road staring him in the face—(cheers)—that they felt the sufferings of the poor laborer who famished, perhaps, on eight or nine shillings a week, simply because the farmer, owing to high rents and grasping landlords, was unable to pay more. If their members felt all this in their hearts and showed it in

were really in earnest and were on the right track, for goodness' sake send them some help, for a few men could not go on for ever as they had been doing. [Cheers.] He looked forward with dismay to another six years in the House of Commons like the

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THE RESIDENCE OF THE PROPERTY AND ASSESSMENT OF THE PROPERTY O FIRTS-CLASS HEARSF3FOR HIRE.

vocated with sufficient determination, calls upon the Irish Parliamentary party to adopt during the next session such sustained and energetic action as will impress the Government with the necessity of taking steps to put end for ever to eviction and arbitary rising of rents." (Cheers.)

Mr. Jonathan Walpole and Mr. Bourke, P. L. G., rose together to second the resolution. Mr. Walpole gave way

Mr. Bourke said he believed it was a resolution Mr. Bourke said he believed it was a resolution which it was necessary they should propose. At the same time, he was not here to find fault with what he had once been a party to himself. (Interruption.) He was not here to go perhaps as far as the whole resolution. ("Oh!") He was not here to say that there was any want of energy on the part of those who were advocating their cause as far as tenant-right was concerned.

tenant-right was concerned.

It was supposed that there should be nothing personal in this association to-day, he hoped and trusted there would not be. (Here, and cries of "The resolution.) In the long and cloquent address of Mr. Parnell, whom he had never the honor of seeing before, he avoided to a nicety making use of any personal remarks towards any one. This must be said to his honor. Now he liked Mr. Parnell, because he had seen with what caution he had spoken, lest he should make use of any expression that could hurt the feelings of any Kerryman.

(Shouts of "Thut up" and "Turn him out.")
Chairman—Shut up, I tell you; sit down, sit down this moment-

down this moment—
Mr. Bourke—If all go together we are sure to
succeed—if we are dvided, I know not what will
happen. (Interruption.) Let it not be understood
that I for one moment— (At this point Mr. Bourke
was induced suddenly to take his seat.)
Mr. Walpole then seconded the resolution, which
was carried with acclamation, Mr. Bourke alone dis-

Mr. Thomas B. Silles prorposed a vote of thanks to Mr. Parnell for kindly coming down at the invita-tion of the association to address them upon the all-important question of the land, which he had so important question of the land, which he had so clearly elucidated for them. (Cheers and cries of "He is welcome.") He had shown them that they had, in fact, the getting of what they required in their own hands, and he had called upon them to act. He thought they ought here, to-day, pledge themselves to do so is he dad instructed them. (Loud cheers.)
Mr. Power—That is business. [Laughter and

Mr. Power—That is business. [Laughter and cheers.]

Mr. Silles—Self interest was the great moving power that stirred all of them, and self-interest and love of country would make them follow the advice they had just heard. They had been represented by men who had not really portrayed their feelings in the House of Commons. [Cheers.] They were coming to piain facts—and he would give them nothing but what was true and what could not be contradicted. (Cheers.) The Irish tenant farmers particularly had been represented by whom?

A Voice—By nobody.

Another Voice—By Herbert. (Groans.)

We call on our senior member, Henry Arthur Herbert, to resign his seat in Parliament.

Mr. Silles—We have been represented by a man who did not portray our feelings. What did this gentleman do? I ask you, tenant farmers of Kerry, who expected our representatives to work for our interests in the House of Commons—I ask you, what did he do?

A Voice—He denounced our cause.

what did he do?

A Voice—He denounced our cause.
Another—He went shooting grouse.
Mr. Silles—I say to you here now that in the coming election (and it is not far distant) you must pick out a worthy colleague for Mr. Parnell here. (Cheers, and cries of "We will.") You must get an honest working man, a man who won't shirk his duty, come what will, but work with true and tried men like Mr. Parnell. (Cheers.)
A Voice—Begor, Mr. Silles, you are a good man yourself. [Laughter and applause.]
Mr. Silles—I would ask you again to return thanks in the kindest manner to Mr. Parnell for coming here to-day.
A Voice—That he may live long!
Another—Amen, then!

Another—Amen, then!
Mr. Silles—All I can say is, I hope it will not be the last time we will meet him in Tralee. [Loud

Mr. Walpole and Mr. Walsh stood up to second the resolution.

Chairman—You have heard the resolution proposed by Mr. Silles and seconded by Mr. Walpole. The vote of thanks was carried with enthusiasm. Mr. Parnell, M.P., said he should not attempt to thank them as he felt for their vote of thanks. He should merely say that he felt far more than recompensed for any, he would not say trouble he had taken in coming to Tralee because it was no trouble but a real pleasure and delight to him to come among the honest people of Kerry. [Cheers and cries of "Welcome."] He wished to do one thing, and he should be quite satisfied when it was done, He wanted to see what the spirit of the people of this county is. He wanted to find this out. He knew it was right enough. [Cheers.] He only wanted that

it was right enough. [Cheers.] He only wanted that spirit to be manifested, and he was sure that if they manifested it at the right moment they would gain great good for their country. [Cheers.] That was all any of them could try for, and if they could forward that object a little by their own feeble endeavward that object a little by their own feeble endeav-ors in any way they were fully recompensed. He could only say he felt much pleased and most happy at the termination of his visit to Tralee. [Cheers. Mr. Parnell, M.P., then left the room amidst the

warmest damonstrations.

Mr. Dowling proposed a resolution condemning the Parliamentary action of Mr. Herbert, M.P., and again summoning him to resign his seat in Prrlia-Mr. Walpole seconded the resolution, which was

carried with acclamation.

Examiner: Now suppose you were called in to attend a patient who was in a dry and burning fever whom it was necessary to throw into a perspiration what would you do to make him sweat? Medical what would you do to make him sweat? Medical Student: Employ superfies; aromatic stimulants—tea, coffee——E.: And if that didn't make him sweat? M. S.: Then Pd have recourse to volatile oils, alcohol, ether——E.: And if that didn't make him sweat? M. S. (wildly): I'd try diaphoretic antimony, James's powders, Dover's powder——E.: And if that didn't make him sweat? M. S. I'd take sarsaparilla, quinine, and saffron, and——E.: And if that didn't make him sweat? M. S.: Send him to pass an examinition before you, you moon-eyed leper!

Worldly Titles.—A very "particular friend" is Amos Smith, and a very decided enemy to all worldly titles, but a business correspondent from the South didn't know that; and "thereby hangs a tale." This correspondent had directed his letter to "Amos Smith, Esquire." Friend Amos replied punctually, and after despatching business matters added the following paragrph:—"I desire to inform you that, being a member of the Society of Friends, I am not free to use the worldly titles in addressing my friends, and wish them to refrain from using them to me. Thou wilt, therefore, please omit the word Esquire at the end of my name, and direct thy letters to Amos Smith, without any tail." By the return of mail came a reply, directed, in precise accordance with the request of the particular friend to "Amos Smith, without any Tail." to " Amos Smith, without any Tail.'

A man who is architect of his own fortune should never build castles in Spain.

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R. PATTON, cheering.]
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