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nly at the Chemical Laborator-EDILL & Co., Brantford.



# Catholic Record.



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

VOL. 6.

#### FOR THE •WEEK ENDING SATURDAY, DEC. 8, 1883.

NO. 269

#### CLERICAL.

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PASTORAL LETTER

RIGHT, REV. JAMES VINCENT CLEARY, S. T. D. BISHOP OF KINGSTON,

To the Rev. Clergy of His Diocese, THE CHURCH, THE BIBLE AND THE POPE.

James Vincent Cleary, S. T. D., BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF KINGSTON .-TO THE REV. CLERGY OF HIS DIOCESE.

CONTINUED.

(c) The Popes of Rome exclusively claimed, and Bishops, and General Councils, acknow-ledged, the Papal claim, to decide questions of faith or heresy with absolute and final

authority.
The public testimonies of Tertullian, St. The public testimonies of Tertullian, St. Irenæus, St. Cyprian and other eminent writers of the first ages, cited above, abundantly exhibit the claim of the Popes and the faith of the Church on this head. Let Us add a few others in brief. Who among the Theologians of antiquity were more capable of deciding for themselves the orthodoxy or heterodoxy of new opinious than St. Jerome, St. Augustine and St. Cyril of Alexandria? And yet they referred to the Popes for authoritative decision on newly broached doctrines; the first to Pope Damasus, the second to Pope Innocent, and the third to Pope Celestine:

tine:
"United to the communion of Your Holiness, that is, to the Chair of Peter," says St. Jerome, "I am following no other than Christ. I know that the Church is founded on that Rock. Whosoever eateth the Lamb out of that house, is a

also the vigorous proceeding of the Pope who summoned a small Synod in Rome condemned the new doctrines as heretical, condemned the new doctrines as nevertical, issued sentence of excommunication against Nestorius, if within ten days he did not retract his errors, and charged St. Cyril to give effect to this Papal judgment. tr was a familiar saying of St. Ambrose and other Fathers, "where Peter is, there the Church is." St. Peter Chrysologus also affirms, "Peter lives and holds president in the course of ency in his own See for eyer, to supply the truth of faith to them who ask it.

the Popes in relation to Ecumenical Councils affords most striking evidence of the ancient faith. (d.) The authoritative doctrinal action of

Ancient fauth.

For instance, Popes Celestine, Leo and Agatho, not only deputed legates to preside in their name over the Ecumenical Councils of Ephesus, Chalcedon and Constantinople (according to the invariable rule), but they wrote dogmatic instructions to those Councils, defining the doctrine of the Church in accordance with the Trathe Church in accordance with the ditions of the Holy See, and expressly forbidding any doubt to be raised concern-ing the fatth, which was to be decided in conformity with their teaching. (Celestine ad Cyril. Leo ad Imper. Marcian. Agatho ad Imp. Constant.) Those Councils did not object to these peremptory directions; on the contrary, they approved the Papal utterances as the rule of faith. The on the contrary, they approve the right atterances as the rule of faith. The Fathers of Chalcedon gave expression to their hearty religious submission by the pithy phrase, "Peter hath spoken by Leo; anathema to him who does not believe likewise;" and those of Constantinople similarly reproduced, "Peter hath spoken similarly pronounced, "Peter hath spoken by Agatho." Pope Hornisdas, in the year 517, issued a Formula of Faith on year 511, Issued the Incarnation, with a view the subject of the Incarnation, with a view to re-uniting the Monophysites with the Church, and therein he declares, "In the Apostolic See religion has always been preserved immaculate; in which See is the perfect and true solidity of religion." This Formula was signed by the Emperor Justinian and the Patriarchs of Constantinople, and by all the bishops of the East, numbering, according to Dollinger (vol. 2) 2500; and moreover it was signed by every bishop, before taking his seat, in the Eighth General Council. It would be tedious to multiply instances of this Dogmatic Supremacy of the Popes in General Councils of bishops. We may, however, add, that no Council could be held in the the subject of the Incarnation, with a view

Church as Œcumenical; all others have passed for nothing. Small Councils, such as those of Constantinople, the First and the Second, numbering 150 and 166 bishops respectively, have always had Œcumenical authority, since they were confirmed by the Pope; whereas Councils of bishops most numerously assembled, such as those of Rimini, counting over 400 bishops, and Constantinople, called by Greek schismatics the Seventh General Council, held in the year 754 and counting 338 bishops. tics the Seventh General Council, held in the year 754 and counting 338 bishops, have never been recognized in the Church as possessing any authority whatever, through want of the requisite confirma-tion of the Holy See. It has even hap-pened that a Council—the first of Con-stantinople, held in 381—was for a time regarded as devoid of authority, a doubt having existed as to the authenticity of the Pope's confirmatory decree, and sub-sequently became universally acknow-

the Pope's confirmatory decree, and sub-sequently became universally acknow-ledged as Ccumenical when the adhesion of Pope Damasus was distinctly ascer-tained. It has happened that Councils have been approved by the Pope in part only, and thus far have been accorded all authority in the Church; whilst in regard of the decrees enacted or the sessions held, to which the Papal confirmation was re-fused, they have never been recognized. fused, they have never been recognized. Such was the 28th Canon of the Council Such was the 28th Canon of the Council of Chalcedon, which St. Leo, despite the solicitations of the Emperor and Empress, refused to sign, and the decrees of Constance that treated of subjects not concerning faith. Nay, more, certain Provincial Synods, such as the Second Council of Oracge, have acquired supreme dogmatic authority in virtue of their approbation by the Roman Pontiffs.

is founded on that Rock. Whosoever eateth the Lamb out of that house, is a profane man. Whosoever is not in the Ark, shall perish by the flood. Whosoever gathers not with you, scatters; that is, he who is not Christ's, belongs to Antichrist. Order me, if you please, what I should do." (Ep. 14 ad Damasum.) St. Augustine proclaims: "Two Councils of African Bishops have been sent to the Apostolic See (concerning the heresy of Pelagius); whence also replies have been received. The cause is ended." (Sermon 131.) And again: "The See itself of Peter: this is the Rock which the proud gates of hell overcome not." (In Ps.) And again: The succession of prelates in the very chair of the Apostle Peter, down to the present Episcopate, keeps me in the Catholic Church." (Contra Ep. Man.)

The Acts of the Third Ecumenical Council (Ephesus) record the appeal of St. Cyril to Pope St. Celestine to exercise his supreme authority for the suppression of the blasphemous novelties of Nestorius; also the vigorous proceeding of the Pope who supumoned a small Synod in Rome. period, who adored the God of Evil and the Good God, went also to Rome and, abjuring his heresy, begged the Pope's forgiveness; again relapsed, and again abjured. Marcion, a disciple of Cerdonius, went to Rome from the shore of the Black Sea, seeking absolution from excommunication; and failing in this he declared, "I will cause eternal division in your church." St. Jerome mentions that this heretic meeting St. Polycaro, the discipled the service of the serv your church. St. Jerome mentions that this heretic, meeting St. Polycarp, the disciple of St. John the Evangelist, in the streets of Rome, said to him, "Do you not know me, Polycarp?" "Yes," replied the saint to the wilful corruptor of God's

rence of heresy among the early saints! Pelagius in the 4th century wrote a most himself is ignorant, or malevolent, or non-Catholic." (Lib. Pelagii ad Innoc.) And Celestius, his fellow-heresiarch, having Celestius, his fellow-heresiarch, having gone to Rome in person, to appeal to the Pope against his threatened condemnation, wrote subsequently that he did not "dare to resist the Letters of Blessed Pope Innocent," and furthermore "promised to con-demn all whatsoever that See would condemn." (Aug. de peec. orig. cap. 7.) Pho-tius also, the leader of the Greek schism in the ninth century, and Michael Ceru-larius, who renewed it in the eleventh, were both zealous for the vindication and exaltation of the sovereign universal authority of the Pope until they were con-demned by the Papal sentence of excomdemned by the Papal sentence of excom-munication. Coming to the 16th century, we find the two principal heroes of the soul-destroying Reformation edifyingly harmonious with the whole Church of God in professing the ancient faith of Rome's doctrinal supremacy, until the Supreme judgment of Rome was pronoun-ced against them. Martin Luther, in the year 1518, sent a statement of his

doctrinal questions without the mandate of the Holy See and the Presidency of the Pope in person or by legates. Dioscorus, of Alexandria, was prohibited from sitting in the great Council of Chalcedon, and was compelled to take the place of a criminal, "because he had dared to summon a Synod without the authority of the Apostolic See, which never was lawful, nor ever before was done." (Acta Conc. Chalc.) Ecclesiastics who were only simple priests were deputed, as Papal Legates, to control and direct those majestic assemblies of Bishops, Primates and Patriarchs, as in Nice, Ephesus, Chalcedon, &c. Sometimes mere Deacons were Papal Legates. Unless the Pope presided in person, the Fathers of every Council postulated the Pope by Synodical Letters to "confirm" their Decrees and give them final and irreformable authority. Those Councils only which obtained the papal confirmation, have been regarded by the Church as Cecumenical; all others have passed for nothing. Small Councils, such were two Cardinals, three Archbishops, eighteen bishops and archdeacons, five hundred priests, sixty superiors of religious houses, fifty canons, twenty-nine peers of the realm, three hundred and sixty-six knights, and many others of the gentry. Thus heresiarch after heresiarch bears witness to the faith of Christendom before the demon of pride and untruth gets possession of his soul, and then bears fatal witness to the truth of St. Paul's inspired sentence: "The heretical man is subverted, and sinneth, being condemued by his own judgment." (Titus 3 ch.) TO BE CONTINUED.

#### LECTURE BY ARCHBISHOP LYNCH.

Toronto Tribune, Nov. 30.

On Monday evening of last week His Grace the Archbishop delivered the open-ing lecture of the course at St. John's Hall. The subject was the Lecturer's Hall. The subject was the Lecturer's Own Experience of Missionary Life in Texas. He described briefly the condition of the country while it was part of Mexico; the effort made to prevent any but Cath the effort made to prevent any but Catholics from settling in it by refusing to give a title to land to any one who could not produce a certificate of baptism; the movement of people from the United States to that country; the revolutionary struggle under General Houston and the establishment of a Republic afterwards annexed to the United States. The Pope who constantly watches over the Church and its children, observing that in that vast country in which there were even then many Catholics, there was need of priests, called on the Society known in France as Lazarists, and in Ireland as Vincentians, to supply the want. Father Timon, afterwards Bishop of Buffalo, having positively declined to become Bishop of Texas, Father Odin was appointed and in due time consecrated. An appeal was then tomed to wooden wharves, he thought when he got on the wharf that they must go farther, and he was about to step into the turbid and rapid river in which he Must certainly have been drowned, when his companion caught and saved him. For this merciful interposition of Provi-dence he was devoutly thankful. From New Orleans they proceeded in a small, slow steamer to Texas. The war between the United States and Mexico was not yet know me, Polycarp?" "Yes," replied the saint to the wilful corruptor of God's truth, "I know you to be the first born of the Devil!" Such was the lively abhorwere numerous and floated sluggishly past the vessel as if they felt no tear of Pelagius in the 4th century wrote a most humble appeal to Pope Innocent to deduct the question of the truth or error of his doctrines respecting grace, and his language to the Pope was, "if my confession of faith be approved by your Apostolic judgment, whosever shall thereafter undertake to accuse me, will not prove that I am heretical, but that he himself is important or malayelent or non-himself is important or non-himself is non-himself in the case of the non-himself in the case of the non-himself is non-himself in the non-himself in the case of the non-himself is non-himself in the non-himself in the non-himself is non-himself in the nondral, which was a building sixty feet by thirty, with cloth lining it instead of plas-ter. His Grace described several of his missionary expeditions, some of which he made on foot carrying the requisites for saying Mass in saddle bags slung over his shoulders and toiling under the fierce rays of the Texas sun. On one occasion he went in a boat rowed by a boy to visit a place where he understood some Catholics were. After he had seen and talked to them and heard their confessions he started on his return, but after rowing several miles he found that they had lost their way amongst the numberless islets. He was obliged to land on one on which some trees were growing in order to discover what course he should take. He was much afraid of the crocodiles, and sang the psalm, which he translated, "God Gave the Earth to Man and not to Crocodiles." On that day he first learned to row. He had to row for life. Frequently when making his way through the dense forests he was overtaken by night and slept, choosing when he could a place where two doctrines to Pope Leo the Tenth, with this Preface; "Holy Father, prostrate at Your Holiness' feet, I offer you myself with all I possess. Vivify or destroy, call, keep off the heavy dew. Sometimes

should contract a fatal illness. He could should contract a fatal liness. He could only trudge on through the wet and over the fallen timber, dragging his poor horse along and praying as he went. It is on such occasions that one prays fervently. Passing by some cattle he heard them respond to his cries and the groans of his poor horse as they are accustomed to do when one of them is lost or is suffering in any way. The sound was very mourn. when one of them is lost or is suffering in any way. The sound was very mournful but it encouraged him. Soon after he came on a herd of cattle which was lying down. This was a sign that a house was near, and soon after he rejoiced to see a light. He was kindly received by a family who he found were Catholics. His wet clothes were dried, and he was placed in a narrow but warm bed, from which a little boy was taken. The boy returned some time after to assert his right to the bed. Next day he heard the confessions of the family and administered the Sacraments to them. Some of the children he baptized. In this as in numberless other cases he found that when he had lost his way or met with what seemed at first to be a serious accident the merciful providence of God directed him where a priest was much wanted. In some instances he was just in time to administer the last sacraments. On another occasion he put up at what was called a hotel and was early the serious and contains the description of the last sacraments. raments. On another occasion he put up at what was called a hotel and was sent to at what was called a hotel and was sent to sleep in the only guests' apartment, an outhouse about ten feet by nine, in which were hung or placed harness and imple-ments of many kinds. Soon after two others came in and to avoid being smoth-ered he got on to the floor and slept with his head ou the saddle-bags and his feet under the bedstead. He described his visit to small towns where a priest had wisit to small towns where a priest had never been seen before, the surprise of the Protestants, their amusing comments, their general kindness and liberality, their attendance on his sermons, and their wonder at finding the Catholic religion so different from what they had supposed. On one occasion he was waited upon by the Protestants and asked to take charge of their church. When he asked why they made such a proposal they said that they had had ministers of several denominations with none of whom they were quite satisfied. They liked the doctrine they heard him preach and wished him to remain with them. At one town a great man from whose efforts in behalf of the place much was expected arrived while he was at the hotel, and the people were survisit to small towns where a priest had was at the hotel, and the people were sur-prised to find that this man and his wife were Catholics. He described his meeting with General Hous-ton, whose mother was a Catholic, and the General as he found him and introduced

Father Odin was appointed and in due time consecrated. An appeal was then made to all belonging to the Society who would volunteer for this mission, and although they were then engaged in building up the institutions they had established a short time before in Ireland, and felt reluctant to abandon their work, yet, as in Ireland, there were many priests, and the spiritual wants of the people were fairly supplied, he and another responded to the call. Steam communication was then imperfect and they went in a sailing vessel to New Orleans, where they arrived after a long voyage of six weeks. They were so eager to land that although it was night they scrambled over three vessels that lay between them and the wharf. Unaccustomed to wooden wharves, he thought baptism. One day the scalfold on which
this man was working broke. He fell to
and to lose something of their fixedness
the ground and was so dreadfully injured
that no hope of life was left. The lecturer
that no hope of life was left. The lecturer that no hope of life was left. The lecturer hearing of the accident, hurried to the man's side, asked him if he knew him to signify this by pressing his hand as he could not speak. The poor man pressed his hand. He then asked him if he wished to be baptized, and the poor fellow squeezed his hand so as almost to crush his fingers. Then telling him to make an act of contrition he baptized him and

> ily he thanked Providence for His wonderful mercy to that poor man.
>
> In the depths of the forest, in the solitude of the wilderness, when the lightnings flash and the tempests rage the missionary feels most sensibly the presence of God, admires most devoutly the wonders of His Providence and worships most fer-vently His Majesty and His goodness.

immediately the man died. Oh, how heart-

#### ST. CLEMENTS, WATERLOO CO.

On Friday, the 23rd inst., the feast of On Friday, the 23rd inst., the feast of St. Clement was celebrated with great solemnity, grandhigh mass being offered up in the beautiful church, Rev. Father Foerster, P. P. of New Germany, being celebrant, Rev. Father O'Reilly, P. P. of Macton, deacon, Rev. Father Bergmann, P. P. of St. Joseph's church, Hamilton, subdeacon, and Rev. Father Gebl, P. P. of St. Clements waster of exempning. St. Clements, master of ceremonies.

meet people every day who tell us that it is immaterial what one believes as long as one leads a moral life. This erroneous In your midst I feel young once more. idea, the learned father met with quotations from Holy Writ, such as: "Without Faith it is impossible to please God." This implies that we must have a certain faith, namely, the one taught us by our Divine Lord. It lies in the nature of man to worth a lies of the lies o ship a superior Beiog. The pagans of the East idolize deities of their own creation, and their habits are in accordance with their belief. From this and other illustrations.

such a state of proficiency. The quartette, after the elevation, was, particularly, rendered with great expression and

rendered with great expression and pathos.

Rev. Father Gehl deserves very much praise for what he has accomplished during a few years in this locality. The church has been handsomely painted very recently, and a very good residence has been built for the Sisters of Notre Dame, where reliable to the property of the p whose valuable services have been lately secured for the schools.—G. S. G.

#### A WELL-MERITED TRIBUTE.

Thursday last a carriage drawn by a span of white horses was dispatched to Villa Maria community to conduct the Rev. Mother General to St. Patrick's school, Montreal. The day previous Mother St. Bernard had reached the fiftieth anniversary of her entry into religious life. An invitation had been sent by the sisters and their five hundred sent by the sisters and their live inducted pupils and was responded to by Mother St. Bernard with all the devotedness characteristic of her noble mind and gen-erous heart. She has always cherished a fond affection for the Irish children of St. Patrick's. In return they love her with all the fondness of the true Celtic race. For days and for weeks before the solemn event, they dreamt only of devising the best means which their juvenile industry could suggest of expressing their loyalty to their kind benefactress. No one but an eye-witness could ever imagine that these children of hers were capable of organizing a reception such as was tendered to her upon her arrival at the school. The Rev. Father Dowd met the Rev. Mother just as she alighted from the carriage. The Rev. Mother, accompanied by the Rev. Pastor and his assistant priests, and followed by no less than thirty-five sisters, most of whom had come from the different missions of the United States and Canada, repaired to the grand Recep-tion Room. The Rev. Pastor invited Mother St. Bernard to assume the chair of Mother St. Bernard to assume the chair of honor, which it had been his custom to occupy from time intermorial. The humble Superioress at first declined, but upon the reiteration of the venerable Pastor's request she accepted most graciously. It was only when all were scated that the gorgeous pageantry began to unfold itseif. The beautiful altar of the Madonna was one light of resplendent glory and received an additional charm from the numberless jets of gas which, owing to the darkened room, give to full noon-tide the borrowed splendour of

like countenance divests her of the rigidity of mature age and gives back to her the ever beautifying charms of youth. The first impression being over, the young ladies commenced their youthful demon-strations. Miss Agnes McCaul advanced with a most graceful step, recited her "Bienvenue" and presented the bouquet of welcome. The choristers, numbering 500, took up the refrain. The effect was most ravishing. The five magnificent pianos of the school then discoursed a "March" with full accompaniment of violin, cymbal and tambour. Miss Mary Kearns, and Alice McKenna, A. Crowe, M. Bergin, K. Neville, M. Kelly, K. Alby, A. Carrol, displayed their musical talent in a most brilliant manner by their admirable execution of some very

difficult passages from the best authors.

An operetta, 'Les Trois Couronnes,' followed. C. Morgan, M. McCaffrey, Lizzie O'Brien, M. Drumn, Annie Lee, appeared to advantage in the personification feet by five bewitching little creatures. Miss Lottie Morgan read the address in Rev. Father Bergmann, of Hamilton, ascended the pulpit and delivered a very eloquent and learned sermon on "The Necessity of Faith." He said that in Necessity of Faith." He said that in Necessity will have been envied by young ladies many years her senior. The Rev. Mother replied as follows:

"My dear children of St. Patrick's, I

The pagans of the upon the Rev. Pastor to be kind enough to communicate to the children the ments which she affirmed she could not convey to their minds sufficiently well in English. He arose and said: "Rev. Your Holiness' feet, I offer you myself with all I possess. Vivify or destroy, call, revoke, reject, as you please; I recognize Your voice as the voice of Christ, presiding and speaking in You." Henry the designates "the crowned blasphemer," wrote a book in defence of the Papal Supremacy after Luther had denied it, and extolled the divine prerogatives of the Successor of St. Peter with so much abow of learning and zeal, that the Pope con-

Mother thanked the Rev. Pastor. At this moment a young lady of the superior course, deputed by the pupils of the 'school, presented a harp of natural flowers, surmounted by a beautiful lily whose pure white chalice disclosed to the view of all a hundred dollar gold coin, the offering of the children, and particularly of the young ladies of the higher classes.

Miss Bergin read a most elegantly composed address in English in the name of the Children of Mary and Miss' Brennan handed over their offering of fifty dollars to the Rev. Mother as a testimonial of their appreciation of the many services of her congregation nuns in the cause of Christian zeal. Mother St. Bernard then arose. As she left the hall she stopped to proffer words of encouragement to several whose rosy Celtic countenances bespoke without the use of words the joy of the festal day. Mother St. Bernard, in company with Mother St. Victor, ex-superioress of the community, the idol of all hearts, and with her sisters, withdrew to a large room adjoining where a table of true Irish hospitality had been prepared for the worthy guests. worthy guests.

#### LETTER FROM ORILLIA.

A few gentlemen of the church of the

Angels Guardian who take an interest in its affairs and honor those to whom honour is due, put their heads together and raised amongst a few admirers in the congregation a purse amounting to \$50, as a token of their appreciation of the valuable service rendered the congregation by Miss Polly Shanahan, as leader of the choir, and who has made many sacrithe choir, and who has made many sacrifices in maintaining its present state of efficiency. Nature and culture combined has given Miss Shanahan a foremost place amongst Catholic musicians. She is deservedly Orillia's own prima donna. Miss S. was formally waited upon on the evening of Friday, 30th ult, at her residence, by a deputation consisting of the following gentlemen, headed by their chairman, Father Campbell: Messrs. Gribbin, Clifford, McLoughlin and Fitzgerald. The Rev. chairman introduced the deputation, stating in a very eulogistic speech The Rev. chairman introduced the deputation, stating in a very eulogistic speech the object of the visit. Mr. Clifford then took the floor and read a short address, while Father Campbell presented the purse. Miss Shanahan returned thanks to the committee in a very graceful and feeling manner, by saying that instead of making sacrifices, as kindly alluded to in the address just presented, she felt it a pleasure to sing God's praises and freely make use of whatever talents He had endowed her with, for his own glory, and make use of whatever talents He had endowed her with, for his own glory, and the pleasure of her co-religionists, in whose name the gentlemen present honored her to-night, and, as this was the anniversary of St. Andrew, Scotland's patron saint, she would supplement her remarks by playing and singing a few musical selections of Irish and Scotch music. Miss Shanahan then sang "Comin' through the Rye," "Annie Laurie," "The Shanrock of Ireland," &c. The evening's entertainment was interspersed by Father Campbell was interspersed by Father Campbell reciting in fine style several selections from Scottish poets, while Messrs. Gribbin, McLoughlin, Clifford and Fitzgerald McLoughlin, Clifford and Fitzgerald reviewed and discussed the merits of the Poets and Literature of Ireland and Scotland. Several songs and recitations followed, and were ren-dered in a first-class style. Our little meeting on this occasion was a most interesting one, being somewhat like the meetings of some select Literary Club. The chairman now brought the proceedings to a close to the regret of all concerned, who wished to further participate in such a literary treat. After a parting song and much hand-shaking each one retired to his respective home, and to dream of the

Land of brown heath and shaggy wood Land of the mountain and the flood on the one hand, and of the "greenest spot on memory's waste" on the other.

Much local comment has been current during the past week in consequence of some very necessary remarks made by Father Campbell on Sanday week after High Mass, on the character of the literature contained in the Library of the Mechanics' Institute. He said that among the 1200 or 1300 volumes on the shelves, there was not more than two books by Catholic authors, although aided in many respects by Catholic talent and Catholic taxes, and if the directors maintain such a policy in the selection of books in the future, Catholics should not identify themselves with it. The Insti-tute receives an annual grant of \$400 per annum from the provincial Government.
The Town Council also give an annual
grant of \$50. Catholics largely patronize
their entertainments exclusive of valuable
aid rendered from time to time by our choir. Father Campbell's remarks will have accomplished some good, inasmuch as it has already awoke the Board to a sense of the propriety of procuring the standard works of several Catholic authors. Meantime the Catholics of the town and neighborhood are considering the propriety of establishing a library of their own at an early day.

Martin Luther's eulogists in this town did not reply to Father Campbell's crushing strictures on their vapourings.

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THE LAST VICTIM OF ELIZABETH'S REIGN IN IRELAND.

REV. DOMINICK COLLINS, S. J.

On a bright summer's evening, a young noble, gaily attired, attended by a large number of friends and servants, rode up to the gates of the Jesuit Novitiate at Compostella, the capital of Gallicia, in Spain. He had just made a pilgrimage to the tomb of St. James, in that city, and now came to seek admittance among the lay. came to seek admittance among the lay-Brother novices of the Society of Jesus. After bidding farewell to his friends and retinue, he dismounted and entered the The Rector and a few of the Father

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The Rector and a few of the Fathers came to the parlor to see him, and welcome him. They little dreamed that he was coming to ask for a place among the humblest of their novices. They all well knew that the goy young officer before them was born of noble and illustrious parents in Ireland, that he had served with distinction in fighting against the heretical enemies of the Most Christian King, and that he was now high in the King, and that he was now high in the favor of King Philip, in whose army he had held, during eight years, a rank suit-able to his birth and services. When he enter religion, the Rector frankly said to "I fear, sir, that you are not a fit t for our poor Novitiate. Here him: "I fear, sir, that you are not a fit subject for our poor Novitiate. Here you will have to cast aside all earthly pomp and pride. Here you will have to lead a life of mortification, obedience, and

humiliation."
"Fear not to receive me, Rev. Father. I am prepared to suffer all things for the love of Jesus Christ, my Captain and my King. As a soldier I am accustomed to obey, and to feel the want of many things. In the past I have sought for empty glory; let me now learn to humble myself."

The earnestness of the young officer prevailed on the Rector to receive him into

O'Calanus, for this was the young man's name, was placed among the scholastic novices, and not among the lay-Brothers as his humility had desired. Before he had yet received the habit of the Society a violent infectious disorder broke out in the College. He immediately proved his courage and zeal in attending the sick, and by the performance of the most humiliating offices, that he was worthy of a place among the sons of St. Ignatius. After he had made his novitiate, and had taken his religious vows he was given as a companion to Father John Archer, who was to accompany the Spanish fleet, which was about to be sent by Philip to aid the Irish Catholics in freeing them-selves from slavery and persecution. The tyranny of Elizabeth, and the barbarity and insolence of her brutal soldiers and servants in Ireland, had roused the Irish chiefs to action. Hugh O'Neill and Hugh O'Donel had kept the Red Hand and the banner of Tyrconnel proudly flying in defiance of the hosts that England could defiance of the hosts that England could send to tear them down. After O'Neill's splendid victory over Bagnal at the fort of Blackwater, in Tyrone, a thrill of joy went through the heart of not only every Irishman at home, but also through the heart of every true Irishman on the Continent, whether his place was in the prossorial chair at Salamanca, in a convent in Italy, or in a gay camp in France.

Nothing was more agreeable to the patriotic heart of O'Calanus—in the future was will call him. ture we will call him Collins, the name he assumed on entering religion—than to to the kerns who were fighting under the banners of Ireland for their country, their altars, their homes, their lives.

With all the generous feelings of a soldier, and all the zeal of a fervent and pious missionary, Dominick Collins went on board one of the Spanish ships. Dur-ing the voyage he faithfully attended the sick sailors day and night. All the time he could spare from his arduous duties spent in prayer and meditation. As throbbed, as he thought of once again benolding the hills and vales of his dear native shore. He watched with an anxious eye to catch the first glimpse of the land of his loye, the Isle of his dreams, the cherished home of his forefathers. He looked over the blue waters,he looked far into the distance,-

"Till a faint gray line Rose in the Northern sky; so faint, so pal Only the heart that loves her would divin In her dim welcome all that farcy paints of the green glory of the Isle of saints."

Soon after his arrival in Ireland, Dom

inick was taken prisoner by the heretics in the fort of Beerhaven. "Contrary to the law of nations, and in violation of their pledges, he alone was put in chains for the besiegers had guaranteed the safety of all the besieged on condition of the castle being surrendered to them, and had given the most solemn pledges to this effect to Dominick himself, who to this effect to Dominick humself, who had been the pacificator and the messenger of the besieged. But they seemed to consider that to have seized a Jesuit was a vindication of every breach of faith and perjury. His hands were tied behind his back, and he was brought to Cork by a troop of soldiers, where he was thrown into the common prison. He lay there three months, till the time of the assizes for the trial of all criminals, when he was On the day of his trial Father Collins

appeared in court dressed in the habit and mantle of the Spanish sons of Saint Ignatius. Mountjoy, Viceroy of Ireland, grew angry at the sight of the clerical dress, and demanded why he dared an dress, and demanded why he dared appear before him in that most odious cos-

"I have dared to come before you in this habit, because I have no reason to be ashamed of it. It is the habit of St. Ignatius, of St. Francis Borgia, and of St. Francis Xavier. I glory in it in life, and I hope it will be my only winding sheet in death."

"You seem," said Mountjoy, "to have a good deal of courage. If you will only

nce your vain religion and enter into the army of our good Queen, Elizabeth, I will obtain for you both rank and fortune, and I promise you my unchang-

"I have fought," said Father Dominick with warmth, "under the glorious banners of the kings of France and Spain, I now fight under the banner of Ignatius, and think you, that I would dishonor my name, insult my country, deny my re-ligion, and humble my Order, by apostacy from the Faith, by drawing the sword in from the Faith, by drawing the sword in the cause of the cruel, heartless, irreligious Elizabeth. Away with your fortune, your rank, your false friendship. From

my soul I scorn them."

Mountjoy grew enraged at these noble words. He ordered the Father to undergo all kinds of the most cruel torture. For several days preceding his execution he was left to the mercy of brutal soldiers, who did all they could to make him suffer. But all they could do could not shake his constancy, disturb his patience, or destroy the holy joy and peace of his soul. The heretics, being at length pro-

voked by his great serenity and courage, hastened the day of his death. "On the last day of October, 1602," says Tanner, "at the dawn, having no respect for the day, which was Sunday, they led him out to execution, with his hands tied behind his back and a halter round his neck. He walked calmly along, with his neck. He walked calmy along, with his eyes raised to heaven and his mind fixed on God, reflecting on Christ bear-ing His cross. When he arrived at the foot of the gallow, he fell on his knees and kissed it, commending his passage to

He then prayed for his poor bleeding country, and for his enemies. After that he mounted the ladder with as proud and happy a mien as ever he wore in climbing up the side of a conquered for-tification in the Netherlands. What a picture of heroism, of grandeur, of fervor, is that of Dominick Collins, standing on the topmost step of the dread ladder, robed in his religious habit, and addressing burning words to his Catholic countrymen. O, how precious is the Faith for which Collins is about to die. Listen, O, listen, children of Ireland, to the dying words of this hero-priest, and treasure them up in your heart of hearts: "Look up," he said, "to heaven, and, worthy descendants of your ancestors, who ever constantly professed it, hold fast to that Faith for which I am about to die."

There was a stir among the crowd. The hearts of the multitude were touched. Many eyes were wet with tears as men and women thought of the high birth, the rank, the fortune, the fame, the piety, the courage, the zeal of the speaker. The mass began to heave to and fro. There were murmurs, and looks that foretold the strong rising of an indignant populace. "The officers, perceiving this," continues Tanner, "to prevent any further effect on the crowd, ordered him to be thrown off the ladder. Nor was he allowed to hang long on the gallows; for, while yet breathing, and with misquotations from the palpitating, the executioner, in punish ment of the constant profession of his religion, cut open his breast, and taking out his heart, held it up to the people, uttering the usual 'God save the Queen.
Thus this last victim to God in Ireland in her reign preceded the queen, guilty of so much innocent blood, to the Judg-ment seat of God. On the following night, the Catholics collected his mangle hight, the Canonics conference in the consigned them to the earth in a chapel not far from where he suffered." Treacy.

#### A PARODY OF MARRIAGE.

Baltimore Mirror.

the other day, in a New Jersey divorce case. It stares out upon us from the temple of law with a jibing jeer, like ports of ancient Gothic arches.

Two "society persons," Alma Irene Winters and Joseph W. Scott, were married in 1880, and married, we have no doubt, with bright "society" beginnings There was money on the bridegroom's part as well as youth, and the bride was young and blooming, "the glass of fashion and the mould of form." They were wreathed in orange flowers and silk, wed-ding presents and newspaper paragraphs

ting presents and newspaper paragraphs.

There was a honey-moon of approved fashion, and then came the money-moon.

The young man had some thousands of dollars, and also many jovial friends.

The young matron had the idea of thousands of dollars never wasting, and help-ed her husband to act on the idea. The ed her husband to act on the idea. The thousands faded and were whirled away like the autumn leaves in the fairy tale and the blooming youth in a year had to look for some way to raise the daily dollars for the daily house-keeping; for the friends had vanished with the thousands. He found employment and his wife regarded the currence as though he had found a forthwith she insisted that he should purchase for her a sealskin man-Who would believe that on a seal

skin mantle the happiness of a family could be made to depend?

They had a little baby, but it was not on a matter of the future of the baby, it was not on a matter of religious differwas to depend, but on the fur of a real Alaska seal-skin. The husband protested, pointed out his narrow means, pointed out, we suppose, the baby's cradle, pointed out their expenses, as a bar to the sealskin; but the matrimonial purchase by the husband of a silk circular fur-lined sealskin mantle, with money or without money. Upon this domestic platform his peace rested, and he went to one Thomas Kelly, in New York, and purchased the circular on time. He paid forty dollars from period to period on his purchase, and, being unemployed, sought work in Philadelphia. Here the relentless merchant dunned him and wrote for the balance of his money. Scott pleaded poverty and desired the man to take back the circular. This was done, and his wife thereupon wrote to him: "All is over between us." and determined to get a divorce from the man who neither could buy sealskin nor keep her in silk and fur-lined circulars!

These are facts, though they would seem to belong to a comedy; they are facts which are on record in the courts of New Jersey; and on these facts a divorce was granted, with the sage proviso that the custody of the child be given to the erring father for one-half of the year, and to the amiable and afflicted mother for the other half. O shade of Solomon!

shade of Solomon!
This is the law and the fashion in the United States, and it is the result of the Protestant doctrines that broke down the solemn guardianship that made marriage holy and irrevocable. Back, marriage holy and irrevocable. Back, back, step by step, we trace the flood of looseness in this great social relation to the days of the sixteenth century, from Germany, to the sixteenth century, from Germany, to the hour when the pen of Cranmer let it sweep on England at the bidding of the brutal and beastly Henry. It trickled slowly at first, and left its mark in the halls of the autocrat, but it

grew as the years grew, and came into the chambers of the nobles - Protestant doctrine making the path for it all the time—the doors of legislatures were opened for it, and it was then poured forth among the people. With each advance the shame of a broken marriage tie became less. That was satisfied with a blush and a cause for grief alleged, but when it has come to the point where an unpaid draper's bill is cause for a divorce and a legal decision, we have nearly reached the end of the marriage bond in the social order. It is frightful, it is horrible when we

ook into it. It shocks every idea of civilization and refinement, and, under all its aspects, makes us turn with grati-tude to that holy Church whose teachings preserve us from such travesties as Protestantism has imposed upon the world in the shape of "marriage." Such unblessed, such flimsy, such capricious engagements as these, constitute nothing more than legalized unchastity.

THE "COLORED" RACE AND THE SECTS.

Freeman's Journal. It is reported in the New York World, that meetings of colored "ministers" have been called in this city to find means of counteracting the efforts of Catholics, to save and convert the colored race.

If these "ministers" had the welfare of

their race at heart, they would see with pleasure any attempt made to give the plored race a higher standard of moral ity and stronger restraints. Methodism has not made colored people religious, in the true sense, or moral. It feeds their emotions, while it leaves their vices unrepressed. In the South, the appear ance of either a local preacher or a circus at once absolves the negro laborer from all duty to his employer. The idea of duty seems to have been entirely eliminated from the code taught by the South. The prayers and hymns tures, to the effect that "a change of heart" and "the getting of religion" are the means of salvation, and that salvation is to be an eternal life in a place where idleness and fine apparel are to onstitute happiness. But prayers or hymns, replete with allusions to "Pharoah," "the Israelites," and winged chariots," we find that the neces sity of a change of action is not inculcated with a change of heart. No matter how evil the intentions or the conduct of the colored man may be, he has only, according to this theory, to sing loudly at a camp-meeting, call on the Lord vociferously, feel "all worked up," and salvation comes easy.

The colored race in this country badly

It is a mocking farce of marriage, of society and of affection, that which was tried and decided by Chancellor Runyon divisor the reported meeting of Protestant "ministers," to protest against the formatemple of law with a jibing jeer, like those strangely-carved, mishapen faces one sees start out in stone under supfeeling that the Catholic Church is engaged in the congregation of St. Benedict the Moor, is probably prompted by the feeling that the Catholic Church is engaged. croaching on the vested rights of Protes-tants. At present, in all the large cities south of New York, there are large colensouth of New 1 ork, there are large colonies of colored people without morality, without decency, idle, thriftless, half savage. These wretched beings, if they profess any form of religion, are oftenest attached to the Methodism taught by the illiterate colored preachers. does not influence their actions for good It is a mere dissipation, like the per-formances of the circus, which fills them

for a time, and passes away.

When we speak of these co colored people, we do not include the thousands of honest, self-respecting thousands of honest, self-respecting persons of the negro race who live among us. We refer only to such colonies of colored persons as are to be found in Philadelphia, Baltimore, and especially Weshington, which are disgraceful to Washington, which are disgraceful to the Christian civilization allowing them to exist.

It has been asked over and over again why the Catholic Church in the United States has not paid more attention to a race naturally so malleable, so docile, and so imaginative. It ought to be re-membered that the hierarchy and the priests of the Catholic Church here have had their hands very full. The keeping of the ninety-nine sheep, and the run-ning after the hundreth that had strayed, has kept them too busy to leave them time for adding new sheep to the fold. But, in spite of this, new the grace of God, come into the fold. The sects, if they care more for extending themselves than for the welfare of the colored people here, have reason to look with alarm at the awakening of inlook with alarm at the awakening of in-terest among Catholics in the special difference rose to the zenith and could only be compromised on the basis of the churches for the colored people, she has always kept the doors of her churches open to them; and while the sects have been negro-maniacal in theory, and negro-phobiacal in practice, the Catholic Church has made no distinction between black and white, between the hewer of wood and the patrician. They have knelt side by side at her altars, and side by side received the Body and Blood of

hrist. Lone Jack, Mo., Sept. 14, 1879.

I have been using Hop Bitters, and have received great benefit from them for liver complaints and malarial fever. They are superior to all other medicines. P. M. BARNES.

THE LAST APPEAL.

Freeman's Journal.
Mr. H. P. McElrone writes, in Dona Mr. H. P. McElrone writes, in Donahoe's Magazine, the true story of a last appeal to the power of the Church. It will be observed that the criminal of the story, in spite of all the helps and consolations of religion, looked forward to his death with only a "trembling hope" of mercy. In the ordinary story of a colored criminal, "converted" in the Methodist manner, he floats up at once into the society of angels. In the words of a Western reporter, "he is yanked into Heaven." That kind of cant is particularly repugnant to true religion and to Heaven." That kind of cant is particularly repugnant to true religion and to common-sense. It helps to make infidels. On the other side, we see the criminal converted by the Catholic priest, hoping at best that, after the terrible fires of Purgatory have cleansed him, he may at last enter Heaven. There is no horrible, are of this presenting about the death revolting presumption about the death that Mr. McElrone describes: Years ago, in a far off Southern town, a terrible murder was committed. What

jealousy, or from hate, or from some ran-dom dispute—I do not now remember. The murderer waylaid his victim, and slew him by mauling him on the head with a fence rail. He was apprehended the proof was complete; he was condem ned. His faithful lawyer, determined to leave no stone unturned, picked out a half-dozen flaws in the indictment, and on their strength obtained a new trial.

This happened three times over, the condemnation, the inevitable flaw. "My client shall not be hanged as long as a technicality defends him," was the motto of the lawyer, a conscientious deacon of the Presbyterian Church. Years passed along; considerable irritation was felt in along; considerable irritation was left in the community because justice was thus retarded. Many even spoke against the lawyer. "He is not only obstinate—he is foolish," was the common thought. He foolish," was the common thought. He was said to have spent hundreds of dollars out of his own pocket in appeals to get a new trial for a poor negro without a cent or a friend in the wide, wide world.

the cause was-a quarrel arising from

Still the lawyer persevered. Now, scoffers at Divine Providence behold the result. The last efforts had failed; the murderer was to die; his doom was fixed. So far he had refused to confess, doggedly maintaining his in-nocence. He would seem, to ordinary apprehension, a being lost both in body and soul. Thus, too, judged the various preachers of the Protestant denomina tions in that little Southern village Not a soul of them visited the outcast

that leper among men.
Catholics are few and scattered in most regions of the South. They are there mere units in the vast sea of Protestants around them; and they appear perhaps to our separated brethren—not the monsters we are conceived to be by the numerous admirers of Maria Monk and company in England and the North, for your Southern man is a gentleman in feelings, and would scorn to entertain such groveling notions of human nature— but certainly Catholics must seem to them strange and abnormal creatures, congenial to the land of tomance and fable, pretty in a tragedy and proper in the Middle Ages, but utterly out of date, utterly absurd, utterly unreasonable now. To minister to these poor Catholics the missionary priest comes, on an average, say once in three months, so ous is the territory he has to tra-Well, it happened that the priest came to the little village in question shortly after the murderer's last condemnation. This priest was an ugly little man, old

and gray-haired, pale and emaciated from fasting and prayer. But to one who knew him, who knew his meekness, his holiness, his kindness, the tenderness of his ministry in the awful tribunal of confession, his face was that of an angel His broken English was no longer ridicuthe most musical cadence and sweet

vibrations of harmony.

After performing his usual offices, some Catholic incidentally let fall an observation in regard to the coming trag edy. In an instant the priest was all questions and attention. Half an hour remained before the departure of the

Show me the way to the jail," said the priest.

He was perhaps ten minutes in the murderer's cell. He promised to come back. From that day the negro was a changed man. Before sullen and ferocious, he became now gentle as a child. With almost infantile joy he fondled and kissed the crucifix and the scapular the priest had given him. His jailer would find him often kneeling in his cell and dissolved in tears. Still, the remembrance of the pious man, and of the words of hope he had spoken to him about Christ, and the sweet token of conversation ever before him. cheered him in his gloom, and the smiles were in his eyes while the sobs

were in his voice.

As soon as the other ministers heard of these doings of that audacious Popish imposter, they hastened to repair their blunder. One after another they came. "No, I do not want you," was the murderer's answer. "I am a Catholic." The sign of the Cross made by his hand, the Crucifix hanging on the wall, the scapular displayed on his neck, confirmed these words: they were scared and gathering up their dignity, incon-tinently fled. And now, friends, since we are laying our heads together, what in the world is to be made of this Papistical outrage? They soon saw, if they ould not understand.

The priest came, meanwhile, once or wice to visit the condemned. At last the day of the execution drew its eve the priest appeared. He prayed with the murderer late into the night. Next morning early he went to the cell, heard his confession, administered the last Sacrament, and accompanied him to the scaffold. An immense sea of faces surged below. Vague murmur swept across it, and tears coursed down rugged and hardened cheeks, to see the herculean man before them, once so fierce and sullen, now tranquil and sub-dued, going to his death. He spoke a few words, confessing all, warning others

A PROTESTANT D.D. ON THE IRISH STRUGGLE.

The Rev. Dr. Betts of St. Louis, an able and eloquent Episcopalian clergyman, delivered a lecture on Nov. 12th, in Cooper's Institute, New York, on "The Present Aspect of the Irish Question."

Present Aspect of the Irish Question."
The leading Irishmen of New York were present. The President of the Municipal Council, Mr. J. P. Ryan, presided.
Rev. Mr. Betts is an Irishman. His lecture was a scholarly and admirable address. He said:—"I want, if possible, to induce my people to rise from the condition of the primal savagery that finds he believed the senser to every arguthe bludgeon the answer to every argument, into the condition of the grandly civilized man that meets argument with argument, and that outlegislates legislaargument, and that outlegislates legisla-tors by cogent reasoning, and by firm purpose, and by undismayed persever-ance, until, having wrested from an un-willing government all that can be wres-ted by such means, they are compelled at last to seek other means" (applause.) at last to seek other means" (applause.)
Speaking of the Irish policy of depriving
the Irish people of education, Mr. Betts
said:—"Where do you find such a thing
as an ignorant Irishman nowadays? Remember that an illiterate Irishman is one thing and an ignorant Irishman is a dif-

ferent thing." (applause)
Mr. Betts advised Irish patriots to be Mr. Betts advised frish patriots to be patient, to wai', to organize—"Our watchword shall be Organize," he said. Speaking of the nature of rebellion, he said:—"Amongst the moral forces against us is the very natural dislike that other countries have to sympathize with that which is quite commonly called rebellion. It has become almost an adage that rebellion is wrong. Well, now, I think rebellion is always right when it is right to rebel. I cannot for the life imagine how an American can think it wrong for an Irishman to be in a condi-tion of rebellion against England. I hold that the antagonism which we intend to wield against England is not rebellion. Robellion is an unlawful attempt to throw off a lawful government, but where a gov-ernment has never been lawful there can e no unlawful attempt to throw it off." (applause)

Of the present movement, Mr. Betts

of the present movement, Mr. Betts said in conclusion:

"In regard to the present movement in behalf of Ireland I would say to you, gentlemen, stand by Mr. Parnell (cheers) and try his policy. Ireland has given birth to many great men, and we love to think of such a splendid legislator and orator as O'Connell was, and I hope I do no dishonor to his memory when I place side by side with him that magnificent statesman, with cool, calm, deliberate judgment that is neither affected by fear or by favor, that cannot be won by ery or delusion, but pursues the even tenor of his ways to the horror of Eng-land and to the advancement of his native land (applause). We are almost, I believe, upon the eve of a general election in Ireland, and already the signs of the times are beginning to be read even by England. Already Mr. Parnell is positively certain, he says, of fifty repre sentatives, and if he can get but seventy sentatives, and if he can get but seventy he wields the balance of power, and you may be sure he will know how to use it (applause). I learn by to-day's paper that there is great reason to believe that he will have eighty men at his back (applause). Notice how marvellously patient he has been, bearing not only with the fees without but with the feers.

MISS ANDERSON IN LONDON. with the foes without but with the fear of timid friends within. How grandly he is holding on to his single course without so much as the thought of a stain upon his integrity, moving steadily forward to the achievement of a purpose that he has not thought it necessary to withhold from the world, for there is not a man in the House of Lords or in the House of Commons that does not know that before Mr. Parnell's mind there rises

an Irish Republic" (great cheers). "Now what are our prospects as we look at the better condition of things. I am free to believe that as there is such a glorious preparation in the old country for the coming election, that if there is not altogether complete success that there will be such concentrated action, such centralization of purpose and of power here as will make the people on tne other side understand that they have a nation at their back. What about the little differences that divide us one way or the other as to the best methods. trust that every man who is here, and who is not already a member of the League organized for this purpose will see to it that he connects himself with some of the organizations under its con-trol. The united voice going over to the old country would be such a song in the ears of Irishmen there as would cheer them a thousand times more than the songs that were sung in the past that led her sons to victory or to death (applause)

onstantly the fair and beautiful form of

I think over and over again of those beautiful words of Davis :— "Twere a gallant thing to show before man kind

Howevery race and every creed might be by love combined,

Might be combined yet ne'er forget the source from whence each rose.

As filled with many a rivulet the stately Shannon flows.

applause). And believe me that true as the words are to us I believe that the time is com-

ing when we shall sing 'The Harp that Once Through Tara's Hall' only as a memory of the past— "The Harp of Tara is not dead Its soul of music we shall shed, We'll plant the green above the red In motherland, dear motherland."

Amos Hudgin, Toronto, writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recom mend it to those afflicted in like ner." Sold by Harkness & Co., Druggists, Dundas St.

How often do we hear of the sudder fatal termination of a case of croup, when by his example, and professing a tremb-ling hope in Christ. He gave the signal before the time, the black cap covered his head, the noose was adjusted, a dull a young life might have been saved by the prompt use of Ayer's Cherry Pec-toral! Be wise in time, and keep a bot-

thud was heard, and a sinful but repentant soul went to its Maker and Judge.

LETTER OF A PROTESTANT MINIS-

The following beautiful letter is taken from the Stillwater Sun. The chimes it speaks of are the new bells recently placed in St. Michael's Catholic Church, stillwater, Minn.:

Sitting one evening on the porch of the home of J. S. Anderson, I heard the bells of St. Michael's chime "Home, Street Hayers" just as the men were re-

Sweet Home," just as the men were re-turning from shops and river, and vari-ous occupations, to their evening repast, and I wished that I had joined the multitude who tapped the bells and blessed it with their silver. It must really be a it with their silver. It must really be a pleasant thing for one to know that he helped to lift those bells to their places, and that he is speaking through them words of cheer to the discouraged, consolation to the mourner, hope to the desponding and religion to the sinful.

Their music is above the clatter and din of business, and comes like a "hope."

Their music is above the clatter and din of business, and comes like a "benediction that follows after prayer." The music of the bells does good, good that cannot be explained. Mr. T. Tyndall says the circle of human nature is not complete without the aid of feeling and emotion. The lilies of the field have a value for us beyond their botanical one. A certain lightening of the heart accompanies the declaration that "Solomon in all his glory was not arrayed like one of all his glory was not arrayed like one of these." The sound of the village bell as it comes mellowed from the valley to the traveler on the hill, has a value beyond the acoustical one. The setting sun when it "mantles with the bloom of roses the Alpine snows," has a value beyond the optical one. How often have I been cheered by these bells; they ring out sentiments of religion which honor the dead and comfort the living, and though they swing in a Catholic tower, the tune suggests the words dear to Protestants. They bear to listening ears Charles Wesley's hymn:

"Jesus lover of my soul, Let me to Thy bosom fly,"

Sweet hour of prayer, Sweet hour of prayer, That calls me from a world of care And bids me at my Father's throne Make all my wants and wishes known,

Nearer my God to thee, Nearer to thee.

Or

I am sure in those hymns we all join. Long may the bells of St. Michael's ring. and long may their music call the atte tion of the careless and the good to that land indicated by the beautiful spire, and long may their tones be heeded and their benedictions enjoyed. Yes, they will ring joyously at birth and marriage, mournfully at death and burial.

And so it will be when I am gone,
Those tuneful peals will still ring on,
While other bards will walk these delis
And sing your praise, sweet evening bells.

-Moore.

Church of my fathers, Heaven bless thee. I have no wish to see thee blotted out, but a longing desire to see thy wealth, culture, organization, prestige, thoroughly consecrated to Christ. May thy priests be clothed with salvation and thy saints shout aloud with joy. May thy Fenelons and Guyons multiply, and the beauty of the Lord arise upon thee. In thy catechism Hearned the great lesson of my life that "I was made to love and serve God and be happy with Him forever." Let the bells ring out and remind

Miss Mary Anderson, the Catholic American actress, is, says a correspondent, being more and more a favorite in London, as her sweet, gentle, and purely womanly art works upon the town.
Already ties and cigarettes are called after her, music is dedicated to her, and even the "masher" begins to be affected by her. If she succeeds as well in a play of "Ingomar"—which is the worst play in which a good actress was ever able to interest an audience—she will take a position second to none on our They say, however, that "Parthstage. They say, howeve enia" is her best part. may be, Miss Mary Anderson knows how to maintain a principle. It was stated on Sunday that on Saturday night she was presented to the Prince and Princess of Wales. On Monday there was issued an "official" notification, sent by Miss Anderson's special request. It makes no contradiction; it offers no denial; but those who read between the lines will understand its meaning. It advertises only the fact that on Saturday night Miss Mary Anderson was presented to the Princess of Wales. Miss Anderson loes not care to have her name used as those of some American beauties, rightly or wrongly, have been used in New York.-Liverpool Catholic Times.

Dr. J. Corlis, St. Thomas, writes: "During ten years active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recom-mend its use in all cases of debility arising from weakness of the muscular or nervous system."

Highly Agreeable.

One very valuable feature of Dr. Low's Pleasant Worm Syrup is, that it is highly agreeable to take, and all varieties of Worms, tape worm included, can be safely expelled by it, without recourse to harsh and sickening drugs.

Purge out the lurking distemper that undermines health, and the constitutional vigor will return. Those who suffer from an enfeebled and disordered state of the system, should take Ayer's Sarsaparilla to cleanse the blood, restore vitality.

Railway Accident.

Frank Spint, Wilton Avenue, Toronto, some time ago received a bad injury by an accident on the G.T. R. The severe contusions were quickly healed by the use of Hagyard's Yellow Oil.

tawa,

OTESTANT MINIS-

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T. McClary.

ERSON IN LONDON.

Anderson, the Catholic Anderson, the Catholic ss, is, says a correspond-e and more a favorite in sweet, gentle, and purely works upon the town. nd cigarettes are called c is dedicated to her, and her" begins to be affected a succeeds as wall in a e succeeds as well in a he does in the execrable ar"—which is the worst a good actress was ever st an audience—she will second to none on our ay, however, that "Parthbest part. However that Iary Anderson knows how principle. It was stated to on Saturday night she

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ORANGE FANATICISM.

Catholic Girls Crowded Out of a Factory at Belfast on account of Their Religion.

In Leinster and Connaught, Ireland, where those professing the Catholic religion form an overwhelming majority of the population, the right hand of fellowship is gladly extended to Protestants, ship is gladly extended to Protestante, and they are freely admitted to all the privileges that the Catholics enjoy, without a murmur of dissatisfaction on the out a murmur of dissatisfaction on the score of religious differences, but in "loyal Ulster," which Sir Stafford Northcote says is the seat of all the intelligence and respectability in Ireland, the Orange population loses no opportunity to harass and persecute any Catholic who ventures into a community where the Orange element predominates, with a bigoted and intolerant zeal that knows neither pity for age or sex, sympathy for youth, nor respect for law. A case which occurred near Belfast, in the county Antrim, recently, aptly illustrates the cruel and narrow spirit which animates the despicable faction, now happily dying of its own venom, to whom the leader of the Tory party in England and his unscruput. own venom, to whom the leader of the Tory party in England and his unscrupulous henchman, Colonel King-Harman, paid such effusive compliments only the other day in the vain hope of again reviving Tory ascendancy in Ireland. The following is the story: Fourteen girls and leave from the town of Sligo obtained boys from the town of Sligo obtained ST. HELEN'S LINEN MILLS,

belonging to Messrs. J. S. Brown & Sons, early in October, but thirteen of them, who were Catholics, felt constrained to return home after a short stay, because they could not longer endure the obloquy and opposition of the Protestant employes amongst whom they were peaceably amongst whom they were peaceable striving to work out an honest livelihood The tale cannot perhaps be better told than in the words of one of the victims:
"I live in Sligo and am a Catholic. About the 1st of October I went to St. Helen's Linen Factory to learn weaving. About 300 men, girls and boys, were in employment there at that time, Protestants. I was three weeks employed, nothing often-sive having been said to me, when four-teen girls and a little boy were introduced. They were also from Sligo and thirteen were Catholics. The remain-ing two were Protestants. After we had all been a few days at work, our religion became gradually known in the factory. Some of the Protestant girls used to visit the Sligo girls after work, and in that way discovered their religion. After way discovered their religion. After that the Catholics were constantly 'booed' at during work time; and when going to our breakfast and dinner WE WOULD BE GROANED AND THE POPE

In the factory the booing was so great you would think they were lions wanting to get out. One young man told Mr. Kirkland, the manager, that he would not work while there was a Papist in the factory. Mr. Brown visited the factory two or three times, but in his presence there was silence. On Sundays we were WOULD BE CURSED. there was silence. On Sundays we were booed along Malone road when walking to mass at Belfast, which is about four and a half miles from the factory; this was not by the factory workers, but by others. Three bricks were thrown after me last Sunday (Nov. 3). Sods of grass and sand were also thrown at me when going to my lodgings. I lodged with a Catholic, an Englishwoman. The girls were in houses belonging to Mr. Brown, were in houses belonging to Mr. Brown, and two women from Sligo, mothers of some of the girls, kept house for them. One of these women had brought five daughters from Sligo; the second a girl and a boy aged 8 or 9 years. On Nov. 3 we gave up work. Mr. Kirkland thought it was best he and he was getting it was best; he said he was getting afraid. He came to our lodgings on that morning after breakfast, at 9.30, and

TANT. She had been annoyed also, because it had been ascertained that her mother is a Catholic. We walked to Belfast. A horse and car brought our things. Mr. Kirkland accompanied us and bought our railway tickets. The day before we ceased work, Mr. Allan, the foreman, was sent three miles off for police. On that night a couple of police had to patrol up and down before our lodging until about 1 o'clock in the morning. Mr. Kirkland, o'clock in the morning. Mr. Kirkland, the manager, was also there with a lan-At the Giant's Ring, a short distance off, there was a crowd assembled that night with a band. We were all very much frightened. Mr. Kirkland and Mr. Allen were very good to us, and did all they could for us. Mr. Brown has also been very kind. Since our arrival home he has sent me 10 shillings and each of the girls 5 shillings. We were employed weaving linen, and after we had learned, we were put on piece work like all the

offered to send us home again. Accordingly, we went—myself and the other

we were put of piece work of the wages were very good—from 8 shillings to 17 shillings a week. I am sure that everything I have told you is The increase of Messrs. Brown's trade made additional hands necessary, and they were easily found in Sligo, where the recent destruction of a perrin mill had thrown nearly 200 persons out of work. Their employment did not in any way affect the prospects of persons previously engaged. There was engaged.

NO DISMISSING OF ULSTER GIRLS to give work to Sligo girls, which, if it had occurred, might account for the violent exhibition of animosity. Messrs. Brown acted with great generosity. They provided each employee with an outfit, paid all their railway fares, met them at Belfast, and drove them to the works, installed them in two houses which they furnished in a very comfortable style, and paid them wages while they were learning their business. The Messrs. Brown are Protestants, but sooner than allows are Frotestants, out sooner than allow such bigoted intolerance they closed their works down and punished the narrow-minded and cruel hearted persecutors of children by throwing all hands out of employment. Before taking this cotter. out of employment. Before taking this action Mr. J. S. Brown addressed his employees in the following vigorous speech: "I have little doubt that you speech: "I have little doubt that you all feel very happy and delighted at hav-ing by cruel intimidation driven a few respectable and inoffensive girls from these works, and are under the im-pression that you have accomplished a

glorious victory of which you are excessively proud. Is this not so? Your doing it has forced me to believe that you are just the right sort to tyramize over ing it has forced me to believe that you are just the right sort to tyramize over the weak and helpless, and who would, if you dare, establish an inquisition where you would try and condemn Papists to be burned, and, for a pastime, hunt and hang Presbyterians, as the Episcopal church did the Covenanters in Scotland in the time of King Charles II. I can picture to myself a fire, with a Papist tied to a stake in the middle of it, and you dancing around it, your eyes spark. you dancing around it, your eyes spark-ling with fiendish delight, and then, when tired of this excitement, amuse yourself by shooting and hanging a few Presby-terians. And you call yourselves Pro-testants and followers of William Prince of Orange of Orange!

YOU ARE A DISGRACE TO PROTESTANTISM, and had you lived in the time of this good king, who fought and won the battle of civil and religious liberty, you would have been found in the ranks of his bitterest enemies, who were Tories, and the persistent opponents of all reforms. I have a very strong belief that any man who wilfully deprives another of the means whereby he earns his daily bread places himself outside the consideration places himself outside the consideration of employers. Now, as none before me have protested against the outrage perpetrated here last week, I am obliged to believe that you are all equally guilty, and participators in what has been done. It follows that, as you have taken upon you to dictate to me as to whom I shall you to dictate to me as to whom I shall or shall not employ, I must, in self-defence, tell you that these works will be closed on Thursday next. I have nothing more to say except that my sons and partners agree with me in all that I have said to you." I have noth.

PURGATORY AND PRAYERS FOR

Philadelphia Standard. Philadelphia Standard.
A friend writes us with reference to a discourse recently delivered by Rev. Henry R. Percival, a Protestant Episcopal minister, of which a summary was given in the Philadelphia Press, asking whether his sermon is the "dogma" of the "Episcopal Church," and who is Rev. Henry R. Percival.

The latter question we are unable to

The latter question we are unable to answer. We know nothing more of him than we glean from the Press, viz., that he is "Rector" of the Protestant Episco-pal "Church of the Evangelists." His sermon, as reported, indicates that he is a scholarly gentleman and in all proba-bility a Ritualist. Evidently he has studied ecclesiastical history and theol-ogy to some purpose, and exercises his Protestant liberty of belief by making and forming and preaching his own ideas without regard to the "Church" with which he stands connected.

This last remark substantially answers our friend's first question. Rev. Mr. Percival's sermon is not in accordance with Protestant Episcopalian "dogmas," but flatly contradicts them, that is, so far as the Protestant Episcopalian "Church" can be said to have any dogmas what

ever.
Rev. Mr. Percival, according to the Press report of his sermon, explained and defended the doctrine of Purgatory and warmly inculcated the duty of pray ers for the dead. Referring to the com mon Protestant allegation that this doc-trine is not to be found in the Bible, Mr. Percival curtly says that the objection "has no force whatever. Why should it be there?" This plainly means that even if it were not in the Bible, the resolution of God written in the human velation of God, written in the human heart and conscience, and in the sacred, infallible tradition of Holy Church would be sufficient evidence of the truth of the

doctrine.

But Mr. Percival does not stop here He avers that it is in the Bible, and is taught by St. Paul and Solomon. He might also have added that it is taught by the Browner Papiel and boy, the
ELEVEN CATHOLIC GIRLS AND ONE PROTES-Tobias and Machabees. He does say, and with entire correctness, that "the Jews from earliest times until to-day prayed for the dead. Christ participated in the synagogues in such services." "There are souls," he is reported to have said, "which must be purified and our prayers must be made in their intercession. . . . To pray for the dead is the doctrine of common sense, of common love, of com-

This is true, and it is in accordance with the teaching of the Catholic Church, with the teaching of the Catholic Chirch, but it is not in accordance with, but in opposition both to the general tradi-tional religious notions of Protestant Episcopalians and the express declara-tion of their so-called "Articles of Reli-

In "the Book of Common Prayer ac cording to the Use of the Protestant Episcopal Church in the United States of America," one of those Articles, (and taken without alteration from the original XXXIX. Articles of 'the Church of

ngland') reads as follows:
"Article XXII. Of Purgatory: The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of images as of Relics, and also In-vocation of Saints is a fond thing, vaioly invented, and grounded on no warranty of Scripture but rather repugnant to the Word of God."

Here is an express wholesale denial of doctrine of Purgatory, "Romish which Rev. Mr. Percival strenuously inculcates and defends. How, holding it, he can consistently remain in union and 'communion" with those who deny it, and how he can consistently preach it from the pulpit of a "Church" which expressly declares as an "Article of Reigion established by the Bishops and Clergy and Laity" of that "Cnurch" what we have just quoted, is for him to an-

wer to his own conscience.

The plain inconsistency is explainable only by a resort to the delusive sophisms which Protestant ministers and intelli-gent Protestants of the "laity" have constantly to resort to cover over their self-contradiction in holding to the "right of private judgment," and individual interprivate judgment, and individual inter-pretation of the Sacred Scriptures on the one hand, and yet at the same time, and on the other hand, undertaking to estab-lish a broader and deeper foundation for their "faith" by setting forth certain articles of religious belief as orthodox and authoritative. If "private judgment be a personal right" then the "private"

judgment" of every individual is the only tribunal to which he is amenable for his belief; and then, too, allowing himself to be limited by any formula of belief framed by others is simply an act of slavish submission and a base surrender of his religious forcedom.

stavis submission and a base surrender of his religious freedom.

Then, too, it is an act of simple tyranny for any convention or assembly of "Bishops," "Clergy" or "Laity" to formulate "Articles of Religion" and "Confessions of Faith" as of binding authority, and for ministers to assume or undertake to guide or instruct their hearers as to what it is necessary for them to believe.

MISSIONS OF AFRICA.

CONFIDED TO THE CARE OF THE CONGREGA-TION OF THE HOLY GHOST AND THE IMMACULATE HEART OF MARY.

On the occasion of the establishment by the Holy See of Missions on the east-ern and western coasts of Africa, we consider it will be gratifying to our readers to give a short historical sketch of these foundations from their first beginnings up to our own time, and a summary of their present condition.

HISTORICAL SKETCH OF THESE MISSIONS

AND THEIR DEVELOPMENT UP

During fifteen centuries, these desolate shores were never visited by any of the generous and devoted apostles who in every other direction followed the track of our ancient navigators.

From the sixteenth to the seventeenth

century, however, the Franciscans, Do-minicans, and Jesuits, carried the Gospel thither, and founded congregations, which in certain quarters became numerous and in certain querters became numerous and flourishing. But after some years, and in spite of generous and oft-repeated efforts, the impulse was arrested, checked by the difficulties of an unwholesome climate, the disasters of anarchy and war, and especially the shock of European revolution. All these hardly-begun enterprises fell to pieces one after another, the melancholy desolution increasing even to late years. desolation increasing even to late years.

The country in fact seemed to

actually forgotten even by apostolic men, when, in 1833, the Bishops of America, seeing the great emigration which had set in towards the new republic of Liberia, requested the Propaganda to erect a Catholic Mission there. Missioners, however, were wanted for this enterprise; and it was not till after eight years' negotiations and research that priests were found will-ing to devote themselves to the work. The Rev. Father Libermann, of pious

The Rev. Father Libermann, of pious and blessed memory, founded, in 1841, at Neuville, near Amiens, the Society of the Sacred Heart of Mary, for the special purpose of preaching the Gospel to the poor blacks. Monsignor Barron, appointed by the Holy See Vicar Apostolic of the new African colony, came to ask him for help, and he got from him seven priests and three Lay-Brothers. The first party left on the 23rd of September, 1843.

Monsignor Barron brought the new Missioners to Cape Palmas, whence they were dispatched to the three posts of Great Bassam, Assinie, and Gabon. But of the seven Missioners, five were carried away in a few months by fever, the sixth returned to Europe, and one sole survivor

turned to Europe, and one sole survivor remained at Gabon with a Brother.

This new trial, far from discouraging the infant Society of the Sacred Heart of Mary, only seemed to inflame its zeal; and Mary, only seemed to inflame its zeal; and Monsignor Barron having tendered his resignation to Rome, the Society accepted from the Propaganda the charge of this hitherto forsaken and fatal Mission.

In the year 1845, new apostles took the place of those who had failed; some repaired to Gabon, others remained at Senerary in any founded in 1846, the establishment of the server which are the server in the second of the server in the server in the server is any founded in 1846, the establishment of the server is a server in the server is a server in the server is a server in the server in the server is a server in the server in the server is a server in the server is a server in the server in the server in the server is a server in the server in the

gambia, and founded, in 1846, the estab-lishment of Dakar, which was destined to become the centre of this difficult Mission. New trials had to be endured. First of

all, Father Tisserand, who had been sent to Senegambia with the title of Prefect-Apostolic, perished in the shipwreck of the Papin before reaching his destination. Not long after, the premature death of Monsignor Truffet, sent to replace Father Tisserand, in the capacity, however, of Tisserand, in the capacity, however, of Vicar-Apostolic, plunged the Misston once more in grief, but in no way diminished the intrepid zeal of the Society of the Sacred Heart of Mary, which had, in the space of a few short years, to lament successively the loss of its first Missianers. cessively the loss of its first Missioners, its first Prefect-Apostolic, and the first Bishop of the cruelly afflicted Mis-

About the same time, that is, about About the same time, that is, about 1848, the infant Society was incorporated with the Congregation of the Holy Ghost; and this providential fusion, while it greatly increased its strength, enabled it at the same time to labor more efficaciously in evangelizing the blacks, which still continued to be the principal work. Monsignor Bessieux, the only survivor of the seven first Missioners. the seven first Missioners, was appointed in 1849 Vicar-Apostolic of Senegambia and Two Guineas; and to assist him in this vast work, and at the same time to provide against the disastrous consequences of a sudden death, the Holy See gave him as Coadjutor another missioner of the same Congregation, Monsignor Kobes. The zeal and labours of the two Prelates have been ceaselessly directed to give, and certainly have succeeded in giving the mission a successful development, in spite of the difficulties of every sort with which it has to struggle. Thus it was that, on account of this development as well as by reason of these obstacles, it has been for a long time felt that the fields opened to the labours of the Missioners of the Holy Ghost and the Immaculate Heart of Mary were quite too great to be borne by the one single Mis-

The Vicariate of Senegambia and the Two Guineas comprised, in effect, nearly all the African territory included under the torrid zone; embracing thus from one thousand five hundred to two thousand leagues of sea coast, without any defined limits towards the interior, and including at least fifty millions of inhabitants, scattered among a multitude of distinct populations differing in manners as well as in language. Probably there is no Mission in the world more extensive, and at the same

The reunion of these vast countries in

a single Vicariate can only be provisional; and consequently, in accordance with the wishes of the Missioners themselves, the Holy See has divided it successively into various distinct jurisdictions. These are actually four in number, as follows: the Vicariates-Apostolic of Senegambia, Sierra-Leone, Dahomey, and the Two Canbose.

Guineas.

The Apostolate of Dahomy has been given, as is well known, to the Seminary of African Missions at Lyons, founded in that city some years since by the late lamented Monsignor de Marion Bresillac; the three others have remafined under the care of the Congregation of the Holy Ghost and the Immaculate Heart of Mary, which has likewise received the charge of the Prefecture-Apostolic of Zanzibar, recently founded on the eastern coast of

cently founded on the eastern coast of Africa.

We now proceed to give a summary of the actual condition of the African Missions evangelized by the Congregation of the Holy Ghost.

VICARIATE-APOSTOLIC OF SENEGAMBIA. Senegambia is the part of the Mission to which the new apostles have most of all directed their efforts, on account of the great harvests they hoped to reap therein In the first instance, they settled at various stations along the coast and up the interior, thinking by this means to take AND THEIR DEVELOPMENT UP
TO THE PRESENT TIME.

Among all the countries of the world, the most abandoned for a length of time has been, undoubtedly, the continent of Africa, particularly the region lying between the tropics and comprising the torrid zone. vastations committed by the savage tribes. Besides, they had noted, from the results of several years of fruitless labour, that it was best to concentrate their strength on some principal points, and branch out from thence.

The Missioners have now four important stations, situated at intervals along the coast from Cape Verd on the north, to the River Gambia on the south, 'namely: Bakar, with a chapel of ease at Rufisque, Saint-Joseph of Ngazobli, Joal, and Saint Mary of Gambia.

1st. Dakar possesses three distinct establishments: the Community of the Missioners of the Holy Ghost and the Immaculate Heart of Mary, the establishment of the Sisters of the Immaculate Conception, and a house of native Sisters, entitled Daughters of the Sacred Heart of

The Missioners, besides preaching the Gospel to the infidels of the interior, devote themselves in a special manner to the in-struction and education of children, convinced more than ever that this is far the most efficacious means of effecting real and lasting good, especially in this part of Western Africa, which seems one of the strongholds of Mahometanism. They have founded, for this purpose, an establish-ment known by the name of the Institution of the Sacred Heart of Mary, which comprises a professional school of arts and trades, and a Collegiate Seminary for preparing the youth destined to form the body of a native clergy. There are about eighty pupils in the establishment, about fifteen of whom are at the Collegiate Seminary, as well as among the appreutices, the rest remaining at the elementary school. The number is limited by nothing but the low state of the resources at the disposal of the Mission. There are two native priests already among its pupils. Monsignor Kobes has, moreover, lately brought to the College of the Propaganda at Rome three of the Dakar pupils, and he has at present in that estab-lishment two clerks in minor orders.

The Community of the Sisters of the Immaculate Conception devote them-selves to the visitation and care of the sick, as well as to the education of young native girls. The latter, to the number of about fifty, receive religious instruction, learn the manual work suitable to their sex, and at the same time, reading, writ-

august Mother of God under the title of Help of Christians, the principal object of which is to labour for the conversion of the African blacks, by prayer, penance, and works of corporal mercy. At present, there are six professed Sisters and a certain number of novices and postulants.

On his last visit to Rome, in 1862, Monsignor Kobes gave an account of this institution to the Holy See, and expressed great desire to see it, if not approved, at ast, encouraged by the Sovereign Pon-iff. The Very Rev. Superior General of the Congregation joined his Grace in the expression of the same wish; and a short time after, the Congregation received from the Cardinal Prefect of the Propaganda, under date January 19, 1863, a letter of ommendation and encouragement from His Holiness the Pope.

The benediction of the Vicar of Jesus Christ and the fervour which animates the infant Community, give us every reason to hope that it will be an instrument of grace and salvation tor the poor inhabitants most drastic.

The pious labours of the Missioners, seconded by the zeal of the Nuns of the Immaculate Conception and the native Sisters, have already produced good fruit.
There are about six hundred Christians at Dakar, of which a great number remain fervent believers, in spite of the bad example which is shown them, alas! only time, too, they have the consolation of conferring the Sacrament of Baptism on conterring the Sacrament of Baptish of new neophytes. This we may well consider a signol victory obtained over the empire of hell in a country where the devil has reigned undisturbed for many a long century

2nd. Six leagues south of Dakar, situated on the sea shore, is a large native village, called by the French Rufisque, where a centre of commerce has been established between the Europeans and the blacks.

The Mission here possesses a plot of ground gratuitously given by the native chief, and at present occupied by a little wooden chapel. One of the priests of Dakar goes there every fortnight to say Mass and exercise his holy ministry for

SEXTON IN GLASGOW.

Unsuccessful Attempt by Orangemen to Interrupt the Meeting.

On the 5th Nov., Mr. Thomas Sexton M. P., spoke to a crowded meeting of Irishmen at Glasgow, on the present condition of Ireland. It was feared that the Orangemen would endeavor to interrupt the proceedings. The most elaborate precautions were taken by the college to prevent the two parties coming police to prevent the two parties coming to collision, and their efforts were suc-cessful. The Orangemen, however, cessful. The Orangemen, however, formed a procession and paraded the principal streets of the city. On arriving in front of the City Hall, in which the meeting was taking place, they cheered lustily and otherwise gave vent to their feelings, but the various entrances being guarded by strong bodies of police no disturbance was attempted. everal of the leaders of the party c selled moderation, and acting on advise the procession afterwards broke up. Later on considerable bodies of Orangemen again made their appearance in the streets, and one party gathered in front of St. Mary's Roman Catholic church in Abercrombie street, the winchurch in Abercombie street, the windows of which they smashed. In case there should be a disturbance two magistrates attended at the Central Police Chambers throughout the whole

evening.

Mr. John Furguson, who presided at the meeting of Nationalists, referred in his opening remarks to the threatened opposition of the Orangemen and characterposition of the Orangemen and character-ized it is as the last effort of an expiring ascendancy (hear, hear). The landlord wirepullers met, he said, with a partial success in Derry, but Glasgow was too strong for them (applause).

Mr. J. Campbell proposed the tollowing resolution: "That this meeting

ing resolution: "That this meeting pledges itself to support any constitu-tional scheme for the abolition of Castle Government in Ireland, and the estab-lishment of National Legislative Inde-

Mr. Angus Sutherland, a Scotchman, seconded the resolution, which was adop-

ted by the meeting.

Mr. Sexton, who was received with applause, observed that one of the most prominent and skillful politicians of the day had lately made an important speech at Glasgow. He referred to Sir Charles Dilke, who informed his hearers that Ire-

land was now in an improving condition (hear hear.) He (Mr. Sexton) at once accepted the phrase. He did not know, after three years' experience of the Eng-lish House of Commons, that one could always be certain of the meaning of the words of an English Minister (applause). He, however, ventured upon the admis-sion that Ireland was now in an improving condition, and he said so because the Irish people at the present moment were better able than ever they were before to better able than ever they were before to resist and oppose oppression in their country and assert the national will (loud applause). What were the elements in the condition of a people that favored the schemes of the oppressor? They were two—poverty and ignorance. The poverty of the Irish people, he was happy (10 say, was now, taken has a whole a to say, was now, taken has a whole, a lessening quantity. With regard to the other element, he claimed that so far as the rudiments of education were con-cerned, the Irish people were now as well educated as any people on the globe (applause). At the same time, he (Mr. Sexton) was no lover of what was called the system of National Education in Ireland. It was a system devised to turn Irishmen into Englishmen (applause). But the transformation had been found impossible. It was a system devised to make the youth of Ireland think that everything admirable in history and human nature was compressed within the compass of Great Britain. It was a system sex, and at the same time, reading, writing, and arithmetic.

The Community of the Sacred Heart of Mary, formed of active Nuns, was founded by Monsigaor Kobes, May 24, 1858, the day on which the Church honours the Sexton alluded to the training which the people of Ireland received in the memorable movement of the land league, and he contended that considering the provocation out of which the land

league sprung, considering the blind fury with which the landlord, in the face of with which the landsord, if the lace of the terrible sufferings of the people, re-fused to pity them, considering the cruel wrong of the crowbar, the move-ment would stand in history as the most orderly and the most moral in its nature —in its conception—that ever sprung out of the terrible misery of a people. Mr. Sexton then criticised at some length the policy of Mr. Forster towards length the policy of Mr. Forster towards Ireland; but, while animadverting strongly upon it,he asked, why should Mr. Forster bear all the biame? He was but one member of the government which, for the last three years, had been guilty towards Ireland of every folly and every wrong that folly could devise or imbediity could execute. It is left to imbecility could execute. It is left to this Liberal government to pass the of all the fifty coercion acts which have been passed since 1800 (applause). After all the exasperation and endurance of the past few years he was there that night to ask stands the case with the Irish people?"
His answer was—the case stood well.
There was still as much reason as ever for the people to pursue, without delay or intermission, the movement which must end in the total emancipation of the land (loud applause). In passing Mr. Sexton commented on the recen disturbances at Derry, and he asked was there ever anything more fantastic in the history of the world? Sir Stafford Northcote, with his detestable appeals to sectarian hate in Ulster, had left upon his conscience, perhaps, those two innocent lives, as well as the life of that venerable nun, who was driven out of the world by a shot from the orange rowdies. Elsewhere than in Ulster the government was quick enough to act. If a meeting was to be to act. If a meeting was to be held in Cork or Clare Lord Spencer

(hisses) specially informed "all whom it may concern," that he had reason to believe that the meeting in question would be dangerous to the public peace; but when Ulster was concerned the Owner features. Mass and exercise his holy ministry for the benefit of about one hundred Christians, who would be very happy, if it were only possible to see the Rev. Father settle among them.

public public for one or one of the Orange decorations of the Orange decor

strife, and bathe its plains with its own blood (applause). Speaking of the prospects of the National party Mr. Sexton predicted that at the next general election the great bulk of the Irish constituencies would be won by rish constituencies would be won by representatives of the National party. Both parties in England had obstinately refused to yield to Irishmen those national rights of self-rule and native government which had been freely government which had been freely given to every other dependency of the Empire. Sir Charles Dilke said at Glasgow that the Radical party had the future in its hands. That was the case so far as England was concerned; but the Irish party had the future of Ireland in its hands (applause). If Sir Charles Dilke wanted to hasten the advent of Radical power in England he Charles Dilke wanted to hasten the advent of Radical power in England he would have to consider and count with the force of the Irish party (applause.) Those Radicals who were looking forward to the passing of the Franchise bill for the purpose of obtaining for themselves a further lease of political power might as well take into account the fact that the Irish party had not bound themselves as to the position they would take up on the question. It was even possible they as to the position they would take up on the question. It was even possible they might have to oppose a Reform bill because such a bill might have a Redis-tribution bill tacked on to it, with a pro-vision for the lessening of the number of representatives in Ireland. There might be an endeavor, by a juggle, to take away some of the Irish seats that would be won by the Nationalists; and upon the whole it was not clear to him that they were not as well as a party under the present as under any bill the Government was likely to pass (loud ap-Government was likely to pass (loud ap-

#### WINE AND WATER.

Let us look at the interpretations of cience in her latest teachings as to the nature of strong drinks.

science in her latest teachings as to the nature of strong drinks.

On this point all are now agreed who speak scientifically. For many ages wine was looked upon as a distinct drink, as a something apart altogether from water. Strong wine will take fire, water will quench fire. Wine has a color and sparkles in the glass; water is colorless and clear as crystal. Wine has taste and flavor and odor; water is tasteless and odorless. Wine is the blood of the grape and in some respects seems akin to the blood of man; water is of all things least like blood. Wine when drunken makes the face flush, the eyes sparkle, the heart leap, the pulses sharp, the veins full; water when drunken does none of these acts, and seems to do nothing but respectively wish for drink. water when drunken does none of these acts, and seems to do nothing but respond to the natural wish for drink. Wine makes the lips and tongue parched and dry, the drinker a-thirst; water keeps the lips and tongue and stomach point and company the thirst of the moist, and quenches the thirst of the drinker. Wine when it is taken sets all the passions aglow and dulls the reason; the passions aglow and dulis the reason; bids men enjoy and reason not; water creates no stir of passion, and leaves the reason free. Wine makes for itself a first and second and third and fourth claim on the drinker, so that the more of it he desires. It is overwhelming in the it he desires. It is overwhelming in the warmth of its friendship; water sates the drinker after one draught, makes no further claim on him than is just consistent with its duty, leads him never to take more and more, and has no seeming warmth in its friendship. Wine multi-plies itself into many forms, which appear to be distinct; it is new, it is old; it is sweet, it is sour; it is sherp, it is soft; it is sparkling, it is still; water is ever the same. Wine must be petted and cherished, stored up in special skins and special caves, styled by particular names, praised under special titles, and heartily liked or disliked, like a child of passion; water, pshaw! it is everywhere; it has one name, no more; it has one quality; it hurries away out of the earth by brooks and rivulets and rivers into the all-ab-sorbing sea, where it is undrinkable; or it pours down from the clouds as if the gods were tired of it; it is no child of and the wild beasts alone drink water

Let the man have the overpowering drink, the blood of the grape—wine! Alas! for this poetic dream. Science, poetic too in her way, but passionless, destroys in those crucibles of hers, which men call laboratories, this flimsy dream. There she tells that, when one or two disguises are removed, even blood is water; as to wine, that is mere dirty water—sixteen bottles or cups or any other equal measures of water, pure and simple, from the clouds and earth, to one poor bottle or cup of a burning, fiery fluid which has been called ardent spirit, or spirit of wine, or alcohol, with some little coloring matter, in certain cases a little acid, and in still other cases a little cinder It is a pitiful fall, but it is such, and

science not only declares it, but proves it so to be. A pitiful let-down, that men throughout all ages who have called themselves wine-drinkers have been water drinkers after all; that men who have called themselves wine merchants have been water merchants; that men who have bought, and still buy, wines at who have bought, and still buy, wines at fabulous prices have been buying, and still are buying, water. A dozen of champagne, bought at a cost of five pounds, ten shillings, very choice—I am speaking by the book—consisted, when it was all measured out, of three hunting of the control of the dred ounces, or fifteen pints of fluid, of which fluid thirteen pints and a half were pure water, the rest ardent spirit, with a little carbonic acid, some coloring matter like burnt sugar, a light flavoring matter like burnt sugar, a light flavoring ether in almost infinitesimal proportion, or a trace of cinder stuff. Science, looking on dispassionately, records merely the facts. If she thinks that five pounds ten shillings was a heavy sum to pay for thirteen pints and a half of water and one pint and a half of savirit she saving the same state. one pint and a half of spirit, she says nothing; she leaves that to the men and women of sentiment and passionate feel-ing, buyers and sellers and drinkers all round .- Dr. Richardson.

Always breathe through the nose, keeping the mouth closed as much as possible. Walk and sit erect in the open air, keep the skin scrupul-ously clean, and take Hagyard's Pectoral Balsam for coughs, colds, and bronchial sion

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### Catholic Record.

LONDON, SATURDAY, DEC. 8, 1885.

MUNICIPAL ELECTIONS.

The time is approaching when choice must be made of municipal office-bearers throughout the Province of Ontario. There is, we fear, but too little interest taken in the municipal elections. These elections are of a very important character, for there is, after all, nothing so essential to the public well-being under our system as the due administration of our municipal government. This cannot, of course, be accomplished without the choice of fit and proper persons to fill the various municipal offices. There is not one of these offices that does not demand intelligence, honesty and energy. We have reeves, deputy-reeves, and councillors, to elect in the rural, mayors and aldermen in the urban municipalities. These are all positions of honor and trust. We are happy to state that of late years Catholics have come to the front, more than was t'eir custom, to compete for their share of these positions. This is only as it should be, for Catholics possess at least as large a number of competent men as any other class for our municipal positions. In speaking, some time ago, of Dr. St. Jean, Mayor of Ottawa, we referred to the satisfactory manner in which he has performed the high duties of his office, and advocated his claims for re-election. We have since, however, learned that the worthy doctor has declared himself willing to retire in fayor of any one who may be nominated by his fellow Irish Catholic citizens for the mayorality of the metropolis. This is, indeed, a generous and high-minded course on the part of Mayor St. Jean. There are many among the English speaking Catholics of Ottawa fitted for the position, so many that we will now recommend no one in particular for the place. We may say, however, that we have heard amongst other mames mentioned that of Ald. F. Macdougal. Mr. Macdougal has sat at the City Council Board for nearly fourteen years, rendering the city ment to the northward spread and the wells along the route to Barbar be filled. great and signal services. His elec- wells along the route to Berber be filled tion would, we feel assured, give great satisfaction. Mr. Macdougal does not, however, we know, covet this honor for which he is so well fitted. But his friends will, no doubt, in due time press his claims to a position

City Council, that he has held the position of chairman of the finance committee, introducing in that capacity a reform in the issuing of Corporation cheques that has proved to be of substantial profit to the city, and that while chairman of the waterworks committee he succeeded in obtaining from the government That any such movement would ena large additional grant for its water

his long services so well merit.

WEST MIDDLESEX NOMINATION.

We will watch with interest the proceedings at the West Middlesex nomination and carefully note the observations of leading speakers on the school question. The RECORD will be represented on the occasion.

THE UNIVERSITY QUESTION.

We beg to direct the most earnest attention of our readers to the article on University Endowment in another column. This article is from the pen of one of the ablest writers of the Province. He begins his argument by setting forth the Presbyterian view of the subject. He will follow it up by stating the Methodist and Anglican views on the same absorbing question, and close by an exposi-tion and vindication of Catholic opinTHE FALSE PROPHET.

El Mahdi, otherwise known as the false prophet, has, by his late successes, acquired a remarkable, but not, when we consider their temperament and tradition, surprising influence over the Arab populations of Africa. These populations no longer look to Stamboul for guidance or leadership. They hate the Khedive of Egypt, and, of course, abominate every foreign element in the country. The news of El Mahdi's success has already penetrated north and westward through every hamlet of Morocco, Algiers, and Tunis, French officials in the latter provinces are reported as urging the home government to be prepared for an outbreak.

Their fears of a Mussulman rising are certainly well grounded. El Mahdi is assuredly no novice in the art of war. His late campaign against the Egyptians gives evidence of superior strategetical ability and power of organization. The correspondent of the London Daily News, lately killed in the massacre of Hicks Pasha's troops by the False Prophet, gives a good idea of the latter's mode of wartare. He said :

"The Mahdi's agents have been exceed ingly active, and an ominous murmuring on all sides warns us that an outbreak of on all sides warns us that an outbreak of even wider dimensions than any which has heretofore occurred is quite within the limits of possibility. But a few days ago we received intelligence that a considerable body of Arabs, incited by an envoy of the Mahdi, surrounded the small town or village of Singat, thirty miles southwest of Suakim, and demanded that the arms of the garrison, and contents of the treasury be delivered to them. A fight ensued, in which the assailants were worsted with a loss of 150 and their leader killed. The Governor of Saukimeu, which town is our base of operations on the Red Sea coast, telegraphed for reinforcements, and the Mudir of Berber, the town where the line of camel transit meets the Nile, stated that he felt transit meets the Nile, stated that he felt far from safe with the small force at his command. As a consequence two batta-lions, part of the reinforcement of 5,000 men now arriving from Cairo, had to be halted at Berber. The last intelligence re-ceived is that the Arabs of the entire district between Saukim and the Nile are in a state of fermentation, and some have assumed a very threatening attitude

The correspondent had evidently formed a just estimate of El Mahdi's influence and strength, and the dangers arising from the fanaticism of the Arabs, for immediately before the massacre in which he perished he wrote:

"The last detachment of troops en route for Khartoum, and consisting of 200 in-fantry and 300 Bashi Bazooks or irregulars, was waylaid by the Haddendowah Arabs at a place called Kokreb, about half way at a place caned Kokreb, about half way between Suakim and Berber. The camel drivers carrying the soldiers' baggage, probably in connivance with the assailants, fled back to Suakim, taking with them the entire of the biscuit rations. Fort miles of telegraph wire, too, have been pulled down, so that we have no direct ommunications with Suakim, which to up, we will be apt to find ourselves in an awkward predicament here, surrounded as we are by a hostile population, which is ready at a moment's notice, or with the slightest encouragement, to manifest their feelings in a practical way. Indeed, I was credibly informed that there are within Khartoum itself at least eight thousand persons, rebels at heart, who would take the first opportunity of rushing to arms; In connection with Ald. Macdougal's claims to the Mayoralty of
Ottawa, we may mention that he is
at present the oldest member of the

City Connection with Ald. Macdougal's claims to the Mayoralty of
Ottawa, we may mention that he is
at present the oldest member of the
at present the oldest member of the
City Connection with Ald. Macdina most of these people have arms of one
kind or another. In the ensuing campaign the slightest check received by the
Khedive's troops would, it is almost certain, bethe signal for an insurrection here,
and the Greek and other European merand the Greek and other European mercan be a support an insurrection of the signal for an insurrection here,
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and the Greek and other European merdought the signal for an insurrection here. chants and dealers in the town regard with the utmost trepidation the drawing off of the main force for operations in the field and the leaving Khartoum protected by necessarily small garrison

> El Mahdi's success may lead him to urge an immediate uprising of the Mussulman populations in Lower Egypt, Algiers and Tunis. list the hearty sympathy and secure the earnest co-operation of the Arabs in Tripoli and Morocco, there can be no doubt. European powers having interests in Africa would then have their hands full

El Mahdi's late victory produced a profound sensation in Britain. The press dealt with it as a matter of the utmost moment. Said the Times:

"In thus disregarding the representations of British authorities and the wishes of the people, the Khedive's administra-tion has shown the inveterate faults of Oriental rulers, and has brought on the country the precise calamities by which they are usually punished. It is unlikely, however, that Mr. Gladstone will leave however, that Mr. Gladstone will leave the Egyptians to stew in their own gravy. The story of the destruction of Hicks Pasha's force will be eagerly told in Con-stantinople and Damascus and Bombay and Benares. Wandering preachers will carry the tale that an army of Moslems has annihilated an army commanded by Eng-lish officers. The Mahdi has become the

Kaderia, and there is hardly a town in Algeria or Tunis without a Kaderia shrine. He has the aid of the slave dealers, and the tie has the aid of the slave dealers, and the tribes he commands are desperately brave. If Colonel Coet Logon and Ibrahim Pacha have abandoned Khartoum and retreated to the Red Sea, then the whole course of the Nile, open and undefended, lies before the conquering Mahdi. The Spectator says: 'Either we misread the Araba altogether or in a month the French will be fighting for their lives from Gabes to Morocco.' All but the party of peace at any price are convinced that immediate action is necessary. The Saturday Review at any price are convinced that immediate action is necessary. The Saturday Review, heading an article, "The Egyptian Card Castle," says: "The massacre is a Mene Tekel to the Government scheme of withdrawal." The Spectator, the staunchest Liberal organ, says: 'We must defend Egypt to the last cataract. We must hold the valley to Syene; or at least the troops must remain. If we retire, Egypt may be divided by insurrection or accept Mahdi. That would mean the advance of a Turkish army to defend the Ottoman Caliphate.

Mahdi is defeated the delta of the Nile must be defended by British troops. The movements of El Mahdi will be watched with the deepest anxiety in Europe. The map of Europe will doubtless soon undergo very decided alterations.

ish army to defend the Ottoman Caliphate, which, if Mahdi reached Cairo, would not

THE IRISH NATIONAL LEAGUE.

We are glad to perceive that the Irish National League is extending neighboring union. By a despatch

Dr. Wallace, of the State Executive National League, appealed for the fulfil-ment of the pledge to the Philadelphia convention to extend aid to Ireland, that half a million Irishmen should be enrolled for Ireland's relief in this State and that every man should contribute a dollar. After organization, with Dr. Wallace as chairman, committees were named on organization. At the afternoon session Father Cronin, of Buffalo, chairman of the committee on resolutions, offered a series of resolutions which were adopted. The resolutions, after reaffirming the principles of the Philadelphia platform, pledge the united support of all the Irish rganizations in this State to Parnell in organizations in this state to Parnell in any policy he may adopt for the advancement of the Irish cause. The resolutions continue: "As the manufactures of Great Britain are the chief source of her material greatness, which is already declining under the influence of American competition." tion, we earnestly counsel our countrymen in this State not to use English manufactures themselves and to discountenance their use in the sphere of their influence and that a pledge to this effect be a condition of admission as membership in this National League." The resolutions re-The resolutions recommend postponing the close of American contributions to the Parnell fund until next St. Patrick's Day. The Committee on Organization reported for ap portioning each county, and the appoint Vice-Presidents who shall be members of the State Committee. Fa her Cronin, of Buffalo, offered a resolution, which was adopted, declaring that a pecial testimonial fund of \$25,000 from he State of New York should be raised for Parnell. This fund is separate from the one being raised by the National

League. The proceedings of the convention were harmonious and enthusiastic throughout. The League is now evidently on a solid basis in the United States. We regret that the Irishmen in Canada are not similarly organized. But the fact is the Irish in Canada have not-we must say itreceived the encouragement or attention they should, in our opinion, have received from the leaders of the national movement at home. There are in Canada Irishmen as sincere and patriotic as the world contains. Under proper auspices they are quite ready to organize for the promotion of Ireland's true interests.

#### RAILWAY PROGRESS.

The railway progress of Canada within the last ten years is simply marvellous. In addition to those lines already built or building several new and important railway routes are projected, many of which will, no doubt, be shortly in the way of construction. Among these we may mention the Cornwall and Sault Ste. Marie Railway. Speaking of this road the Minneapolis Tribune lately said:

"The projected railway through the Province of Ontario, from Sault Ste. Marie to Cornwall, on the St. Laurence River, near Montreal, is apparently being vigorously pushed. Negotiations are now pending for the sale of the bonds to capitalists in New York and Philadelphia, and the necessary funds will be in hand in a few days. Work will be pushed as rapidly as possible. It has heretofore been explained that this road, connecting as it will with the new Minneapolis & Sault St. Marie road, will constitute a competing line with the Canadian Pacific, a branch of which road is also being built to the Sault. The Cornwall road will

ican system, and will open a through road to New York, Boston, Philadelphia, and all points east."

This road, while opening up a vast district in Ontario, rich in agricul. tural, mineral and forest resources, will prove a most convenient inlet and outlet for both American and Canadian North-West. There is no projected road in which we, on national grounds, should take deeper or more hearty interest:

#### A LAME DEFENCE.

Lord Rossmore's commission as Justice of the Peace for the county Monaghan has, we are informed by cable despatch, been suspended. The reason assigned for this action is that the noble lord's course on the occasion of the Orange and League doubt that success would be theirs. managh, on October 16th, was reprehensible. The lords' commissioners of the great seal charge him, we are told, with endangering the public peace by heading a procession of the election will be conducted with-Orangemen in close proximity to a out the bitterness that so often char-League meeting, despite remonstrance from both magistrates and its ramifications throughout the police. They conclude by calling on Lord Rossmore for an explanation of from Syracuse dated the 21st inst. we his lawless conduct. He replies that learn that a League Convention, at. he was unable to control the Orangetended by upwards of one hundred mer who, he says, insisted on marchand sixty delegates from all parts of ing straight to the place designed for the state, opened on that day. The the League meeting. He declares York for the promotion of Ireland's to respond to Mr. Gladstone's appeal to the wealthier portion of the Irish people to help themselves.

A lamer defence could not well have himself one of the parties who fession. advised the Orangemen to attempt the intimidation of the nationalists. A great loss of human life was prevented simply because the nationalists were numerous enough to protect themselves. Had there been but the handful present the Orangemen hoped to meet, on account of their previous threats, their massacre were certain. Bloodshed was, we reaffirm, prevented solely by the cow- state of efficiency, are now found to be inardice of the Rossmore Orange con- adequate. The interest on investments,

tingent. Rossmore's invocation of Mr. Gladstone to justify his scandalous action is entirely too transparent. The British Premier has no more deadly enemy in Ireland than the same Orange chief. Mr. Gladstone has certainly used, for a statesman of his experience, some very loose expressions in regard of be taken for its solution, but it were, we think, doing the British Premier grave injustice-whatever we may terpretation as that of Lord Rossmore to be put on his words.

THE NEXT PRESIDENT.

The Presidential campaign will begin in real earnest after the New Year. The two great parties will then enter with anxiety on the work of selecting, if possible, their strongest candidates for the Presidency and Vice-Presidency. We say "if possible," for it is not always the strongest who are chosen: The manipulators of the convention generally drafted into the denominational colleges, take charge of the nominations and suit themselves often at the risk of labelled as the product of this or that displeasing the party whose interests they profess to advance. The result of the late fall elections renders the next contest one of great doubt and uncertainty. For the satisfaction of those of our readers, and there are still looked to by a very large percentage many, indeed, who take an interest of the people as being an institution in American politics, we give the following table of the electoral colleges for 1884. It will be found use-

Tai for reference.	
Alabama 10 Arkansas 7	Missouri
Arkansas, 7	Nebraska
California 8	Nevada
Colorado 3	New Hampshire
Connecticut 6	New Jersey
Delaware 3	New York
Florida 4	North Carolina
Georgia 12	Ohio
Illinois 22	Oregon
Indiana 15	Pennsylvania
Iowa 13	Rhode Island
Kansas 9	South Carolina
Kentucky 13	Tennessee
Louisiana 8	Texas
Maine 6	Vermont
Maryland 8	Virginia
Massachusetts 14	West Virginia
Michigan 13	Wisconsin

What is known as the "solid south" consists of the states of Alabama, Arkansas, Delaware, Florida,

Carolina, South Carolina, Tennessee Texas, Virginia and West Virginia. They will, it is admitted, give the Democrat candidates for President and Vice-President 153 votes, or 48 less than the number necessary to a choice. The Northern Democracy must in some way make up the required number. The states in which the democrats may, with some degree of trust, look for the victory in the North are :

Oregon .... Wisconsin 9 Total..... 117

The republicans may, however, carry all of these states, or so many of them as to win the next Presidency. If, however, the democrats could steer clear of local issues and personal jealousies there is little meetings at Rosslea, County Fer- A great deal must, of course, depend upon the nominees themselves of the two parties.

> We sincerely trust that in any case a good choice will be made, and that acterizes such contests.

#### PERSONAL.

We are happy to note the pleasing fact that at the late law examinations in Toronto, Mr. J. A. Mulligan. formerly of Pembroke, passed his final examination as barrister, standobject of the convention was, of himself convinced that his action at |ing third on the list. Mr. Mulligan course, to organize the state of New Rosslea was the most practical way has, we learn, accepted a partnership in the firm of Macdonald & March, Toronto, the senior member of the firm being Sir John A. Macdonald. We predict for Mr. Mullibeen framed. Lord Rossmore was gan brilliant success in the legal pro-

#### UNIVERSITY ENDOWMENT.

THE CASE STATED-PRESBYTERIAN VIEW

The University of Toronto has reached the bottom of a pretty long purse, and wants more aid out of the provincial chest. A leading journal, speaking in its name, tells us that the endowments, which at one time were thought to be sufficient to maintain the institution in a which is the principal form of university income from the endowments, has declined, while salaries and expenses have multiplied and increased. The University authorities have felt the change severely. and have made appeals to the graduates and Alumni for assistance. It is understood, however, that the latter are not expected to contribute handsomely, for, be t known, the institution is the creation and the care of the State. "It does not the Irish problem, and the means to appeal to any denominational feeling; and it has never fallen into the condition of being a local college, which might look for aid to its locality. It has been an essentially general, public, and provincial think of the representatives of his institution," all reports to the contrary government in Ireland-to say that notwithstanding. "This has prevented it he intended or desired any such in- from receiving aid from private persons. And this gives it a certain right to claim from the State the aid that the State is supposed to afford it." Of course it does not pretend to have any claim for support that the state is not supposed to afford, which is very considerate indeed. Further, let it be remembered that "the University of Toronto is now, and was intended to be, the crown of the free, public, Christian, but non-denominational school system of Ontario. It was intended to be, and is, the institution in which the scholastic product of the public schools should receive its completion and mintmark. A great number of the pupils of the Public and High Schools have been where they have been duly ticketed and college, whereas, they are in the main the product of the Common School system, the head of which is, or ought to be, the University of Toronto. But, notwithstanding this drain of pupils to other universities, the University of Toronto is necessary to be maintained. They think it should have the care of the State, they think that as the completion of the public school system it ought to be maintained with zealous pride. They think that it should serve, under the care of the State, as a model to other institutions, as a means of supplying a public demand for non-denominational teaching, and as a means of securing and maintaining a high standard of fitness for scholastic degrees."

This is the case for the University of Toronto as stated by its friends. The ad. terian ministers as Queen's herself the imherents of the denominational colleges entertain other views on the question, and are not slow to express them. Principal Grant of Queen's University combats the pretensions of the advocates of the State foundation in the following inconsistency, in that a few years ago he pointed and vigorous terms :-

be only one college? That would be the be only one college? That would be the ideal of excessive simplification run mad. We have more than a hundred High Schools and collegiate institutes. These ought to supply, and they do supply, students enough for three or four colleges. There is a limit to the number of students that class-rooms can accommodate, and a limit to the number of students that professors can attend to, unless the students are to be neglected and the professors confined to back work. More than one college is needed. Why, then, if public support is to be given should it be limited to one? Would it not be in true accord with our High School system to accord with our High School system to accord with our High School system to have two or three colleges in suitable centres? And if it voluntarily has already established these, would it not be wise and economical on the part of the Legislature to recognize and stimulate that voluntary effort, as in the case of Schools of Art, Mechanics' Institutes, and other institutions? Must the State enter into useless competition with at least half of institutions? Must the State enter into useless competition with at least half of the people who constitute the State? One college may have been foreed into existence by the unjust attitude of the State. It may have been the first in the country free to all without distinction of country free to all without distinction of creed. It may be completely unsectarian as far as its arts and science courses are concerned. It may be situated in an appropriate centre. It may be open to both sexes, and thus to all instead of to half the population. It may have as many professors as University College, and yet it is only to be styled "denominational" to be ruled out of court. Is it not about time for men of candour to cease pretending to be frightened by this bogy? What the country needs is not phrases but facts. It needs more than one college. In Great Britain the principle adopted to secure and to perfect the col-What the country needs than one col-but facts. It needs more than one col-lege. In Great Britain the principle adopted to secure and to perfect the col-leges that are needed is that the Govern-ment should help those who help themselves. On this principle it helps all the Scottish colleges, though all of them have theological faculties, and it is now proposing to give \$20,000 a year to a new college in Wales. We are asked to adopt On this principle it helps all the the principle of helping only those who will not help themselves.

2. It is not in accordance with our educa tional system that schools, High schools, or colleges, shall receive the whole of their support from the Legislature. In the case of common and High schools the people who are chiefly benefited have to contribute the largest proportion of the support. The grant that the Legislature gives to High schools does not amount to one-third of their annual cost. If the province has more money to give to edu-cation, it should first of all give it to improve these. These need it most; and in fact the best way to help the colleges is to improve the secondary education of the country. But what I wish to point out now is that it does not follow because an now is that it does not follow occause an institution is provincial, it should therefore be wholly and unconditionally supported by the province. The grant to High Schools and Collegiate Institutes, though comparatively trifling in amount, is conditioned by various consideration such as results, the sum contributed by the county or city, and the number of teachers employed. A year or two ago the University College recognized the principle I am pointing out by imposing class fees. May it not take one or two

more steps on the same line. \* \* \* \*

3. I quite agree that "higher education cannot safely and advantageously be left to denominational effort. I think that the Legislature acted wisely in determining at the outset that thereish least one college in Ontario well equipped, and if all the people had patronized that college till its class-rooms were filled, the province would have been called upon, as the population increased, not to pamper and overload the one, but to pamper and overload the one, but to establish another college, and then another in different centres. But at least onehalf of the people prefer to establish colleges on what they conceive a grander idea. They did so, not for mere denominational ends, as is ignorantly asserted, but from the highest public motives. nose men were among ever lived in the great province. the list of our founders if you would know what manner of men they were. Their names are inscribed in the capitol.

They did their work with a view to the best interests of the country. And I say that the country is richer from possessing both kinds of institutions. Its educational life is fuller, more varied, and more independent. Everyone but the fanatics who would reduce our life to the pattern of their own brickyard will agree with me in this. Well, is the actual history of the country not to be recognized? If the university question is to be reopened, is it to be settled by half the people who desire one type of collegiate education getting it at the expense of the other half, who have built patiently and at their own charge, after what they believe, to be a superior type? I leave such a ques-tion to be answered by the common sense of the people.

The standing of Princ ipal Grant among the Presbyterian community cannot be impugned. He is a recognized power-a giant amongst men. To his direction and management have been entrusted some of the most important and arduous undertakings of the denomination to which he belongs, and in every case he has nobly fulfilled his trust. The University of Queen's may be said to be the creation of his wonderful energy and marvellous influence. When such a man speaks as head of the great seat of learning of which the Presbyterians of Canada are so justly proud, it were idle to pretend that he does not represent the vast majority of that numerous and influential body. To say, as one correspondent does, that because university college counts among her sons as many Presbyterians and Presbyportance of Principal Grant's utterances is to be proportionately minimized, is an insult to the intelligence of the jury to whom both parties appeal. Another writer charges the worthy Principal with advocated the very proposition which he sultan. He holds the Brotherhood of connect, at its eastern end, with the Amer-

be all that wa of other colleg and generously de have more, and enough, and when to increase the en and generosity van is told in effect to to its graduates. like this a touch o offering you the w considered you do niggard of even br cation for it? Is of the Friend of "Needy Knife Gri the present oppone As most people l Grinder," the Ma him and its too h They will not inf discussion. The o is successfully rel Presbyterian divin Denell, Pastor of who writes: Must a man who to endow Universi set with all the lan must go on to proment? Surely not velopment of the pinto account. The

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to endow University College at the out-set with all the lands, necessarily hold that after thirty years have passed, and when circumstances have changed, the province must go on to provide additional endowment? Surely not. The educational development of the province must be taken into account. The action of the Government must have regard to present facts. One of these facts is the efficiency with which other colleges are doing the larger part of other colleges are doing the larger part of the work of university education in the province. Another fact is the cost at which they are doing it compared with the cost of maintaining University Col-lege. The revenue of Queen's College, for example, is about \$25,000, of which about \$15,000 is expended on the article about \$18,000 is expended on the arts de-partment. The revenue of the Univer-sity of Toronto and University College is about \$65,000, which is, of course, chiefly spent in the support of the college as distinguished from the university. Two questions may fairly be asked:—
(1) Does the University of Toronto need

to have her relatively large income in-creased? (2) If so, whose duty is it to provide the increase? In 1877 Principal Grant touched neither of these questions. University College was at that time supposed to be amply endowed. There was no occasion therefore to discuss the question of the source from which an increase of endowment should be sought.

In the same editorial article from which

I have already quoted, you write fur-

ther :"A few years ago, when the University
"A rew years ago, when the Principals was wanting nothing, they (i.e., Principals Grant and Nelles) offered enthusiastic aid. Now, when the University is in need, they offer equally enthusiastic opposition." Where and when was "enthusiastic aid" offered in the matter of securing additional Government support for the University of Toronto? Kindly quote the words. It is only in respect of increased State support that "opposition" of any kind is

now offered. The reference may possibly be to Principal Grant's utterance at the University dinner two years ago, when he in a pleasant way questioned the statement of Hon.
Mr. Crooks that the University of Toronto had a "magnificent endowment," and urged the graduates and friends of the urged the graduates and friends of the University to do more. But is there a shadow of ground for alleging that he meant to urge an addition to the funds of University College from the Provincial chest? The best evidence of what he not in my judgment, in a fashion that was likely to be successful) to secure an addi-tion to the endowment contributions from graduates and friends; and it was only when that attempt failed that Vice Chancellor Mulock propounded, in May last, his scheme for increased State support. I can say for myself that that proposition took me completely by surprise.

The real question, however, is not about Principal Grant's consistency, but about the best mode of securing additional endowment for University College. This, I submit, is an entirely new question and ought to be discussed on its merits. The old question, the discussed on its merits. The old question, the discussion of which caused much heartburning, was whether the existing endowment should be given entirely to one non-denominational college or divided between it and the denominational colleges. It is quite possible that, if there had been only one denominational college claiming a share, the result might have been different; but the general feeling of the country was, and is, that it would have been a pity to fritter away the endowment by splitting it up into fragments, no one of which would have been large enough to main-tain a college efficiently. The new ques-tion is radically different. The "magnifition is radically different. The "magnifi-cent" endowment—it was magnifi-cent for a young country—being found insufficient, from what source is it to be increased? I submit that the advice "look to your friends" is just and reasonable. It is not fair to answer, "Our friends are the Crown and the State," meaning by these words, "We can look to no source but public funds for any part of our support." Who are the "friends" of University College? First, the graduates of the University sity of Toronto—an ever-increasing num-ber of men, many of whom fill high posi-tions and are well able to help their Alma Mater. Secondly, the citizens of Toronto, who annually receive tens of thousands of dollars from the professors and students. Thirdly, the large "denomination," composed of individuals in nearly all the churches as well as outside of them, all who disapprove of any denominational control in the written of hisler denominational control in the matter of higher education except when it is purely theological. Fourthly, a large number of intelligent people in the province, who believe that

it is a good thing to have both systems—the denominational and the non-denominational—existing side by side, and who are inclined to join neither in the cry of "sectarianism" in the one case nor that of "Godlessness" in the other. I submit that if University College makes out a good case, and adopts a "good method of raising money, ample funds may be secured from these four sources. It was no trifling proportion of the endowment of Queen's that came from her graduates, and she is all the stronger because her sons made it is a good thing to have both systemsthat came from her graduates, and she is all the stronger because her sons made sacrifices on her behalf. Let the graduates of Toronto do likewise. The little city of Kingston gave \$55,000 for the new university building; why should not the large and wealthy city of Toronto give five or six times the amount for the endowment of Toronto University? If the non-denominational college is hampered by want of funds, why should not those whose creed is that there should be no denominational control of education show their faith by their works? And why their faith by their works? And why should not many of us who belong to the fourth class enumerated be allowed to manifest our interest in Toronto Univer-

manifest our interest in Toronto University by voluntary contributions instead of being taxed for its extension.

The question of State aid to colleges has been reopened, not by the supporters of the denominational colleges. It cannot be settled in a one-sided way. All the interests concerned must be considered. I am not sure that the question of legislative grants to denominational colleges would be settled to-day as it was settled by Mr. Sandfield Macdonald's Government. I am quite sure that, if the demand by Mr. Sandfield Macdonald's Government. I am quite sure that, if the demand for further State aid to the University of Toronto is pressed, there is a very large body of people in this province who will be ready to say that colleges which, though founded and controlled by various denominations, are as open to all the youth of the province as University College, which are doing precisely the same sort of work and doing it efficiently, and which are needed in order that the and which are needed in order that the University work of the province may be overtaken, are entitled, if proper conditions are complied with, to legislative aid.

#### FROM OTTAWA.

PROPOSITION TO ASSESS BANKS AND OTHER FINANCIAL INSTITUTIONS.

The Assessment Committee met at 3:30 The Assessment Committee met at 3:30 o'clock Saturday afternoon to take up the question of assessing branches of banking institutions, life, fire, marine, guarantee and accident insurance companies, gas companies, street railway companies, and similar financial institutions doing business in this city. It will be remembered that the Assessment Committee sort out circulars. Assessment Committee sent out circulars some time ago to the cities and towns of Ontario in reference to the taxing of the above, and various replies have been received, fully concurring in the action about to be taken by the corporation of Ottawa. It might be mentioned that in Montreal the corporation has the power to levy an annual tax of \$400 upon branches of fire insurance companies, \$200 on life, marine and other insurance companies, marine and other insurance companies, 88,400 on banks with a paid up capital of \$1,000,000, \$500 on banks with more than \$1,000,000 and less than \$2,000,000, and \$600 on branches of banks whose capital exceeds \$2,000,000; on gas companies an annual tax of \$5,000 and on street railway companies \$8,000. The advocates of this scheme ask if the sidewalks and streets would not be in better condition if these institutions were taxed as above. The assessment committee is to be congratula-ted upon the efforts being put forth. Ottawa is the first city in this province to take up the question of taxing all incomes and financial institutions, but other places seem prepared to give all the aid in their power to have the test made. A GALLANT RESCUE OF TWO YOUNG GIRLS

FROM DROWNING.
Yesterday evening the Misses Gingras, of Archeville, met with an accident which almost cost them their lives. Both of the young ladies were skating at the head of the deep cut, when one of them broke through the ice. Miss A. Gingras hearing meant is the action that followed his speech. The attempt was made (though toward her, and when within three feet of toward her, and when within three feet of her sister the ice gave way, and she too was immersed in the water. Fortunately there was a large pole at the place where they broke through, with which they managed to keep their heads above water. Their cries for help were heard by a young man named R. Biggers, who immediately set to work to rescue them, but without success, as he also went through the ice and narrowly escaped heing drowned. and narrowly escaped being drowned. The faint cries of the girls who were by this time greatly exhausted, brought to the scene a young man named Martin Doran, who after taking the situation in at a glance, took up a ladder which was lying close by and made his way to within twenty yards of them, when the ice gave way, and he was floundering about in the water. The position of the former was now a perilous one. Doran, with com-mendable pluck and nerve broke the ice ahead of him at the same time dragging the ladder along with him until he reached the parties who were greatly benumbed from the coldness of the reached the parties who were greatly benumbed from the coldness of the water. After some little difficulty he succeeded in getting the young ladies upon the ice, where they lay in an unconscious state until he got help to convey them to their home. This is, indeed, an act worthy of notice, and the young man certainly deserves great credit for his bravery. The young ladies were, at last accounts, doing as well as could be expected. - Ottawa Free Press. Nov. 30. ENTERTAINMENT AT NOTRE DAME DU SACRE

CEUR.

An entertainment in honor of St. Catherine's feast and the U.S. Thanksgiving Day combined, was held last evening in the Rideau Street Convent, where there are among the pupils a large number of American ladies. A nice programme of musical selections and recitations was musical selections and recitations was carried out, and a very pleasant evening was spent. A number of ex-students were present. The following was the programme:—Instrumental music, Misses M. Ryan and St. Jean; French dialogue, Misses Cote and St. Jean; English dialogue, in verse, "The Frost King and the Sum-mer Queen," Misses Sadie Parker and K. Gallagher; vocal trio, Misses Carter, Kavanagh and St. Jean; solos by Misses Kavanagh and E. Carter; harp selection, Miss A. Hagan; amusing recitation, Miss St. Jean; chorus by senior pupils. At the close of the entertainment the American

students were treated to an oyster supper.
THE CASE OF STEPHEN DUNN.

Stephen Dunn, who was arrested more Stephen Dunn, who was arrested more than two years ago on suspicion of being the murderer of one Fletcher, has since been detained in the county goal without trial. There has been, it is generally believed, gross injustice done the prisoner by this detention. If the Crown really have no witnesses against the unfortunate man, why not release him at once? The general impression here is that Dran is innocent, and the victim of a base conspiracy against justice and natural right. spiracy against justice and natural right.
The prosecution claim to have a witness somewhere who can give conclusive evidence against Dunn. This witness is not, however, fortheoming dence against Dunn. This witness is not, however, forthcoming.

He confidently expected, says the Free Press, when the last Assize Court was in progress, to have his trial come off. The

judge was disposed to wait, to ascertain what evidence could be given by the witness referred to. His Honor also said if no material evidence could be adduced, he would entertain an application for bail. The application was made for bail on the 29th ult., at Osgoode Hall, Toronto. The Attorney General produced an affidavit of Hon. R. W. Scott, crown prosecutor, saying that his reason for postponing trial at the last court was he had heard that a man living in the preighborhood of Taranta had last court was he had heard that a man living in the neighborhood of Toronto had said he saw the whole affair, and that it was "the boss canvass man" who killed Fletcher. The prosecutor also swore that he believed the evidence would establish clearly that Dunn was the "boss canvass man" referred to. Under these circumstances and after hearing from the Deputy Attorney-General that Dunn, although all this time in prison, was for a year of all this time in prison, was for a year of that period really serving a term of im-prisonment for some other offence, the judge said he could not order the prison. er's release on bail, but he thought that unless the Crown went to trial at the next Court, the prisoner should be released on his own recognizance. The judge refused to make the crown prosecu tor disclose with any greater particularity the evidence they had found, or the person who was to give it. The affidavit did not throw any more light on the matter, neither did the Deputy Attorney General. Dunn by his kind manners and gentle-manly conduct, has gained the sympathy, manly conduct, has gained the sympathy, of not only the gaol officials, but of all others who have had occasion to come into collision with him, the county councillors and jurymen, who have during the past year, officially inspected the goal, all sympathizing with him. There is no doubt but that the impression prevails that he is by no means guilty of the serious crime with which he has been charged. At the last meeting of the County Council At the last meeting of the County Council a resolution was moved to the effect that the Council take some steps towards hav-ing Dunn released. The motion was however defeated for the reason that as the case was before the courts, it would be inopportune for them to interfere. A legal gentleman in conversation about the case with the reporter to-day said, "Its really too bad. I'm sorry for Dunn, as I believe he is innocent. It appears to me strange that the character of this mysterious witness, of whom so much has been said, is not made known. This evidence may be similar to that given by that notorious "Jim," of no importance whatever. You will remember he was only secured at a heavy expense. It strikes me that there is something wrong in the adminis-tration of justice."

CLUB HOUSE. Mr. Thomas O'Connor last night was Mr. Thomas O'Connor last night was tendered a complimentary dinner by a large number of his friends, on his opening the Club House on George street. About forty-five gentlemen sat down to an inviting repast, which was got up by the host. The chair was occupied by Mr. Carrol Ryan, Mr. P. Baskerville, M. P. P. presiding in the vice-chair. After the usual loyal toasts were disposed of, the chairman proposed the health of Mr. O'Connor, which was drank with great enthusiasm. Mr. O'Connor in reply, feelenthusiasm. Mr. O'Connor in reply, feel-ingly thanked his friends for the honor conferred upon them. "The Local and Federal Parliament," the next toast, was ably responded to by Mr. Baskerville, M. P. P., Alds. McDugal, Brown and O'Leary made some excellent speeches in response to the toast "The Corporation of Ottawa." "The Press" was responded to by the chairman, Mr. Carrol Ryan, and Mr. Gorchairman, art. Carrol Kyan, and Mr. Gor-man, correspondent of the Globe. "The Legal and Medical Professions," respon-ded to by Mr. A. F. McIntyre and Dr. Hunter. "The Merchants of Ottawa" Hunter. "The Merchants of Ottawa" received justice at the hands of Messrs P. received justice at the hands of Messrs P. A. Egleson, H. Roche, P. J. Coffey and C. Neville. "The ladies" brought forth Ald McDugal and Mr. P. Egleson. The company was then entertained with some choice vocal selections by Messrs. Roche, O'Connor and Ryan. Altogether a very pleasant evening was spent. Mr. O'Conpleasant evening was spent. Mr. O'Con-nor deserves great credit for the hand-some way in which the room was decorated, there being wreaths of evergreens suspended from the ceiling, while the sides and end walls were neatly adorned with British and American flags. - Ottawa Free Press, Nov. 28, 1883.

#### OBITUARY.

It is our very sad and painful duty to-day to record the death of Master Henry Archibald Connolly, of Fort Coulonge, Born at Rigolet, Labrador, on the 27th o June, 1860, he was but a child when he came to Melbourne, Richmond, where he lived for a number of years under the care of his good and Christian parents— Henry and Mary Connolly. About six Henry and Mary Connolly. About six years ago his father purchased a beautiful years ago his father purchased a beautiful residence, commonly known as the "Old Fort," which is handsomely situated on the shores of the Coulonge lake. Archy, with his parents, bade farewell to his numerous friends in Melbourne, but not many months passed after his arrival at the Fort before he had made the acquaintthe Fort before he had made the acquaintance of as many more. His good and amiable qualities soon became known, so that he was esteemed and beloved by all who knew him. But consumption—that who knew him. But consumption—that dreaded destroyer of humanity—had taken hold on Archie in his youth. However, he was never down-hearted or dis-couraged; a bright smile was ever in his face, he had a kind and friendly word for all, exterior qualities which no doubt manifest the feelings of the interior heart. Few knew the young man better than the writer of the present article, for in his person he had always found a bosom friend,

and now afflicted and grieved he mourns and prays over his grave

"Nor shall the thought of thee depart, Nor shall my soul regret resign Till memory perish, till this heart Be cold and motionless as thine."

From his youth young Connolly had manifested a great aptitude for study. Besides the Christian education he had received at the hands of his kind parents, and the knowledge imparted to youth in our ordinary schools, he desired to make a classical course. He accordingly entered the college of Ste. Therese three years ago, but was obliged after a few months to abandon the idea on account of his health, which was then beginning to fail. During the short time he spent in the college, he won for himself the confidence of his professors, and the extern dence of his professors, and the esteem and affection of all his classmates. How sorry were they all to see him leave their midst! but how much more so when they heard the news of his demise !- Pontia Equity, Nov. 29.

#### ST. MARY'S CHURCH, LONDON.

On last Sunday evening at the Church of St. Mary's a very large congregation assembled to hear a lecture in aid of the St. Vincent de Paul society, for the relief of the poor of the city. Rt. Rev. Mgr. Bruyere, V. G., delivered the lecture. He addressed the congregation on Christian Charity. In eloquent language Monsignor pointed out in what the virtue of Charity or brotherly love consists, in what it differs from natural benevolence, and how it is the peculiar characteristic of those who profess the doctrine of the God of Love. The virtue of Charity is heaven born. Exercised towards our On last Sunday evening at the Church s heaven born. Exercised towards on neighbor it has God always in view and is practised on God's account. No other virtue is so often inculcated in the teachings of our Divine Lord, in fact He calls it His own commandment and His last words to His Apostles are that they should love one another. In his appeal to his hearers Mgr. dwelt on the rewards that Christ holds out to those who practice charity, for at the last day heaven is to be the reward at the last day heaven is to be the reward of the charitable. "Because I was hungry and you gave Me to eat, thirsty and you gave Me to drink, &c., enter thou into the joy of the Lord." The collection on the occasion was very large. The sing ing by St. Mary's choir was exceptionally fine. Too much praise cannot be given to Miss Farrell, the organist, under whose training the choir has reached such personally the choir has reached such personal such page. training the choir has reached such per-fection. The solos of Miss Birdie Roche fection. The solos of Miss Birdie Roche and Mr. Dalton were particularly admired

#### ARCHBISHOP TACHE.

#### Thirty-Second Anniversary of His Grace's Episcopal Consecration.

To-day being the thirty-second anni-versary of Archbishop Tache's episcopal consecration, there was a solemn service held in the St. Boniface Cathedral this morning at eight o'clock, at which His Grace presided in Pontifical robes, assisted by Rev. Father Cherrier, as assistant priest and Rev. Father De Carbie, of Fort Ellice, and Rev. Father Grioux, of St. Anne, as deacon of honor. High mass was celebrated by Rev. Father Ouelette, same, as decicion of monor. High mass was celebrated by Rev. Father Ouelette, of St. Mary's, Winnipeg, assisted by Rev. Fathers Messier and Campeau, of St. Boniface college. There was a large number of the clergy of the diocese present, notwithstanding the early hour at which the service was held, to pay their respects to His Grace, and to assist at the anniversary mass. Among these were Rev. Father Richot, St. Norbert; Rev. Father Comminges, Lorette; Rev. Father Larche, lately arrived from Chicoutim; Rev. Father Allard, Selkirk; Rev. Dr. Lavoie, Rev. Father LeBret, Winnipeg; Rev. Fathers McCarthy, Hamet, Dugast, Dutresne, Doucet and Rane, of the Archishop's palace, and all the ecclesiastical students of the seminary of St. Boniface.

students of the seminary of St. Boniface. SERMON BY REV. FATHER BITSCHE. "How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace," Isaiah 52-7. The Rev. Father commenced by giving a description of the life of a missionary in the Northwest—a missionary such as required according to the Holy Scriptures. He explained in a very eloquent manner how his Grace the Archbishop, during thirty-eight years of his missionary life, exemplified the perfect idea of a mission-ary. He they went on to speak of the He then went on to speak of the great reward for such missionaries, who leave father, mother and relatives, and even expose their very lives for the

SALVATION OF SOULS.

In referring to the work done in this country, he gave some interesting facts con-cerning missionaries who have labored earnestly and faithfully for God. Father Bitsche complimented His Grace on his extraordinary apostleship and addressed himself to the clergy present to thank God who gave them so good and holy a pastor, and endeavor to model their lives after his. Addressing the congregation, he ex-horted them to thank the Almighty for having spared His Grace during so many years, and to renew their fidelity and obedience to him and the clergy under his urisdiction.

Jurisdiction.

Immediately after the sermon, His Grace proclaimed by his assistant priest an indulgence of forty days to all present. His Grace also gave the archiepiscopal benediation. benediction.

Yesterday afternoon all the clergy of the archiepiscopal palace and the college, the archiepiscopai palace and the college, as well as the lady superioress of the Sisters of Charity of St. Boniface and the Sisters of the Holy Names of Jesus and Mary, of St. Mary's Academy, Winnipeg, complimented His Grace, wishing him many happy returns of the anniversary.

many happy returns of the anniversary.

ST. BONIFACE COLLEGE.

At the St. Boniface college last evening an entertainment was held in honor of the Archbishop. Rev. Prof. Cherries, principal of the college, delivered a brief address, congratulating His Grace, giving thanks on behalf of the community for his care and devotedness towards the institution, and as a token of gratitude offered Archbishop Tache all the prayers that should be addressed by the entire community for his health and prosperity.

His Grace replied, expressing the great pleasure it afforded him to assist the col-

lege all he possibly could, and to encourage education in this new country. He felt

disposed to multiply sacrifices for the benefit of the institution, and would always lend a helping hand. In conclution can defend itself from his assaults by sion, he gave some interesting facts con-cerning his missionary life many years ago in the Northwest. Winnipeg Times, Nov. 23.

#### C. M. B. A. NOTES.

Montreal, Nov. 20, 1883. Montreal, Nov. 20, 1883.

S. R. Brown, Esg., Grand Rec., C.M.B.A.:

Dear Sir and Bro:—"Villa Marie," or
"City of Mary," as the grand old city of
Montreal was once called, offers a wide field for the enlargement of the C. M. B. A., by reason of its sterling Catholicity. The English journals throughout the Province of Quebec have nearly all copied the notice of the formation of Branch 26 from the Post and Gazette, in which jour-nals it first appeared. I have made nals it first appeared. I have made arrangements to have similar notices go the rounds of the leading French papers also; I shall be indebted to Senator also; I shall be indebted to Senator Trudell for this favor. I am now engaged in visiting the Rev. Clergy of this city, and by presenting them with constitutions and by presenting them with constitutions and forms, I am endeavoring to get their sympathies and co-operation in aid of the formation of other branches here, or in this Province. So that even if only one or two others are formed now, the foundations will be laid for many in the future. The Secretary of Branch 16, Prescott, has invited me to lecture there on my return homeward.

on my return homeward.

I am also informed that Morrisburg will form a Branch. I am of the opinion that 1000 members can be enrolled before next July, here, and east and west and north-west from here, if the ground is properly worked. It is most assuredly only a question of time. The members of the new Branch, No.

26, may be too sanguine, but I am in-formed that they expect not less than ten new applications before their first meet-

new applications before ing in December.

In my next I hope to have something more definite to state. Xours truly,

H. W. DEARE,

Special Deputy.
To the Editor of the Post and True Witness: Sir,—A few days ago I noticed in your excellent journal an account of the introduction of a new Catholic organization in this city, called the Catholic Mutual Benefit Association. I was so impressed with the statements made in your columns about this association that I was induced thereby to make some inquiries about this new society. I must say that I had my faith somewhat shaken in mutual societies by what has taken place here and elsewhere, but as the statements made appeared to offer such unusually fair advantages for its members, I thought some investigation was due it. I am also well aware that Montreal is well provided with charitable and benevolent societies. So much so as to scarcely leave room for any more, so with more or less prejudice against an association of which so little is known here as yet, I made my search more in the spirit of a fault-finder than otherwise, hoping inwardly to find some flaws whereby I could put my fellow-Catholics on their guard against imposition, or at least against taking risks, the future of which to say the least, might be uncertain which to say the least, inight be incertain.

As I have already said, I
was of the opinion that no new
society was needed, and that we
could well rest content with those we had there, I, in common with many others with whom I have conversed, was of the opinion that mechanics, laborers, and men of that class whom this new association is intended to benefit, as I presumed, were not capa-ble of successfully managing an institu-tion which required the deep science of financiering to carry it on with perman-ent profit and safety. It also occurred

to me that such an association on the mutual and co-operative plan would, after a few years, be composed of aged men only, and that then the calls on its members would be so great as to be impossible for all to meet them, and many would lose all the benefits in that way, after paying for a long term of years. I SERMON BY REV. FATHER BITSCHE.

The anniversary sermon was preached by the Rev. Father Bitsche, of St. Leon, who took for his text the following words:

"How beautiful upon the mountains are the feet of him that bringeth good tidings the feet of him that bringeth good tidings and losing their rights in that way, or many than the standard properties." that bad men might work in and assume the control of it and thus defraud the poor and the innocent. With all these forebodings and some of the minor ones, I approached a prominent member of this new society, and began by telling him that he was throwing away his money on an institution of which nothing was known, but after some more conversa-tion, I must confess that my curiosity was excited to know more about this C. M. B. A., as it is called; about this C. M. B. A., as it is called; and my friend kindly lent me a constitu-tion, which I carefully perused at home, reading it through several times, and I am free to say that I never read one with free to say that I never read one with more safeguards and less loopholes than this contained. Without trespassing too much on your space, which I fear I have already done, I will sum up briefly what I am forced in justice to admit about this organization. First, it is entirely submissive to the clergy, none are admitted to membership without the consent of the parish priest or his out the consent of the parish priest or his curates, who must give a certificate of

good character.

It was begun and brought to its present state of perfection by priests and bishops, who had no other interests to serve than the best welfare of their flocks. It is cal-culated to unite Catholics of all nationalities in one bond of union. It furnished a means to Catholics of enjoying the privileges of a benefit and society enjoyment equal to any found in societies which are

forbidden to them.

There are no accumulations of money to be invested and handled with care, or to be lost by mismanagement; it is arranged, that the contributions go direct from the pockets of the members to the hands of the widow or heirs of the deceased member. The officers through whose hands it passes are men selected for their known integrity, they give large security, and receive no compensation.

There are but two officers who receive salaries; they are the head secretaries, and

Like the Church it has chosen for its guide, it will grow and continue to exist by being replenished with the sons of the men who are now its first members. It

they receive but a very limited compensa-

bad man can long remain a member without its becoming known, and the Association can defend itself from his assaults by
his dismissal. Its features are so fair and
honest that I have ceased to suspect it, and
may become a member, for it must be
apparent that no laboring man even by
laying up in a savings bank, which very
few do, could by any possibility out of his
daily wages accumulate \$2,000 to leave
his family under the most favorable circumstances, and living to an old age—but his family under the most favorable cir-cumstances, and living to an old age—but if death comes while yet young, how much of a bank account would he have? I could say much more, but must close now.

November 17, 1883.
C. J. Hickey, Supreme Recorder, has been confined to his bed for the past three or four weeks, suffering from the effects of a severe cold. He is now improving and expect to be able to resume work in and expects to be able to resume work in a few days.

Beneficiary Certificates will be forwarded to branches just as soon as received from the Supreme Recorder.

Supreme President Riester congratu-lates the Grand Recorder of Canada and his brother officers for their noble efforts

his brother officers for their noble efforts and good work they are doing in the C. M. B. A. cause.

In regard to inquiries respecting the age of one of the deceased, in notice of assessments 11 and 12, and also the cause of death of another, viz., suicide, we have received the following from the supreme recorder's office: "At the time Branch No. 1, Niagara Falls, was organized, Mr. Federspiel joined as a charter-member, and there was no limit to the age of such members provided they were physically and there was no limit to the age of such members provided they were physically sound. As soon as the first constitution was adopted the limit was 55 years. Soon after, it was amended as at present, making 50 years the limit. Very few, however, were admitted of the age of the late Mr. Federspiel, who, at the time the C. M. Wr. Federspiel, who, at the time the C. M. B. A. was instituted, was 59 years old. In the State of New York the courts have generally held that suicide is an evidence of insanity. The man was not legally responsible for his act, therefore the asso-ciation is liable for the amount of the

beneficiary." SAMUEL R. BROWN, Sec. Grand Council. ST. PATRICK'S BRANCH, NO. 26, C. M. B. A.

ST. PATRICK'S BRANCH, NO. 26, C. M. B. A.

MONTREAL.

At the regular meeting of this Branch
held in their Hall, St. James St., on'
Saturday evening, Nov. 24th, 1883, the
President in the chair, the following
preamble and resolutions were introduced
and unanimously adopted:

Whereas, this Branch has learned with
deen regret of the affliction with which it

Whereas, this Branch has learned with deep regret of the affliction with which it has pleased Almighty God to visit the home of our esteemed brother and officer, T. P. Tansey, in the death of his child; Resolved, that we sincerely sympathize with the bereaved parents and family on the dispensation with which it has pleased Divine, Providence to afflict them, and Divine Providence to afflict them, and commend them for consolation to Him who orders all things for the best and

who orders all things for the best and whose chastisements are meant in mercy; Resolved, that this Branch show their respect for our esteemed Brother by attending in a body the funeral of his child on Sunday, Nov. 25th, from his residence, 255 St. Martin street. Resolved, that the preamble and resolutions now adopted be presented to the bereaved parents and published in the press.

E. O'ROURKE, WM. RAWLEY, J. J. KANE, Committee

T. J. FINN, President, T. F. McGrail, Rec. Sec.

#### Episcopal Visit.

The Right Rev. the Bishop of Peter-borough visited the parish of Ennismore on Sunday, Oct. 28th. The Priest and people met His Lordship at Mud Lake and escorted him to the parish church, where mass was said by the Rev. Father Keilty, and a most interesting and edify-ing discourse was preached by the Bishop. In the afternoon His Lordship blessed with all due solemnity the two graveyards of the parish. He was accompanied by the Priest of the parish, by the Reeve of the township, by the municipal council, by the members of the church committee and a large concourse of people. On Monday morning His Lordship adminis-tered the sacrament of confirmation to thirty-two persons. A very large congre gation was present, and among the clergy from a distance we noticed Father Connolly, of Downeyville, and Father McEvay, of Fenelon Falls. On Monday and Tuesday mornings as many as five hundred people partook of the Holy Com-munion. Aitogether the Bishop's visit was an epoch in the history of the parish. His Lordship left on Tuesday for Peterborough.

The Rev. Father Lowekamp, C. SS.R., rector of St. Patrick's, Quebec, announced to his congregation recently that it was not his intention to hold the annual bazaar n aid of St. Bridget's Asylum this year, but, instead, he would adopt the plan of but, instead, ne would adopt the plan of "Cosure du pain," and called upon them for a hearty co-operation.

"L'Ocure du pains," is an institution in the proyince of Quebec. It simply means that each householder, or other person, in-

that each nouseholder, or other person, in-scribes his or her name, with a promise of giving a loaf of bread, or its equivalent weekly. The religious ladies in charge of the respective charitable institutions send their horse and vehicle on a stated day in each week to collect the contributions.

At Montreal, on the 23rd inst., the Bon Pasteur Convent, on Sherbrooke street, witnessed an imposing ceremony, that of a large number of ladies taking the veil and pronouncing their vows. Bishop a large number of ladies taking the veil and pronouncing their vows. Bishop Fabre presided, assisted by the Rev. Messrs. Loranger and Connolly. Rev. Fr. Laflamme celebrated mass. The following young ladies took the veil: Misses Anna Guertin, in religion sister Mary of Flavium, St. Antoine, Que.; Alexandrine Donais, Mary of La Salette, Contrecœur, Que.; Almaide Dansereau, Mary of St. Justine, St. Antoine, Que.; Virginie L'Abbe, Mary of Nazareth, of St. Gervais, Que.; Celin Connolly, Mary of St. Fulgence; Arthemise Carufel, Mary of the Resurrection, of St. Bartholomew, Que.; Elmire Lefebvre, Mary of Montreal, and Arthemise Leclair, sister Mary, of St. Celeste, Que. The following pronounced their final vows, viz.: Sister Mary of St. Thersile, of Montreal; sister St. John Chrysostome, of St. Antoine; sister Mary of the Purification, of Lanorale, Que.; ing young ladies took the veil: Misses provides that no worthy but needy member shall be deprived of his rights through temporary sickness or lack of work. No

hundred High nstitutes. These ney do supply, or four colleges. number of stuan accommodate, there of students do to, unless the ted and the pro-k work. More k work. More k work. More l. Why, then, if should it be iven should it be it not be in true school system to eges in suitable arily has already it not be wise stimulate that e case of Schools tutes, and other State enter into at least half of tute the State? e been forced ast attitude of the the first in the out distinction of ience courses are situated in an may be open to all instead of to t may have as iversity College, tyled "denomina-court. Is it not candour to cease ned by this bogy? s is not phrases ore than one coln the principle operfect the colthat the Govern-

who help theme it helps all the all of them have d it is now proayear to a new reasked to adopt these whose only those who ce with our educa ols, High schools, the whole of their islature. In the High schools the penefited have to proportion of the at the Legislature es not amount to ual cost. If the y to give to edu-all give it to im-ed it most; and in education of the vish to point out follow because an , it should there-onditionally sup-e. The grant to

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norantly asserted, public motives. noblest province. Read rs if you would men they were. ed in the capitol. th a view to er from possessing as. Its educational d, and more inbut the fanatics will agree with me will agree with me ual history of the cognized? If the o be reopened, is the people who legiate education of the other half, tly and at their

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ipal Grant among unity cannot be ognized power-a his direction and entrusted some of l arduous undertion to which he ase he has nobly e University of be the creation of d marvellous inan speaks as head ing of which the a are so justly pretend that he vast majority of ential body. To nt does, that becounts among her ans and Presby-'s herself the imrant's utterances minimized, is an

peal. Another by Principal with few years ago he osition which he ses. This offers

e of the jury to

Annie Laurie (Antigonish Aurora)
nachan Mhacsneil aluinn,
sidh gu trath an driuchd;
i thug Annie Laurie
fhein a boidean ruin,
fhein o boidean ruin,
sid a mhuthadh leinn;
m Annie boidedh Laurie
sinn fuil mo chridh.

The gnuis mar ghil an t-sneachda, A slios mar eal air snamh; A h-aodann se a's briagha 'Sna shoilleich grian a ghnath, 'Sna shoilleich grian a ghnath; Gur tiath ghorm suil na h-ighn 'Sairson Annie bhoidheach Laurle 'Cha sorainn fuil mo chrìdh'.

MACTALLA

HALF HOURS WITH THE SAINTS.

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Saint Theodotus.

RESPECT FOR THE RELICS OF THE SAINTS.

Theodotus kept a small hostelry in the town of Ancyra. His life, which in the eyes of men presented nothing out of the m, was sanctified before God by common, was sanctified before God by prayer, almsgiving, and other works of charity. His aunt Thecusia, and many Christian virgins, having undergone mar tyrdom, their bodies weighted with stones, were thrown into a pool, for the purpose of withholding them from the veneration of the Christians. But Theorems of the chart of death could not dotus, whom the fear of death could not shake, set about searching for them by night, succeeded in finding them through the intervention of angels, and gave them honourable burial. Having been denounced for this, he was subjected to the most horrible tortures. His sufferings were renewed after five days' interval, and as he still outlived the racking of his limbs, the judge caused him to be beheaded, and ordered his body to be reduced to ashes, so that the Christians might not pay any reverence to his remains. This happened towards the

MORAL REFLECTION.The body of the Christian is worthy of respect, since it has been sanctified by baptism; the body of the saints is still more so, since "they shall awake from the dust and shine as the brightness of the firmament, as star for all eternity."—(Dan. xvi. 3.)

Saint Dunstan.

THE SWAY OF VIRTUE-If kings are THE SWAY OF VIRTUE—If kings are great by their power, the ministers of God placed near them should be greater still by their virtue, so as to make the right divine prevail. This was the part filled by Elias and Eliseus among Israel, by Ambrose in the presence of Theodosius and by Dungton in Feederal decisions and by Dungton in Feederal decisions. by Ambrose in the presence of moods-ius, and by Dunstan in England during the latter half of the tenth century. When but a simple monk, he aided by his counsel the kings Athelstan, Edd. and Edred : having become bishop of Worcester, he rendered the sam rvice to Edgar, but with greater weight When he was raised to the archiepiscopal see of Canterbury, and obliged to proceed to Rome to and obliged to proceed to kome to receive the pallium from the hands of the Sovereign Pontiff, great disorders broke out at court and in his diocese. The archbishop needed all the firmness that right gives, in order to apply a remedy; but all the guilty were punished and the monarch himself, descending from his throne, performed public penance, Dunstan upheld Edward, the son of Edgar in his claim to the crown. claim to the crown. With a freedom truly evangelic, he an-nounced to Ethelred, the murderer of Edgar, the woes which would befall him.

St. Dunstan died in 988.

Moral Reflection.—"The just shall judge nations and rule over peoples, and their Lord shall reign for ever."—(Wisd.

Saint Bernardine.

SELF-SACRIFICE. St. Bernardine, born at Massa in 1380, of an honourable family, displayed from early youth a tender devotion towards the Mother of God, and devotion towards the Mother of God, and was rewarded by visions wherein the Holy Virgin encouraged him in his design of consecrating himself to God's service. He was but twenty years old when Italy began to understand what a hero she was destined one day to possess in him. The plague was then making great ravages in the town of Sienna. He devoted himself to the service of those track with the epidemic, and when struck with the epidemic, and when there was no one left in the hospital to take care of the sick whom he carried thither, he took up his quarters there with a few friends, and almost fell a victim to the excessive fatigue incurred in that perilous charge. On the cessation of this visitation, he devoted himself to teaching with great ardour, became vicar-genera of his order, reformed it, and then resumed his preaching. His zeal, aided by the noblest and most shining example, backed by that eloquence of the heart which a lively faith imparts, re-awakened the spirit of Christianity, and worked wonders in all the chief wns of Italy. He died in 1444. MORAL REFLECTION.—How precious to the world are those to whom "to live is Christ, and to die is gain!"—(Phil. i. 21.)

Be Careful What You Eat. The best medical authorities declare that worms in the human system are often induced by eating too freely of uncooked fruit and too much meat, cheese, etc. Whatever may be the cause, Freeman's Worm Powders are speedy and safe to cure; they destroy the worms, and contain their own catherite to expel them. artic to expel them.

A Paralytic Stroke.

W. H. Howard, of Geneva, N. Y., suffered with palsy and general debility, and spent a small fortune in advertised remedies, without avail, until he tried Burdock Blood Bitters. It purified and revitalized the blood, caused it to circulate freely, and quickly restored him to

Orion Catlin, 49 Pearl Street, Buffalo, N. Y., says: "I tried various remedies for the piles, but found no relief until I used Dr. Thomas' Eclectric Oil, which entirely cured me after a tew applications."
Since Dr. Thomas' Eclectric Oil has become celebrated, unprincipled persons are imitating it. Get the genuine.

NEWS FROM IRELAND.

DUBLIN.

Dr. Wheeler, President of the College of Surgeons, commenced an action against the Government to recover £1, 500, the amount of his fees for attendance on Mr. Shaen Carter, J. P., of Shaen Manor, county Mayo, who was last year fired at and wounded in the knee, when containing his own avenue on his raturn fired at and wounded in the knee, when entering his own avenue on his return at night from Belmullet. Dr. Wheeler was sent down by the Government to attend Mr. Carter, and paid numerous visits to Mayo, sometimes remaining there for several days. The Government disputed the amount of his bill; but our cable dispatches say they have concluded to pay it, in full, in order to avoid "damaging disclosures!"

damaging disclosures!"

It was stated that the Nationalist have purchased the premises 32 Stephen's green—formerly the residence of the late Sergeant Armstrong—for the purpose of establishing a "Parnell Club"

The Rev. T. N. O'Reilly, C. C., died on November 4, after a short illness, at the Presbytery, Francis street, Dublin. His Eminence the Cardinal Arch-Presbytery, Francis street, Dublin.

His Eminence the Cardinal Archbishop and the other prelates of Ireland have entrusted the management and direction of the Catholic College in Stephen's green, Dublin, to the Jesuits. The University College of St. Ignatius, in Temple street, is now to be linked to the University College in Stephen's green; and with such allies the Catholic University in the circle of colleges which University in the circle of colleges which now compose it will, after fighting the sturdy battle which it has survived un-

der so many disadvantages and against odds so great, prove worthy of its first Rector, the eminent Cardinal Newman. On November 7, the number of police-men, whose "beats" are in the vicinity of the Castle, were doubled, the cause assigned being "information received." KILKENNY.

An attempt is being made to prevent Lord Desart and the Kilkenny hounds from hunting in the county in future. This is the third notice that has been given against hunting. The following is a copy of a notice served on Lord Desart: —"Notice—To the Right Hon, the Earl of Desart, Sir—We, the undersigned ten-ant farmers residing in the different localities hereinafter mentioned, do here-by warn you, and all the others whom it concerns, that any person or persons found hunting or riding over the lands in future, will be treated as trespassers, and that you as Master of the Kilkenny Foxhounds, will be held responsible for any damage done by any member or members of the Kilkenny Hunt Club."

WEXFORD. Lost to all shame and feeling, the per secutors of the sisters Kinsella have sent one of them for the third time to jail again, so that the working of the evicted farm, under police protection and emer-gency labor, may go on without interruption. As was recently mentioned, one of them (Catherine) was released on Oct. 21st, leaving her sister Ellen behind; but, on the 27th ult., a Head-Constable, with two Sub-Constables, proceeded from Newtownbarry, on an outside car, to "Parnell's Cross," Kilrush, and arrested Catherine Kinsella out of the Land League hut, and conveyed her, with all possible speed, to Wexford jail again. All this is enacted under the Crimes Act. What crime the irrepressible girl has committed during the four or five days committed during the four or five days she was at home, no one appears to know, only that she is reported to have said she did not like the people who grabbed her farm, and that she would tell them publicly so on the first opportunity. It is time that the people should see that the Kinsella family should not work the case has instituted. see that the Kinsella family should not want, as they are heroically suffering for the cause the Irish people have so much at heart, for the last few years. They are now the county's ward, and it is to be seen that they shall be sustained and cherished for the noble part the Spartan sis-ters have taken to defend their own

WESTMEATH.

rights.

At a special court, under the Crimes Act, held at Kilbeggan, on Nov. 3rd, four respectable young men of the small farmer class, of Curkeycosker, near Moate, named John Wyr, Patrick Allen, James Farrell, and James Gannon, were sentenced to a month's imprisonment each, for being out of their houses at 8.30, p. m., on the 28th ult., under "suspicious circumstances."

circumstances.' A great demonstration took place at Killucan, on Nov. 4th, at which addresses were delivered by Messrs. T. D. Sullivan, M. P.; T. Harrington, M. P.; W. O'Brien M. P.; and T. M. Healy, M. P. Tho speeches dealt with the latest "confidential" circular, and the conduct of the Government regarding the Orange outrages in the North of Ireland. The meeting was not confined to inhabitants of the immediate neighborhood, but was availed as by the ordina reache of West availed of by the entire people of West-meath, for the purpose of making a de-monstration which would be unmistakable in its character of the great confidence which they reposed in both their Parliamentary representatives.

CORK. An incident turning on the anti-Irish feeling in Great Britain, occurred on Nov. 6th. At the Cork borough sessions a com-mittal order was applied for against a mittal order was applied for against a man in respect of a small debt. The defendant appealed, and pleaded his inability to pay on the ground that he could not find employment. He said he had gone to Glasgow to look for work, but on account of the ground feeling these account of the strong feeling there against Irishmen, because of the recent dynamite outrages, he could not get any employment.

At the Riverstown Presentment Sessions, on November 5th, Mr. John Perrott, landlord of the holding from which the Rev. Mr. Ferris, P. P., Castlelyons, was evicted a tew months ago, claimed £500 for the damage done to the premises on the occasion by the mob. The

estimated at £172, and that amount was passed.

At a meeting of the Cork Branch of the National League, on November 3d, resolutions were adopted protesting against the action of the authorities in against the action of the authorities in against the meetings of the league. At a meeting of the Cork Branch of the National League, on November 3d, resolutions were adopted protesting against the action of the authorities in

against the action of the league, suppressing the meetings of the league, and permitting the holding of the hos-tile demonstration by Orangemen in the The Lissarda (county Cork) demonstra-

tion was suppressed; on Nov. 14th, how-ever, a meeting was held in the district, at which a branch of the National League was established, and a determination expressed to prevent hunting in the district.

triot.

Clonakilty was shocked on November 2d, by the sudden death of Mr. Duglas, of Rosscarberry, sub-agent of Lord Carbery. He appeared to be a man of vigorous constitution, and was actively engaged in his ordinary pursuits. In this seemingly healthy state he walked the streets of Clonakility, and almost opposite O'Donovan's Hotel he fell suddenly upon his knees and died in a few minutes. His two daughters were walking beside him at the time.

him at the time.

Within the next few weeks the citi-Within the next few weeks the citizens of Cork will have a very fair opportunity of testing the liberality of which they have heard so much this year. In their midst there exists one of those institutions (devised by the English Government for pauperizing the country, by transferring the savings of the farming and artisan classes to the coffers of the British Treasury) called the People's British Treasury) called the People's Savings Banks. For more than half a century it has been supported by the money of the Catholics of Cork. It has eight lucrative salaried offices attached to it; its board of management embraces a majority of Protestants, and during the a majority of Protestants, and turing the fifty years it has been in existence a Catholic never got a situation behind its desk, nor even as doorporter or office-sweeper. Though invisible, the motto of Bandon Town is written over its door. A vacancy exists there now, for which the son of one of the most esteemed Catholic citizens of Cork is a candidate a man who has the claim of long per-sonal services on this institution, as he has on almost every public institution in the city of Cork. The challenge comes as an illustration of the value of those professions of toleration and liberality which have almost become fulsome by their iteration.

LIMERICK.

Lloyd Apjohn's Limerick estate is the headquarters of the Emergency crew in Munster. One of the Lloyd Apjohn's tenants who went into the Land Court has just had his rent reduced from £58 to £28—a statutable declaration that the Emergency hero has been living on spoliation to the extent of 50 per cent. of his income so far as Michael Walsh is concerned. Yet Sir Stafford Northcote would tell you that the Emergency men are the saviors of society for abetting the Lloyd Apjohns in their petty larceny.

TIPPERARY. Great popular interest was evinced on Nov. 4th, in the service of a tenant named Timothy Ryan, who was evicted from his farm at Coolbawn, within a few miles of Borrisoleigh, about six months ago. The crop sown by the tenant was taken by the landlord, and protected by police living in the vicinity. Advantage was taken of the absence of the police while away at Mass, to dig the potatoes sown by the tenant, when upwards of 200 men assembled, who had the produce of two acres cleared away in two They also pitted a quantity of hay in the garden, in order to make the police sup-pose that the potatoes had not been taken off the field.

CLARE.

A proclamation in the Dublin Gazette declares that, by reason of the existence of crimes and outrage, the townlands of Ballyminoge, Capparoe, Cloonusker, Fossamore, Fossabeg, and Poulagower, in the of Meenross, eaun, and Carrowmore of Meenross, Sheeaun, and Carrowmore, in the parish of Moyroe, in the barony of Tulla Upper, county Clare, require additional constabulary, and the extra force is ordered accordingly.

John Lynch, son of Thadeus Lynch, Church street, Ennis, died on November

oth, aged 33 years, after a lingering ill-

ARMAGH.

On November 3rd a very destructive fire occurred in Lurgan. The fire broke out in the business premises of Mr. George Bradshaw;—the millinery business being carried on there. As soon as ness being carried on there. As soon as the fire reached the top storey of Mr. Bradshaw's house it spread into Mr. Cherry's, and very soon both houses were completely gutted by the flames. A great amount of damage was done, very ittle having been saved from the flames. DOWN.

"Guy Fawkes" day passed off quietly throughout the North of Ireland. At Newry resolutions were passed in the Orange Hall, favoring the maintenance of the Union and protesting against the National League as a disloyal organization.

DERRY.

On November 4th a meeting of Catholics, announced to be held on the quays at Pennyburn, Londonderry, was pro-claimed. Military lined Bishop street, and a large force of police entered the city. No attempt was made to hold the demonstration at the intended place, but an enthusiastic meeting was held in the National League Institution. Re-solutions were adopted protesting against a distinction being made between rioters a distinction being made between rotters in inside a corporation hall and rioters in the streets, and demanding a Govern-ment inquiry into the neglect of the en-forcement of the laws relating to the carrying of arms, and the outrages that had disgraced the city. The hall was crowded in every part, and on the stairway and in the street without many thousands were assembled.

A number of prisoners were brought up before the police court, Derry, on Nov. 3, charged with stone throwing and house was completely wrecked, and not a window was left standing. Mr. Lane, solicitor for the landlord, said it was owing to the attitude of the Rev. Mr. Ferris, and the inflammatory address he delivered that the damage was done. There was a force of constabulary and military to protect the sheriff during the eviction. It was afterwards that the place was wrecked. The damage was of Orangemen, who beat him in the most

when his assailants fled. He was immediately conveyed to the residence of Dr. Brown, who dressed his wounds, and would not pronounce his life out of danger. The injured man has sworn informations before a magistrate, and warrants will be issued for the apprehension of two of the men who attacked him, and whom, he states, he will be able to identify.

FERMANAGH.

On November 9 placards, on orange paper, of which the following is a copy, were extensively posted up about Ennis-killen, in reference to the National meeting at Garrison on the 15th inst.:—
"Loyalists of Fermanagh, assemble in your thousands at Garrison on Thursday, the 15th inst, to help the Orangemen, and give, by your presence, that moral support which Mr. Gladstone complains he has not received from you for the suppression of outrage. Orangemen of Ulster, show by your presence and opposition that we in the North will have no Home Rule and no carpetbaggers preaching sedition in your process. the 15th inst., to help the Orangem have no Home Rule and no carpet-baggers preaching sedition in your midst. (By order), E. M. Archdale, G. S. County Fernanagh." Another placard runs as follows:—A description of the Nationalists and their allies: You are of your father, the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.—St. John, chap. viii., verse 44." GALWAY.

At the Petty Sessions Court at Loughrea, on Nov. 1st, several charges of assault were preferred by respectable people against the police, which were proved beyond doubt. Five witnesses deposed on oath that Constable Coghlan had assaulted a respectable young lan had assaulted a respectable young lady. Yet the oath of one policeman (in his own defence) weighed more with the magistrates than the sworn testi mony of those five disinterested witnesses. Instead of punishing the police-men the bench fined the people who prosecuted them.

Mr. O'Connor Power, M. P., \_\_formerly one of the active party of the Irish Par-liamentary representation, at present a confirmed Gladstonian—seems to be confirmed growing fonder of airing his West Briton ism in the English provinces. He has now altogether deserted Irish National platforms in favor of the carpeted floors of fashionable Whig clubrooms, in one of which, the Manchester Reform Club, on Oct. 31st, he posed as the panegyrist of Mr. Gladstone, Earl Spencer, Otto Trevelyan, and the whole British connection. Some English member, a Mr. Leatham, stated some time ago, it seems, that he was prepared "to make any sacrifice to prevent the severance of Ireland from the empire." Mr. O'Connor Power confessed that he was prepared to make as many sacrifices as Mr. Leathan to prevent the same thing. According to the member of Mayo, Mr. Gladstone is "the greatest statesman who has ever lived." Lord Spencer was described as "a man of whose benevolent and enlightened designs there could be no doubt;" and, as for Mr. Trevelyan's conduct of affairs, that, in Mr. Power's opin ion, was "beyond criticism and outside the range of mere compliment." Such language is in striking contrast with the bold and patriotic entences which Mr. O'Connor Power was in the habit of uttering some few years ago; and with the recollection of these former speeches of his in their minds, this address to the Manchester Reform Club will doubtless be interesting reading for the electors of Mayo. Mr. Patrick Nally and his prison townlands companions will appreciate the justice of their representative's opinion of the Lord Lieutenant and his Chief Secretary. While Mr. Healy and other Irish members were denouncing

FATHER MATHEW'S WORK.

the Government and the Crown, for the

treatment of Mr. Patrick Nally and his fellow-prisoners, Mr. Power was enjoying

il" dinner in a fashionable English

We take the following from an excelent address delivered in Chicago re cently by Rev. Father Hagan, President of the Catholic Total Abstinence Society

"He is gone who seemed so great—Gone, but nothing can bereave him of the force he made his own being here, and we believe him something far advanced in state, And that he wears a truer crown Than any wreath that man can weave him.

He is gone, but his spirit lives. The spark of temperance, which his spirit kindled into a conflagration, burns to day and will burn on for generations to come Corruption and sin cannot extinguish it. Like the earth's central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down, but its inherent and unconquerable force will heave both the ocean and the land, and at some time or other, in some place or other, the volcano will break out and flame up to Heaven. The spirit of Father Mathew lives, and will live on as the living, energetic, inspiring thought of successive generations.

successive generations.

That spirit means that drunkenness will ever be looked upon as the degrading and debasing vice which perverts judgments, poisons habits, sways passions, sears consciences, begets endless wrongs and crimes, and crushes to the earth the spirit of patriotism and virtue.

It means that the drunkard shall be brended and condemned by society as a branded and condemned by society as a human brute—an intolerable monster of impurity and crime—a vile blasphemer —a reckless murderer of domestic peace—a demon from hell let loose upon

It means that drinking customs shall be made odious, and the frequentation of saloons shall grow to be disreputable. It means that the liquor dealer and saloon-keeper shall not take a place

among the pillars of church and society.

It means that the men chosen to enact and administer our laws shall not cringe through fear before saloon-keep-ers, receive their inspiration from them

and speak and act at the bidding of King Alcohol. ever they may be found, even at the far-thest ends of the earth, will remain an

Catholic Review.

In one of the suburban towns of Boston a leading, influential lady, who occupies a conspicuous position in the Protestant church to which she belongs, had the curiosity, on one occasion, to attend an evening service of a mission which was being given by the Fathers of one of the religious orders, in the Catholic church of that town.

The services were very solemn and

church of that town.

The services were very solemn and appropriate; the sermon eloquent and powerful, and the lady, being insensibly carried along by all she saw and heard, left the church with a very deep and solemn impression. She was earnest and zealous herself; active in all good works in her own church; and she seemed to have made an unexpected discovery at this mission meeting, of some things in the Catholic Church that she had never suspected before. And. vet.

steals upon them—that there is some-thing in the Catholic Church entirely dif-ferent from anything that can be found in any other church in the world; something more solid, more real, and at the same time more soothing and useful for the spirit; Catholics are so earnest in their devotions; their faith is so strong and undoubting; they know what they believe and why they believe it; and then there is such a contrast between their beautiful, impressive, and ever-varying services and the bald, dry, jejune ritual of Protestantism, that they feel irresis-tibly attracted towards that Church as the very home of the soul. And yet, strange to say, instead of following impressions, yielding to their convictions and satisfying themselves of the reality

Hop Bitters are the Purest and Best Bitters Ever Made. of what seems so beautiful and attractive, outwardly, they are awakened from their dream, as they choose to call it, by the rude shock of contact with the world, or the sly ridicule at Protection to the sly ridicule at the sly ridicule at Protection to the sly ridicule at t so they voluntarily shut their eyes, and still their hearts, and violently shake off their impressions; and, perhaps, like the good Massachusetts lady, pray that they

good Massachusetts lady, pray that they may not become Catholics.
Yes, pray to the God of truth that they may not be convinced of the truth. Strange anomaly! Yet such is human nature. We so easily deceive ourselves! We persuade ourselves that we want to know the truth; we profess to esteem the truth above everything else in the world; we acknowledge an obliin the world; we acknowledge an obligation to seek it and to accept it when found, at the cost, if necessary, of everyfound, at the cost, if necessary, of everything we hold dear in life; yet, when we are confronted with the necessity, or the threatened necessity, of changing our social relations, or losing caste among our friends, our courage fails; we turn a deafear to the voice of mercy; we resist the gentle solicitations of grace, and controlled the solicitations of grace, and c and uncertainty, as uncomfortable as it is unwise and dangerous.

What is the lesson to Catholics? Pray

for the conversion of your Protestant friends. Nothing can touch their hearts and open their eyes to the awful risks they run but the grace of God, and that will be given in answer to earnest, fervent, persevering prayer.

The British "Dude."

The Gaulois says that the leading London mashers are the Dukes of Marlborough, Fortland and Hamilton, Lords Dupplin, Fife and Castlereagh, Lords William Neville and Lennox, Sirs Gordon Cumming and Charles Forbes, and "Le Beau Duncombe" (whoever he is). At the Gayety Theatre the masher shows in perfection. He never laughs or puts off an air of weariness. One smile and he is lost. He rises at midday and breakfasts on a sardine and glass of curocoa; drive to Hyde Park in a buggy, with high-step ping horse, until 2; then lunches, then Tattersalls; at 6 again in the Park on horse-back; takes a lemon squash; dresses and dines at 8, eating little, but taking a good deal of "the bay" (masher name for champagne); then the Gayety: then the ball, where he never dances, but sits n the corner with his mashee; sups at 3; must never be seen on foot.

One voice all over the land goes up from mothers, that says, "My daughters are so feeble and sad, with no strength, all out of breath and life at the least exertion. What can we do for them?" The answer is simple and full of hope. One to four weeks' use of Hop Bitters will make them healthy, rosy, sprightly and cheerful.

The Best Proof .- The Globe. "I sell more Burlock Blood Bitters than I do of any other preparation in stock," says B. Jackes, druggist, Toronto. If the reader will ask any druggist in the city he will get a simila answer to his query—a proof that it is the most popular medicine for the blood, liver and kidneys known.

The cheapest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is repuired to effect a cure. For croup, diptheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking inter-nally or inhaling, it is a matchless comThe Guelph Lottery.

and speak and act at the bidding of King Alcohol.

It means that the Irish people wherever they may be found, even at the farthest ends of the earth, will remain an active, a careful, an enterprising and clear-brained, a faith-bearing and God-loving people.

UNWILLING TO RECEIVE THE RIGHT.

Catholic Review.

In one of the suburban towns of Boston a leading, influential lady, who occupies a conspicuous position in the Protestant church to which she belongs, had the curiosity, on one occasion, to attend an evening service of a mission which was being given by the Fathers of one of the religious orders, in the Catholic church of that town.

The services were very solemn and appropriate; the sermon eloquent and powerful, and the lady, being insensibly carried along by all she saw and heard, left the church with a very deep and solemn impression. She was carnest and zealous herself; active in all good works in her own church; and she seemed to have made an unexpected discovery at this mission meeting of some things in the Catholic Church that she might not become a Catholic.

This is one kind of material that the Catholic Church has to work upon, her great work of conversion in this country. The truth is, our Protestant friends do not want to become Catholics, truth or no truth. This Massachusetts lady may be taken as a typical Protestant themselfs active in such as a typical Protestant friends do not want to become Catholics, truth or no truth. This Massachusetts lady may be taken as a typical Protestant friends do not want to become Catholics, truth or no truth. This Massachusetts lady may be taken as a typical Protestant friends do not want to become catholics, truth or no truth. This friends of the control of the cont

Consumption Cured.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrii, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Han Rifters are the Purest and Best

the sly ridicule of Protestant friends; or they are alarmed at the prospect of a disruption of the social ties which bind them to a certain circle in society. And so they voluntarily shut their eyes, and still their hearts, and violently shake off

erations.

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Stimulant, Hop Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

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ent to live on in the old state of doubt should b without them. Try the Bitters



SETH GREEN

What the Great Fish Culturist Says:

Last winter I went to Florida and while there contracted Malaria in a very severe form. When I returned home I went to bed and remained there until spring. My symptoms were terrible. I had dull, aching pain in my head, limbs and around my back. My appetite was wholly gone, and I felt a lack of energy such as I had often heard described but had never experienced. Anyone who has ever had a severe attack of Malaria can appreciate my condition. As I failed to get any better I determined to try a remedy made by a gentleman in whom I had the greatest confidence. I am happy to say it effected permanent relief and that I am well to-day through the influence of WARNER'S SAFE CURE, After such an experience I can most heartily recommend it to all sufferers.

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GREEN.

Fish Culturist Says:

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vere that I could not move from the bed, or dress, without help. I tried several remedies without muel if any relief, until I took AYEE'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has

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Notice to Contractors.

THE LETTING OF THE WORKS AT the upper entrance of the Cornwall

I the upper entrance of the Cornwall Canal, and those at the upper entrance of the Rapide Flat Canal, advertised to take place on the 13th day of November next, are un-avoidably postponed to the following dates:— Tenders will be received until Tuesday, the Fourth day of December next.

Fourth day of becember next.

Plans, specifications, &c., will be ready for examination, at the places previously mentioned on and after Tuesday, the Twenteth day of November.

For the works at the head of the Galops Canal, tenders will be received until Tuesday, the Eighteenth day of December. Plans and specifications, &c., can be seen at the places before mentioned on and after Tuesday, the Fourth day of December.

Ry order.

By order, A. P. BRADLEY. Dept. of Railways and Canals, Ottawa, 29th Oct., 1883.



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#### LATEST CABLE NEWS ..

London, November 27, 1883—The Dublin municipal elections have resulted in a magnificent victory for the National party. Of the ten seats contested they won eight. Five Conservatives and three whigs have been ousted. The Tories, Whigs and Castle Catholics formed a coalition, but the people overwhelmed them. By these elections the Corporation becomes almost wholly National.

Dublin, Dec. 1.—Alderman William Meagher (Parnellite) has been elected Lord Mayor of Dublin. The Liberal and Conservative members of the corporation abstained from voting.

The Parnell. Fund now amounts to over £30,000.

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The Parnel. Fund now amounts to over £30,000.

Dublin, Dec. 1.—At a meeting to-day of Irish farmers, presided over by a priest, resolutions were adopted asking the National League to start a fund for the payment of Irish Members of Parliament, condemning emigration, pledging those present to forbid hunting over their lands while landlordism exists.

London, Dec. 1.—The Deputy Grand Master of the English Orangemen has issued an address in connection with the case of Lord Rossmore. He says they cannot sit still and tamely submit to see their

not sit still and tamely submit to see their Irish brethren so treated. He suggests that effective steps be taken to express sympathy with the Orangemen of Monaghan and Fernanagh.

Dublin, Dec. 1.—Lord Rossmore has

Dublin, Dec. 1.—Lord Rossmore has written another letter to the Lords Commissioners of the Privy Seal in defence of his action at Roslin, county Fermanagh. He says the suspension of his commission as justice of the peace is of small importance to himself, but many loyalists will consider it another slight directed against those anxious to protest sgainst the doctrine of rapine and revolution. The Lords Commissioners, replying, have no doubt of the propriety of their decision, and decline to discuss the matter further.

O'DONNELL FOUND GUILTY. O'DONNELL FOUND GUILTY.

London, Dec 1.—The trial of O'Don-nell for the murder of Carey was resumed to-day. The court-room was crowded, but few persons outside the building. The prisoner's brother was present. O'Donnell appeared calm. After addresses for the defence and prosecution the judge delivered his charge, when the jury retired and returned in four minutes with a ver-dict of wilful murder. The judge then passed the sentence of death in the usual form. to-day. The court-room was crowded, but

London, Dec. 2—To-day O'Donnell conversed freely with the warders. He exrersed freely with the warders. He expressed no surprise at the verdict, although he confessed that the jury's hesitation inspired him with hope that he might escape the extreme penalty. He still maintains that he is innocent of murder.

The prisoner will probably remain at Newgate, where he will be hanged probably December 17th. Ample precautions have been taken to prevent rescue. Two

have been taken to prevent rescue. Two warders remain with O'Donnell night and

day.

London, Dec. 2.—The result of O'Donnell's trial was eagerly awaited by Irish
circles in London, where it was generally
expected the verdict would be manslaughter. Some of the league branches have re-solved to form committees to memorializ the Home Secretary to commute the sentence. It is thought probable an attemp will be made to bring pressure upon the United States Government to intervene for the commutation of the sentence.

#### BRANTFORD LETTER.

In some lines of business we hear talk of dullness, but the Christmas Tree indus-try here was never in such a flourishing con-dition. The ladies have been at work for some time past and are laying in a stock that gives the suggestion of a wholesale general store, and still they are not willing to rest from their labors yet a while. All some time past and are laying in a stock that gives the suggestion of a wholesale general store, and still they are not willing to rest from their labors yet a while. All who took part in it in previous years are at work and many new hands are being initiated. Some articles of great value are to be disposed of this season, among them, a gold watch, a silver watch, a magnificent hanging lamp, a china set, albums, and articles of lesser value. Later we may be office for Ontario. to be disposed of this season, among them, a gold watch, a silver watch, a magnificent hanging lamp, a china set, albums, and articles of lesser value. Later we may be able to give you a full list. Arrangement are being made to have first class music every evening, and altogether the promis for our next Christmas tree is first class.

#### A Gala Day at St. Jerome.

To-day has been a gala day at St. Jerome, and will not soon be forgotten by the citizens of that little town, the occasion being the celebration of the 50th birthday of the Rev. Father Labelle, The proceedings began this morning with celebration of a solemn high mass in the celebration of a solemn high mass in the beautiful parish church, in honor of the event. The clergy and parishioners presented complimentary addresses, to which the reverend gentleman gave replies. In the evening, the population will turn out or masse to participate in replies. In the evening, the population will turn out en masse to participate in a grand torchlight procession. The train to St. Jerome from this city this morning was well filled with well known citizens. who intended to take part in the cele bration, including a number of clergy-men. Rev. Father Labelle was also the recipient of a number of valuable presents.—Montreal Star, Nov. 29th.

#### Book Notice.

DON BOSCO: A Sketch of His Life and Mracles. By Dr. Charles D Espiney. Translated from the French by Miss Mary McMahon. 18mo, cloth. With Portrait,

McMahen. 18mo, cloth. With Portrait, do cents.
Filled with anecdotes, briming over with maryelous incidents—if not miracles—this book is sure to find many readers. To the care and education of poor, abandoned boys, the street Arabs of the great citles, Don Bosco has devoted his whole life. Friendless and without money, his labors in this heroic work have been abundantly rewarded, and today more than one hundred thousand poor children saved from ruin, thousands of priests whom he has led to the Altar, and countless multitudes in every sphere of life bless his name, while noble buildings reared by his efforts stand gigantic monuments to his devotion and zeal. No romance ever written possesses more interest than this true story of a noble christian hero. Published by BENZIGER BROS., New York.

On the 24th of November-the eve of the feast of St. Catherine, the patron saint of Rev. Mother St. Catherine, Superioress of the Ursulines of Quebec—the latter was of the Craumes of guesce—the latter was the recipient of a vast number of floral offerings from the Children of Mary, com-prising past and present students of the monastery. The reverend mother (nee Tims) is a native of Ireland, and is the first Irish-born lady who has held the posi-

In Montreal, on Friday, the 28rd inst., of croup, Mary Agnes, eldest daughter of T. P. Tansey, aged 3 years and 9 months.

In Memoriam. ted to Mary O'Gorman, who died Sept. 2nd, 1883.

The lid is down to rise no more, Upon thy face so dear, The rites and Requiem Mass is o'er, Midst sorrow, sighs and tears. Thou were so young to leave us, So full of life and hope, But cruel death deceived us, When the silken cord he broke.

And since the snows have fallen, Upon thy narrow new made grave, The blossoms all shell wither, And the green grass gently fade.

#### Bo farewell dear friend, and sister, Till, we come to that bright shore, You will come to meet us Mary, To meet to part no more. A FRIEND. MARKET REPORT.

MARKET REPORT.

LONDON.

Wheat—Spring, 1.70 to 1.80; Deihi, ₱ 100 lbs. 1.70 to 1.86; Freadwell, 1.60 to 1.80; Clawson, 1.50 to 1.75; Red, 1.60 to 1.85. Cate, 1.62 to 1.85. Corn, 1.30 to 1.40. Barley, 1.05 to 1.15. Peas, 1.25 to 1.75. Red, 1.60 to 1.85. Cate, 1.62 to 1.75. Peas, 1.25 to 1.75. Flour—Pastry, per cwt, 3.00 to 3.25; Family, 2.75 to 3.00. Catmeal Fine, 2.50 to 2.75. Cornmeal, 2.00 to 2.50. Shorts, ton, 18.00 to 22.00. Bran, 1.400 to 16.00. Hay, 8.00 to 10.00. Straw, per load, 2.00 to 3.05. Batter—pound rolls, 2.2 to 25c; crock, 2.10 28c; tubs, 15 to 20c. Eggs, basket, 23 to 24c. Cheese, 1b. 11½ to 12c. Lard, 11 to 12c. Tarnips, 30 to 40c. Turkeys, 75 to 200. Chickens, per pair, 40 to 60c. Ducks, per pair, 50 to 63c. Potatoes, per bag, 90 to 1.10. Apples, per bag, 60 to 1.00. Onions, per bushel, 60 to 80. Dressed Hogs, per cwt, 500 to 600. Beef, per cwt, 400 to 60. Mutton, per 1b, 5 to 7c. Lamb, per 1b, 5 to 7c. Hops, per 100 lbs, 30 to 50c. Wood, per cord, 600 to 650. MONTREAL

Hops, per 100 lbs, 30 to 50c. Wood, per cord, 6 00 to 6 50.

MONTREAL

FLOUR—Receipts 2,395 bbis. Quotations are as follows: Superior, \$5 55 to \$5 60; extra \$5 25 to \$5 30; superine, \$4 75 to \$4 85; spring extra, \$5 25 to \$5 30; superine, \$4 75 to \$4 85; strong bakers, \$5 50 to \$5 89; fine. \$3 9 to \$4 60; middlings, \$3 75 to \$4 85; pollards, \$5 50 to \$5 90; Contario bags, \$2 55 to \$2 65; eity bags, \$3 30 to \$5 00. GRAIN—Wheat, No. 2 white winter, \$1 15 to 11; Can. red winter, 12 10 to 125; No. 2 spring, 11 is to 120. Corn, 62 to 52c. Peas, 89 to 50c. Oats, 34 to 39c. Rye, 62 to 55c. Barley, 53 to 75c. PROV1810Ns—Butter, crosmery, 25 to 26c; Eastern Townships, 20 to 20c; B. M. 20 to 21c; Western, 15 to 18c. Cheese 10 it olige. Pork, 15 50 to \$15 75. Lard, 10 to 11c. Bacon, 13 to 14c; hams, 13 to 15c.

TORONTO.

TORONTO. TORONTO.

Toronto, Dec. 3.—Wheat.—Fall, No. 2, 111 to 111; No. 3, 107 to 107; spring, No. 1, 116 to 116; No. 2, 114 to 107; spring, No. 1, 116 to 116; No. 2, 114 to 126; No. 2, 108 to 109. Barley, No. 1, 73 to 730; No. 2, 67 to 67c; No. 3, extra, 63 to 63c; No. 3, 52 to 54c. Peas, No. 1, 75 to 75c. No. 2, 78 to 73. Oats, No. 1, 34 to 35c; No. 2, 37c. Corn, 00 to 00c. Wool, 00 to 00c. Flour, Superior, 505 to 52c; extra, 49 00 to 495. Bran, 1200 to 12 25. Butter, 12 to 18c. Hogs, street, 7 C7 to 7 00. Barley, (street), 66 to 00c. Rye, street, 60 to 00c. Wheat, street, spring, 105 to 11; fall, 101 to 103. Oatmeal, 5 00 to 00. Cornmeal, 3 75 to 3 90. OTTAWA.

Correct report made every week for "The Catholic Record."

Spring wheat, \$1 10 to 1 25 bush; Oats, 40c to 42c bsi; Pess, 70c to 00c bsh; Beans 1.25 to 00 bsh; Pess, 70c to 00c bsh; Beans 1.25 to 00 bsh; Pess, 70c to 00c bsh; Beans 1.25 to 00c bsh; Carrots, 30 to 40c bsh; Carrots, 30 to 50c; Onlons, per peck, 2) to 25c; Potatoes, per bag, 55 to 65c. 1ressed hogs, per 100 lbs., 675 to 70c; Beef, per 100 lbs., 375 to 6 00. Beter, pails per lb, 19 to 21c; firkins, 18 to 19c; fresh print, 22 to 25c. Hans, 12 to 16c. Eggs, fresh per doz., 22 to 24c. Chickens, per pair, 5c to 60. Fowls, per pair, 50c. Ducks, wild, per pair, 50c. 05c. Geses, each, 755. Turkeys, each, 80 to \$20c. Hides 5 00 to 7 00. Hay, per tou, 7 to 95c; Straw, per ton, 5 to 00. Lard, per lb, 11 to 14c. Apples, per bbl. 2 50 to 3 50. Sheep, 3 5. to 5 0c each. Lambs, 2 50 to 2 75 each.

#### LOCAL NOTICES.

Physicians & Invalids

Can try the SPIROMETER and consult the Surgeons of the celebrated International Throat and Lung Institute free, by calling at the Tecumseh Hotel, London, Dec. 6, 7, at the Teeumsen Hotel, London, Dec. 6, 7, 8. This instrument, the wonderful invention of Dr. M. Souvielle, of Paris, Ex-Aide Surgeon of the French, which conveys the medicinal properties of medicines directly to the seat of disease is the only thing that will cure permanently diseases of the air passages, viz.: Catarri, Catarrial Deafness, Bronchitis, Asthma, and Consumpton in its first stages. Crowds are visiting

monthly, to 173 Church St., Toronto, Office for Ontario.

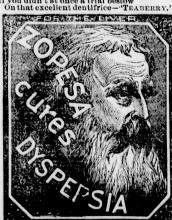
SE. NEW BOOKS.—THE LIFE OF MARTIN LUTHER, by Rev. Wm Stang; 12 mo., 112 pp. Price, free mail, 20 cents and plous souls in the recitation of the Holy Rosary, 24 mo., 28 m., Price, hound free wall, 54 cents, 28 m., Price, bound free wall, 54 cents.

338 pp. 'Price, bound, free mail, 50 cents. FR. PUSTET & CO., Publishers, 52 Bar-clay St., New York. FINE ARTS.—All kinds of art materials for oil and water color painting and cray-on work, wholesale and retail, cheap at Chas. Chapman's, 91 Dundas st., London.

For the best photos made in the city go to EDV BROS., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures specialty. SPECIAL NOTICE .- J. McKenzie has re-

moved to the city hall building. This is the Sewing Machine repair part and at tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machine repairing and cheaper rates than ever. chines on sale.

To have fragrant Breath and Teeth like snow, Foolish and careless you'd be very, If you didn't at once a trial bestow On that excellent dentifrice—"Teanerry."



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Dated this 19th November, 1883.

(Signed)
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