

# The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, MAY 10, 1884.

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## CLERICAL.

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CATHOLIC PRESS.

Catholic Review.

Are you active, living members of the Church, that mystical body of which Jesus Christ is the head and the Holy Ghost the life-giving principle, or are you simply would-be honorary members? Have you at heart the interests of God's holy Church; are her sorrows, her wants, her trials yours? Are the sacraments she offers you the source and support of your life? If so you have reason to thank God. Or, are you standing afar off ready to give an approving nod when the world smiles, or sink off like a coward when the world frowns? Are the laws of the Church irksome to you and so avoided—if this be the case, you are nothing but dead limbs, and liable to be cut off without a moment's warning from the living body, for dead members are against, not with, the parent stem. Would-be honorary members of the Catholic Church, beware of the error of trying to give one hand to God and the other to the devil; beware of the fallacy of thinking that because you are outwardly connected with the Church you cannot be lost, that hell was never intended for Catholics, that somehow or other you will come out all right in the end. That is what Judas thought, when with his sin-stained lips he kissed his Lord whom he had so lately sold to the enemy. Have you still the faith, then, beware lest your want of charity may bring on a want of faith. Have you still a conscience, beware lest your frequent attempts to stifle it may extinguish it altogether. Put your heart in the work and you will be happier for it here and certainly hereafter.

Liverpool Catholic Times.

The "Old Catholics" in Germany are quietly giving up the ghost. In the old city of Worms, the wine merchant who supplied the wine for the sect, at last sold the altar itself to a marine store dealer, and it was displayed in one of the streets among piles of rubbish. In Switzerland, the "Old Catholic" faction has become so insignificant as to attract little notice. Novelty is the only quality which draws popular attention to the redundant "isms." When M. Loyson first came to the United States, he was received with joy by all sects as one who had burst the bonds of Rome. A great future was predicted for him; pictures of him and Ward Beecher shaking hands were distributed through the land by enterprising publishers. During his last visit he passed quietly through the States until he reached New Orleans. There was a ripple of excitement among the French residents of that city. This was all. His importance was diminished. The descent was easy and quick. Mr. Loyson is still a priest—"a priest forever"—but how terrible is the curse upon him. The waves of heresy may seem formidable, but they break vainly upon the rock of St. Peter.

Antigonish Aurora.

"Sacredos" in the Antigonish Aurora (N. S.) says: "In company with two friends I ran away the week before last to the city of Halifax, for a respite from work before going off into Lent. As in duty bound, we paid the first visit to Dr. O'Brien. The Archbishop is in the full bloom of manhood. Mentally and physically he is well knit together. From the days of Dr. Burke, the Bishops of Halifax have been men of brilliant talents and of great nobility of character. The present occupant of the high position will shed fresh lustre on their tradition. In the schools of Rome, among so many students from East and West, speaking so many tongues, he distinguished himself for piety, diligence and intellectual vigor. Away in his isolated corner as pastor of Indian River, he continued to lay up in his mind the stores of learning so useful to him now as the head of the clergy of the ecclesiastical Province. In his new sphere he has already given a brilliant earnest of what he can achieve when he dons his armor in the defence of holy faith."

London Universe.

Is Luther an institution of the Protestant Church? and is it blasphemy to speak ill of Luther? These two questions were submitted last week for decision to the Criminal Court of Dortmund, in Westphalia. A Catholic priest, called Oberdorffer, was arraigned at the bar of that court on the charge, "for that he, as editor of a paper called *Tremonia*, had cast ignominy on the Evangelical Church as by law established." The specific charge was that he had spoken of the worshippers of Luther as men "who take a will-o'-the-wisp for a heavenly star." Section 166 of the penal code of the German Empire provides that anyone who blasphemes God or who speaks disparagingly of the institutions of a Christian Church, is to be punished with imprisonment to the extent of no more than three years; and the Public Prosecutor held that Luther occupied the same place in the Lutheran Church as Christ does in the Christian Church at large. The Dortmund Court, however, took a very much more sensible view of the case, and held that Luther was no institution, but only a private individual, and that in calling Luther a will-o'-the-wisp there was no more "ignominy" in the construc-

tion of the Act than in the way in which Protestant papers may, with impunity, speak day by day of Ignatius of Loyola, the founder of the Order of the Jesuits. Father Oberdorffer was consequently acquitted, and the worshippers of Luther found that they had come off second best.

Milwaukee Sentinel.

The Rev. Henry Ward Beecher attended the Good Friday services in the Roman Catholic Church at Decatur, in this State.—Chicago Tribune. What a scandal this would be in Plymouth church circles thirty years ago!

Says Blaine: I would not for a thousand Presidencies speak a disrespectful word of my mother's religion, and no pressure will draw me into any avowal of hostility or unfriendliness to Catholics.

Referring to the great exodus of French Canadians into the United States, a secular journal says: "The Catholic Bishops are alarmed, and propose to join in a pastoral advising their people to remain at home." But this emigration does not seem to lessen the strength of the French element in Canada. On the contrary we hear of the "French-Canadian invasion of Ontario," a province heretofore largely English.

Ave Maria.

The I. C. B. U. Journal is of opinion that George Washington died a Catholic, and some of its reasons for thinking so are certainly strong: "1. He merited it by his virtues. 2. He had the picture of the Blessed Virgin, as the Journal has fully set forth. 3. He was acquainted with Catholics, had visited Catholic churches and contributed to their erection. 4. Juba, his servant, declared that Washington, 'before he eat, do dis way' (making the Sign of the Cross); 'I dunno what he mean, but he always do it.' 5. Rev. Francis Neale was called from Piscataway, across the Potomac, and stayed with General Washington four hours before he died." We should be glad to see the last statement verified. We remember to have heard from a venerable member of the Society that there was a tradition among the early Jesuits of Maryland that Washington was received into the Church before his death. Benson J. Lossing, the popular American historian, maintains that "there was no clergyman of any kind at Mount Vernon during Washington's last illness or at his death," but Lossing may be mistaken, as Parkman and Prescott and Bancroft are in many instances. A priest may have been at Mount Vernon shortly before Washington's death. In those days priests were few, and at the final moment none may have been in the vicinity. Our readers will remember Father Lambing's interesting article on "Washington's Devotion to Mary Immaculate," published last summer. It would be more of a gratification than a surprise to us if the Journal should succeed in establishing its point. Many eminent men have died Catholics—Horace Greeley, Thaddeus Stephens, Walker the lexicographer, and Stephen Douglas, for instance—of whose conversion very little has been said. The following item, from the Magazine of American History, is of interest, and bears on the subject: "James Washington, brother of Gen. Washington's great grandfather John, went to Holland in 1650, the year his brother came to America. He settled in Rotterdam. His descendants in Holland are all Catholics, and are named Washington."

Milwaukee Citizen.

How salubrious it is for brethren to dwell together in peace and unity, was illustrated in Pastor Newman's tabernacle, New York City, "yesterday eve." There was some difference of opinion as respects the advantages to be derived from the pastor's continuance in office. Peter Dewitt called upon all who were opposed to Dr. Newman to leave the church. He started down the aisle, followed by four others. On reaching the door he turned and shouted out, "I thought this was a Christian assemblage, but I find it a nest of vipers." The outbreak was greeted with shouts and derisive laughter from the pews, the ladies being especially demonstrative, and ejaculating, "Pray for us." Nothing, after all, is so mean and unpleasant as a genuine church row. When the devil gets among these white lambs, one may imagine it is not necessary to go further to find a perfect hell.

The Weekly Register.

The passion for Protestant relics appears to be on the increase. Not very long ago, according to the Pall Mall Gazette, Marwood's rope and bag were sold and exhibited to many of the defunct one's admirers. Now we hear that a hair from the head of Henry Clay, obtained when the coffin was opened, was sold by auction for 30 cents; while a piece of the towel which was used in stanching the wound of President Lincoln was knocked down for a matter of four or five shillings. Instead of begging a great statesman, or a popular author, or famous actresses for an autograph, why should they not be asked for a "hair of your head"? It is possible, of course, that statesmen and authors might have none to spare, even none left, and actresses might give a yellow one one day, and a black one the next, but these would only make the collection more curious.

Philadelphia Standard.

The Christian World, noticing the more general observance by Protestants of the Easter festival, says that "in order that the festival may be as spiritually helpful as possible, Lent is asking for some larger notice than it has received" from Protestants. "Why," it asks, "let the Pope keep behind his padlock the good things that are the inheritance of the whole Church of God? What does the World mean? Surely it knows that the reason why Protestants don't keep the Lenten fast is not because of any hindrance on the

part of 'the Pope,' but because they don't believe in and are unwilling to practice the self-denial which fasting requires. 'Bodily mortification,' according to their creed, is not only not meritorious, but 'superstitious.' The 'good things' which 'the Pope has behind his padlock' are, it is true, 'the inheritance of the whole Church,' and it is for the Pope, in the exercise of his divinely constituted authority, to distribute and dispense them to all his spiritual children as prudence dictates and their wants and needs require. But Protestants have disowned that inheritance, have repudiated all relation to the Pope, the spiritual father and ruler of all Christians. They have gone out from their father's house and taken up their abode in a strange and distant country. If they really want to participate in the 'good things' which 'are the inheritance of the Church' they must enter its communion.

## THANKS.

The Sisters of St. Joseph, Paris, return grateful thanks to R. F. Carter & Co., Niagara Falls, for the generous gift of one of their celebrated No. 2 Monitor Oil Stoves, completely furnished. The Monitor is all, and more than it is advertised to be, for its superior advantages in doing all that is required of it, and in giving entire satisfaction. We feel pleasure in recommending this wonderful little cook stove, for its safety, utility, and economy, and sincerely wish R. F. Carter & Co., a profitable success in their business.

FELIX CARBRAY, M. P. P.

The following sketch of Mr. Felix Carbray, M. P. P., appeared some time ago in the Harp. We have great pleasure indeed in reproducing it for the readers of this journal:

"Hitherto, in some provinces of Canada, notably Ontario, the Irish element has been exclusively ostracized—chiefly the result of religious bigotry. But as the Irish have been excluded as a class, they have recently asserted themselves as a class, and with marked success. The passage of the 'Costigan Resolutions' some time ago by both parties unanimously in the Ottawa Parliament, was a recognition of Irish influence in the New Dominion that was plain for all to read.

Felix Carbray, M. P. P., whose portrait we publish this month, was born in the city of Quebec, Canada, in 1835. His parents were natives of County Tyrone, Ireland. He was brought up on the old historic Holland Farm, St. Foy's Road, outside the City of Quebec, which his father, who was a farmer, held under lease. Though he only received a common school education in his youth, he nevertheless succeeded, by his industry, application and innate talent, in surmounting the difficulties that circumstances threw around him. He is a gentleman of high culture and deep learning. His linguistic attainments are also remarkable. He speaks the French and English languages with equal fluency, and as both are used in the Quebec Legislature, Mr. Carbray addresses the House in one or the other, with equal elegance, as circumstances may require. He also converses freely in Italian, Spanish and Portuguese.

Amongst his French-Canadian fellow-citizens he passes "as one of themselves," while among his own people he has always been known as a thorough Irishman. Indeed, the high esteem in which he is held by his Irish fellow-citizens, is best shown by the fact that they have never missed an occasion to put him in every place of honor and trust within their gift. He is at present their worthy representative in the Parliament of the Province of Quebec, as member for the west division of the city, which, though it contains the leading British commercial men of Quebec, is controlled by the Irish vote. At the last election in 1881, he was chosen by a considerable majority over Owen Murphy, ex-Mayor of the city.

Mr. Carbray's name has of late been mentioned in connection with the position of Cabinet Minister, with the portfolio of Commissioner of Crown Lands, or Finance Minister, for either of which posts his long and successful business experience, his education and abilities render him eminently qualified.

Mr. Carbray is an eloquent and forcible orator, his recent speech on the occasion of the reading of "the speech from the throne," having been pronounced by the Canadian press as the most remarkable English speech ever delivered in the Quebec Legislature.

Granville's snub and the truculent Jingoism of the London Times on Canadian interference in Irish affairs, did not seem to have disconcerted him. The speech from the throne having proposed that the Home Government should be congratulated for the successful termination of the late Egyptian raid, Mr. Carbray thought since England was willing to reap the fruits of the genius and bravery of her Irish Generals and Irish troops, she should also extend to Ireland the same measure of self-government that Canada enjoys—a sentiment that elicited the applause of the House. Mr. Carbray is trustee of St. Patrick's Church; of St. Bridget's Asylum Association; Quebec Consul for Portugal, etc. He is engaged in the lumber and shipping trade, and does business in Montreal and Quebec. He resides in the latter city.

He has an interesting family of four sons and four daughters, and to friends

and strangers alike he always extends a genuine Irish hospitality.

Mr. Carbray was the founder of the Branch of the Irish National Land League of Quebec, and was elected its first President. He received, in that capacity, Miss Fanny Parnell when she visited Canada in the interest of the League, and a warm friendship existed between them up to her lamented death. Mr. Carbray is President of the Quebec Land League still.

In his public capacity, Mr. Carbray has never made an enemy, while as a private citizen he has hosts of friends."

## AN ABLE LECTURE.

On Thursday evening, the 24th ult., Principal MacCabe, of the Ottawa Normal School, delivered a very interesting lecture on the "Last days of the Irish Parliament." The lecture is on all hands admitted to have been one of the very ablest ever delivered in Ottawa. From the Citizen we take the following summary of the discourse of the learned lecturer:

"A large number of our citizens gathered at St. Patrick's Hall last night to hear Principal J. A. MacCabe's lecture entitled 'The Last days of the Irish Parliament.' The subject was handled in that gentleman's usual happy manner, and the delighted audience gave a marked proof of their approval by the enthusiastic plaudits at the conclusion of the lecture. Prominent among those present were noticed Revs. Fathers Pallier, Whelan, Sloan and Leyden.

The chairman in introducing the lecturer said it was unnecessary to say anything as to the gentleman's merits as he was already well known as a scholar and an orator.

The lecturer opened with a description of the old Parliament House of the Irish Capital, now the Bank of Ireland, its surroundings, its construction, and other things of interest from local associations. The relations between the Irish Parliament and the English Privy Council were next sketched, the basis of the relations being Poyning's Law, passed in the English Parliament in 1494, and enacted that no Irish Parliament could be called without permission from the English Privy Council, and no measure could be introduced by the Irish Parliament without the previous sanction of the English Privy Council. The Act of the sixth year of the reign of George I. added to this power, enacting that all laws passed in England should be in full force in Ireland. The gradual rise of a spirit of opposition to this oppression was then lucidly set forth. The first dawning of the intention of the English Privy Council and Parliament to bring about union was next referred to; the alarm thus created, and the outburst of feeling on the part of the people. Grattan's entry into Parliament, the volunteer movement, and the important results from this movement was graphically pictured, and the scenes attendant on the grand event of 1782, the "Declaration of Rights" made by the Irish House of Commons, that the King, Lords and Commons of Ireland alone had power to make laws for Ireland, received their due share of eloquent delineation. A sketch was next given of the constitution of the House of Commons, its members, their character, etc. Here were given many amusing anecdotes touching on the eccentricities of individual members. Beginning with 1799, the events of that year and of 1800, the last days of the Irish Parliament, were detailed minutely, the lecturer introducing extracts from the speeches of Grattan, the hero of the last and brightest days of the Irish House of Commons. The struggle, day by day, the contesting of the ground, "inch by inch," by the patriotic Irish members, until all was lost but honor, were very effectively portrayed.

At the conclusion of the lecture a vote of thanks was unanimously passed, and the audience dispersed feeling that they had spent a very pleasant and instructive evening.

## MONTHLY MEMORIAL.

In the Church of the Sacred Heart, Ingersoll, a solemn requiem high Mass was celebrated by Rev. Father Molphy for the repose of the soul of Mrs. W. Hackett, who was taken away from our midst one month ago and who always gave a living and pious example to her respected family and the Catholic congregation of Ingersoll. On this occasion the music was grand and solemn. Rev. Father Bayard, of Sarnia, formerly the pastor here, assisted the choir and inspired all with his familiar voice and sweet tones.

Mrs. G. W. Watson, as at the funeral service, by request, took charge of the organ, again managing the choir and organ with her superior skill and artistic execution as ever, ably assisted by Rev. Father Brady, Woodstock, who sang bass, Miss Doty, Miss Keating and her choir of the church.

Ingersoll, May 2, 1884.

## THE LATE MRS. HAYDON.

Mrs. B. Haydon whose funeral occurred in London, Ont., on Friday, was the widow of Henry Haydon, who came to America from Nass, Ireland, in 1839, dying soon afterwards. His widow resided here for 43 years, and died at almost the age of 80. She was always an active and energetic woman, and was highly esteemed. A sister, three daughters, four grandchildren and five great-grandchildren survive her. Her sister is the widow of the late Samuel

Colerick, who gave the ground on which the Great Western depot in this city stands. Her grandchildren are William E., George M. and Roland H. Savage and the wife of Capt. G. W. McGregor, of Detroit.

## WEDDING BELLS.

One of those interesting ceremonies which generally cause a flutter among the fair sex, took place this morning at half past eight o'clock at St. Joseph's Church, and witnessed the marriage of our young friend Mr. J. J. McHugh, late Inspector of Indian Farms, N.W.T., to Miss Lily, youngest daughter of our esteemed fellow-citizen, Mr. John Bowes, of the Department of Public Works. Mass was celebrated by Rev. Father Lacombe, a prominent member of the Oblate Order in the North-West, and the marriage ceremony performed by Rev. Father Pallier, Mr. Ed. Bowes, brother of the bride, and Miss Rose Birmingham, of Kingston, ably assisted our young friends to safely cross the Rubicon. At the residence of the bride's father a sumptuous *dejeuner* was served to the assembled guests, and after the usual toasts on such pleasant occasions had been gone through, the happy couple left amidst a perfect shower of rice and old slippers for their wedding trip by the C. P. R. for New York. Mr. McHugh and bride will return shortly to Ottawa to spend a few days before taking their final departure for their new home at Calgary. The bride received quite a number of beautiful and costly presents.—Ottawa Citizen, May 1st.

## WINDSOR LETTER.

Correspondence of the Record.

A nine days' mission preached by the Redemptorists, Father Miller and Father Kantz, commenced at St. Alphonse church, Windsor, on Sunday the 20th ult. A large black cross with white drapery erected in the sanctuary, told the casual visitor that a mission conducted by the Redemptorist Fathers was in progress. This mission was for the English speaking portion of St. Alphonse parish exclusively. Mass was said daily at 5 a. m. and at 8.30 a. m., with a sermon at each mass. The service each evening at 7.30 drew immense crowds to our beautiful little church, many not of our Faith listened with awe and reverence to a sermon preached by either of the Fathers, a sermon burning with terrible warnings against human frailty or glowing with holy exhortations for heavenly virtue. Father Miller is too well known as a pulpit orator and a preacher of missions, to accept any encomium for his grand and noble work. Father Kantz is a young man of ability; as a speaker his language is cool and persuasive and shows his knowledge and reserve power is great. On Saturday evening special service in honor of the Blessed Virgin was given, and a shrine gleaming with a myriad of wax lights and beautiful flowers, surmounted by a statue of Our Lady of Lourdes, was erected in the sanctuary, about forty little girls dressed in white, with wreaths and veils, occupied seats in the main aisle and constituted a guard of honor to Mary Immaculate. How beautifully the poet priest, Father Ryan, speaks of such a ceremony:

"Ah! Faith! simple Faith of the children! You still shame the Faith of the old!— Ah! Love! simple love of the Little! You still warm the love of the cold! And the Beautiful God who is wandering Far out in the world's dreary wild, Finds a Home in the hearts of her children, And a Rest with the Lambs of the Fold."

On Sunday evening at the close of his sermon Father Miller gave the Papal Benediction. This was followed by a solemn Benediction of the Blessed Sacrament. Then about twenty of the leading gentlemen of the congregation in the name of the parish, presented the missionary Fathers with an address of thanks, which was read by our young townsman, M. A. McHugh. On Monday a solemn requiem mass was chanted for the repose of the souls of the faithful departed of this parish, and Father Kantz preached a very impressive sermon on Purgatory. The result of this mission must be gratifying to our pastor, Very Rev. Dean Wagner. There were two converts, five marriages reconciled to Holy Church, whilst over eight hundred approached the confessional. It is impossible to estimate the amount of good done in this parish through the mission. Many who were weak and faltering by the way were won back to communion with the church; with Christian heroism hands clasped in friendship that for years were separated by the worst passions of man, anger, hatred and ill-will; the balm and spikenard of the tribunal of penance was poured into wounded hearts—the past was forgotten and forgiven for the sake of Christ the Crucified.

At 4 p. m. on Monday the pupils of the junior department at St. Mary's Academy gave an entertainment to Fathers Miller and Kantz, Dean Wagner, Fathers Scanlon, Bauer, Dunphy, Dumouchelle and a number of invited guests. The programme consisted of music, vocal and instrumental, dialogues in French, musical charades in English. The calisthenic class of about twenty-two young ladies gave a charming exhibition of their skill in this physical branch of training. The evening closed with an address, responded to by Father Miller.

Work on the new church at Walkerville is progressing rapidly and it is expected the corner-stone will be laid early in May.

Bishop Toebbe, of the diocese of Covington, Ky., died on the 2nd of May.

## TELEGRAPHIC NEWS.

### England.

In the debate on the Franchise Bill in the House of Commons, this evening, Henry Chaplin made a motion declaring that to increase the electoral provision in Ireland at this time is dangerous to the welfare of the State. Gladstone said it was impossible to maintain union between England and Ireland, except by giving equal rights to both countries. England was strong enough in wealth and population as compared with Ireland to let her be equally strong in right and justice, and she would have abundant force to settle whatever matters might arise between the countries in future. Chaplin's motion was not pressed.

### United States.

The poor house of Vanburen Co., near Hartford, Michigan, was burned a few days ago. Fifteen or sixteen inmates lost their lives. Loss \$10,000. The building was frame and burned very rapidly. Those burned were all in one wing, and most of them were smothered in their beds. Several were found together. Only one body is recognizable. The charred bones is all that could be found of the other thirteen. The first known of the fire was the cries of the paupers, and the wing was then in flames. It is supposed the building was set afire by a crazy inmate. Can't get full particulars yet.

### Germany.

The German Government insisted upon the adoption of the anti-Socialist laws with entire provisions unchanged. The Bill of the new Liberal party dealing with Anarchists, prescribes severe penalties against persons using explosives for illegal purposes. The Bill was, however, rejected by the Committee of the Reichstag having it in charge. An amendment, which Bismarck did not like having been inserted, he worked against it.

### Russia.

The authors of a recent outrage at the court-house, Cracow, were connected with Anarchists of Warsaw. This is the first instance of complicity of Austrian Socialists with Russian Nihilists. Four Russians have been arrested.

### Egypt.

In the House of Commons Mr. Gladstone said the latest advices from Khartoum indicated that the city was in no danger. He was unable to speak in regard to the termination of General Gordon's mission until he had received replies to communications which the Government had addressed to him. In the House of Lords, Earl Granville said experienced Generals deprecated the employment of Indian troops for the relief of Berber and Khartoum.

A Catholic missionary recently from the Soudan, writes to the Vienna *Politica Correspondence* that everyone in that region is impressed with the conviction that Khartoum and Berber are lost, and that unless the British post a strong force to hold Assouan, all Egypt will eventually succumb to the Mahdi.

The Arab journal, *El Basou*, of Cairo, affirms that El Mahdi demands £500,000 ransom for Gen. Gordon, the sum to be paid to him within three months.

## THE DYNAMITE SCARE.

EDITOR CATHOLIC RECORD:

SIR—Is it not time, in view of the recent discovery of dynamite under the Parliament buildings in Toronto, for the government to take active steps towards a strict supervision over the manufacture and sale of explosives throughout the province?

Were the manufacturers of nitro-glycerine and dynamite compelled by law to keep a strict account of the quantities made, of the sales effected, and of the parties purchasing, it seems to me that it would be an easy matter to trace up perpetrators of such outrages as are now of frequent occurrence. If retail dealers in the explosive were forbidden, under heavy penalties, to sell, excepting upon the production of permits from a magistrate, and if the possessors of deadly explosives were liable to heavy fine unless provided with the necessary authority, I think it would be comparatively easy to trace the dynamite fiend.

Nitro-glycerine now holds a second rank in the list of explosives, since the discovery of *piculastite*, which is many times more dangerous, and yet so much more easily handled, that any one could carry in his vest pocket sufficient to blow up the largest building.

ANTI-DYNAMITE.

## CATHOLIC NOTES.

An agent of an insurance company in Charleston, S. C., has received a letter from Rt. Rev. H. P. Northrop, Bishop of that city, in which was inclosed a check for \$900. The money was sent to the Bishop by some person unknown for losses incurred some years since, for which the conscience-stricken sender considers himself responsible, and therefore makes restitution.—New Orleans Star.

New York, April 25.—A hundred gentlemen met at the rectory of St. Teresa's parish on Tuesday evening to give a farewell reception to the Rev. Michael C. O'Farrell, the pastor, on the eve of his departure for Europe. Mr. Thaddeus Moriarty presided and made a brief speech. Prof. Francis Joseph Haggerty, on behalf of those present, read an address, which was afterwards handed, engrossed and illuminated, to the pastor. Then Treasurer Payton presented to Father O'Farrell a check of \$2,500. In his reply to the address, Father O'Farrell said they had made him an ecclesiastical millionaire. Justice McCarthy made a speech, and there was afterwards a reception by the children of the parish schools.

Don de  
A. U. Q.  
Don de

OTTAWA RIVER IMPROVEMENT.

House of Commons, March 28, 1870.

CONTINUED.

Mr. SHANLY said he trusted no objection would be made to granting the Committee asked for by his hon. friend from Ottawa County. He trusted that the House would continue to discuss and to investigate this question, session after session, with a view to obtaining all possible information on the subject of the navigation of the Ottawa. The labours of the Special Committee, properly directed, would serve to collate and to record such information, and the Committee itself being composed of members brought together from the furthest parts of the several Provinces, many hon. members of the House would thus have an opportunity of learning much that they cannot now be expected to know of the capacity and value of the great river that waters the heart of the Dominion. It was not to be expected that the Government could, all at once, undertake so vast a project as the opening up of a continuous navigation from Montreal to Lake Huron by way of the Ottawa and Lake Nipissing; but he did think that the improvement of the navigation from Montreal to the Capital should engage the early and earnest attention of the Government. There was already a trade upon that part of the river that was suffering to the extent of millions of dollars every year for want of proper facilities of transport. He alluded to the sawed lumber trade. He trusted that the Government would come down with a scheme for improving this portion of the navigation immediately. It would not do merely to enlarge the lesser of the now existing locks to the dimensions of the larger, but he thought that whenever a new lock had to be constructed, or an old one enlarged, the work should be done with a view to making each new lock of such dimensions and depth as ultimately to form part of a complete and uniform system of navigation adapted to the greatest available capacity of the Ottawa and other waters in the chain from Montreal to Lake Huron. As a practical engineer he would suggest that if but one new lock were to be constructed each year it should be of the full dimensions, which the evidence to be adduced before the Committee would show to be the extreme limit to which the natural capacity of the waters is susceptible of improvement. The labours of the Committee should be particularly directed to ascertaining from those who are thoroughly acquainted with the river, what depth of water may safely be calculated on as obtainable for a thorough navigation. He had not changed the views he himself held on the subject, and which were embodied in a report printed by order of the House of Assembly of Canada two years ago. He admitted that some two or three years since he had seen lower water in the Ottawa than he had calculated on when he made his surveys in 1856 and 1857; but still he believed that ten feet of water was obtainable throughout. His hon. friend the Minister of Justice asked "How about the climate in the region of Lake Nipissing?" There is no doubt that the region is a cold one, and that the season of navigation would be somewhat shorter by that route than by the Lakes and the Welland Canal, but he believed that the difference would be more than neutralized by the advantage of distance in favor of the Ottawa route, which would be, as between Lake Michigan and Montreal, some 360 miles shorter than the Lake route. In his published report on this subject, he estimated that the Ottawa season would average twenty days less than the Lake season; but he also stated his belief that, owing to the shorter distance, vessels using the former would do as much work—make at least as many trips—in the shorter season as they could do by the Lake route in the longer season. He advocated a ten feet navigation. He did not think that a greater depth was wanted in any part of our Canal system except the Welland. It was simply seeking for an impossibility to suppose that the great trade of the Upper Lakes, save in exceptional instances, would ever pass to the ocean without transhipment somewhere. He felt sure that even if only for economic reasons, transhipment would take place, and he felt sure that a continuous ten feet navigation by way of the Ottawa would bring an immense carrying trade to Canada.

Mr. MACKENZIE—Was not twelve feet the maximum depth mentioned in your report?

Mr. SHANLY—No; ten feet. Mr. Clarke, who made a subsequent exploration of the route, reported in favor of twelve feet; but he (Mr. Shanly) held that ten feet was as great a depth as could be obtained within any reasonable limits of outlay.

DR. GRANT also addressed the House on the subject.

Mr. YOUNG (South Waterloo) said that whenever the question came up for discussion he would support any practicable scheme for improving the connection between the Upper Lakes and the ocean. He was inclined to believe that the Ottawa route would prove the most desirable; but he would ask the hon. member for Grenville if a statement made in the Ontario Legislature, to the effect that it would be impossible to get depth sufficient for a Ship Canal, by way of the Ottawa, were true?

Mr. SHANLY said that, as already stated, he considered ten feet as much as could be hoped for. Mr. Clarke, whose survey was made under the Board of Works, some three years subsequent to his (Mr. Shanly's) survey, took a much more sanguine view, and reported that twelve feet could be attained throughout, for a much less outlay than he (Mr. Shanly) had estimated as the cost of ten feet. He adhered to his original opinion that ten feet was the outside limit of capacity as to the depth of the Ottawa, Mattawan and French River waters.

Mr. MACKENZIE—That is the same depth as the Welland?

passed through elevators after a long lake voyage. Then the cost of carrying in river and canal would be much lower by barges than by propellers. The same engine required to bring a propeller safely through the storms of the great lakes would, put into a small tug-boat, be sufficient to move the cargoes of half a dozen propellers on river and canal. Seeing what had been doing on the St. Lawrence of late years he had come to the conclusion that the carrying trade of the river, in so far as grain was concerned, had gone irrevocably into barges; and he believed that were the Ottawa navigation completed throughout, the rule would be transhipment from propellers and schooners into barges at the mouth of the French river. They might call the navigation a "Ship Canal," or by any other high sounding name they liked—what he recommended was: locks 250 feet long, 50 feet wide, with ten feet depth of water. Such a navigation would give them all they need desire—the command of the carrying trade of the lakes.

Mr. A. P. McDONALD said, the Government had stated the other day, that it was their intention to appoint a Commission to give judgment on this question. He was opposed to a commission, as there were practical men in the department who could give as good an opinion as any men whom they could appoint, and Mr. Page could give them as much information on the subject as any man in Canada. As to the report being brought before the House next Session, he would only say, with regard to the Welland Canal, which ought to be attended to at once, that no work could be done except during the winter, and if they delayed it would be ten or twelve years before the improvements could be carried out, as they could not expend more during the season than from \$200,000, to \$300,000. The necessary work should begin at once, and it would find employment for a large number of people who had every winter to leave the country to look for work, and although the expense would be rather heavy, yet by the enlargement they could secure such a portion of the great American trade as would yield a revenue, and the enlargement would cost nothing additional for attendance. At the present moment the Americans were expending \$700,000 in constructing a canal at St. Clair, to secure the trade of the West, and would manage to do so before we were ready. The Minister of Justice said they were holding back from this improvement as a return which could be made for Reciprocity. He had considerable acquaintance among the Americans, and leading men among them had said to him, that the free list was so extensive that it covered all that they had to send and so they had no need to give Reciprocity. If that were reduced then there would be some ground for an agreement. As to a Ship Canal on the Ottawa he differed from the members for Grenville and for the County of Ottawa. It was impossible, he believed, to get ten feet without an enormous expenditure. To get ten feet he believed would cost not less than \$30,000,000. He thought they could get 8 feet, which would give them a practicable route which nature pointed out as the course of the trade of the west, and if the Government did their duty they could have the work completed in ten years. Ontario, Quebec, Nova Scotia and New Brunswick held large quantities of unemployed lands, and he thought the Government here could arrange with them for the benefit of all, to obtain thirty million acres with which to build the canal. The Sault St. Marie Canal had been built in this way, and thousands of miles of railway, the lands for the building of which were held by members of the Imperial Legislature, who acted as Emigration Agents to fill up the new territory of the United States. Something of the same kind should be done here. The leader of the Ontario Government had an opportunity of doing the proper thing in this respect towards an important public work, but he failed to take advantage of it. Canada had a front of 1,500 miles long, with a depth of 300 miles wide, of which any improvements have been made in only 60 miles deep, leaving 240 miles of wilderness. No attempt had been made to open up this, except by the Government of Quebec, which deserved every credit. The Government here were like the people of Ottawa, who could see nothing but saw logs and lumber, and had their eyes full of saw-dust so that they could not spend one dollar on the improvement of the city, or on getting waterworks. The Government could see no duty beyond the pressing necessity of keeping their seats in the Cabinet, into which they would be none the worse of admitting a few members of the Opposition. He trusted the Government would abandon its proposal for a Commission, and put the matter in the hands of practical men.

It being six o'clock the House rose.

AFTER RECESS.

Mr. McDUGAL (South Renfrew) resumed the debate. He disapproved of the appointment of a Commission on the subject of canals, and argued that it was the duty of the Government to enter upon the work at once. With reference to the cost of the Ottawa and Georgian Bay Canal, they had the evidence of one of the members of the House, who was authority on such matters, that it would not cost more than twenty-four millions.

Mr. OLIVER—Mr. Speaker: I take this opportunity of expressing to the House my views respecting the position of the country with regard to the construction of great public works. There can be no doubt that the Dominion of Canada is now in a better position to build the works (generally conceded as necessary) than at the time of the construction of the Grand Trunk Railway and the existing canals. The value of public works should not be estimated by what they pay into the treasury, but by the indirect advantages conferred upon the country by the expenditure connected with their construction and the indirect increase in the value of property and facilities for transport. The amount expended in canals has paid it is true, but one-half per cent. on the investment; the Grand Trunk has paid really nothing on the Provincial loan, but can any man deny that the indirect advantages obtained exceed by far the sacrifice made in the expenditure? The vast addition to our population during the period of construction, and the consumption of tax-paying goods, the natural result of increased pop-

ulation, enable the Government to pay the interest on investments of this kind without rendering it necessary to augment the burden of taxation to be borne by the people of the Dominion. Our canals have cost fifteen millions of dollars; the Grand Trunk received from the late Province of Canada about fifteen millions of dollars. But can it be said that this apparently enormous expenditure has impoverished the country? No, Mr. Speaker, if these great public highways were closed to-morrow, the people of the country would rise in their might, and insist upon any reasonable sacrifice being made to procure their re-opening. Our farmers, previous to the opening of these great highways, made a living only, now they are amassing wealth, and their prosperity is due mainly to the increased facilities of communication by which grain and produce can be moved towards a market. The people of the West did not complain of the construction of the Intercolonial Railroad, but of the route taken. I had heard a rumor that there was a gentleman at present in Ottawa who was willing to make an offer to construct a road from Riviere du Loup to Halifax for \$20,000 a mile, and another gentleman was prepared to do it for \$25,000 a mile. If such propositions were made, they ought to be seriously considered. If it could be carried out at that rate we would save sufficient to make all the canal improvements that are required (hear, hear). The result of increased canal accommodation would be to produce general prosperity between Ottawa and the Georgian Bay. There are tracts of country fit for settlement, and nothing would more effectually promote the settlement of the country than works of that kind. That work is a necessity. The navigation should be improved from the head of Lake Superior to the Ocean, if we wish to accomplish a desirable object. If we are to succeed in such a vast but important enterprise, looking at the matter from a national standpoint, I certainly think that the Ottawa Canal should claim our first attention. The construction of the proposed canal would shorten the distance from point to point: would open up a large section of country which would be available for settlement under greater facilities than those now offered, and would give width to our country, while now we have length, without the important desideratum of breadth. In a word, Mr. Speaker, the increase of our population would enable the Government to provide for the extra amount of interest on the capital expended in these public improvements. The total liabilities of the Dominion scarcely exceed one hundred millions of dollars, or about two dollars of interest per head on the population. It seems clear that no country in the world is so lightly taxed for the interest of its debt as Canada, and we are therefore in a better position now, I repeat, to undertake public works of general benefit, than we were twenty-five years ago. The figures and distances can be easily stated:

Table with 2 columns: Route, Distance. Montreal to Lake Huron.....430 miles; Navigation now available.....351; Canals to be made.....20

Estimated cost.....\$12,058,680. I conclude, Mr. Speaker, by trusting that every facility will be granted by the Government in connection with the proposed opening up of canal communication via the Ottawa Route, and that Public Works of this character should, when found desirable, receive from this House and the country, a fair and liberal encouragement.

Hon. Sir FRANCIS HINCKS said he would speak rather as a member of the Ottawa County than as a member of the Government, leaving it to the Minister of Public Works to speak for the Government in this matter. He thought that some members misapprehended the object of the Commission that was to be appointed. That Commission would not interfere in any way with the Public Works Department in the execution of the works. He had always taken a deep interest in the improvement of the navigation of the Ottawa, and he was satisfied that the policy of the Government in this matter was the correct one. That, as already announced by the Minister of Public Works, was to first improve the navigation between Montreal and Ottawa.

Hon. Mr. LANGEVIN said that the subject under discussion had frequently been under the consideration of the House. What had been heard showed that the Government were correct in their intention to appoint a commission. The hon. members for Grenville and Middlesex differed with each other on the subject of the canal proposed, and outside, engineers differed from both of them. This showed the advisability of exercising great care to prevent mistakes. The commission would therefore compile the fullest information on the whole canal system. When the Government came down with a scheme for these canals, it would be prepared to show the House that the means of the country will be sufficient to meet the extra expenditure. In reference to the Bay Verte Canal, and the improvements of the River St. John, he said that during recess surveys would be made to see what could be done. In the improvement of the Ottawa, the first thing would be to improve the Grenville Canal. It was the intention of the Government to place in the estimates an appropriation for the purpose of increasing the size of this canal.

Mr. MACKENZIE had been amused at the mode in which the Minister of Public Works had tortured the difference of opinion between the hon. members for Middlesex and Grenville into an acknowledgment that the Government policy was the correct one. If the opinions of honorable gentlemen in the House, like the member for Middlesex, who had no engineering ability were to be taken as an authority there never would be any progress made in the matter. He (Mr. Mackenzie) supported the scheme not so much on account of its being a short means of communication with the West, as because it would open up the back territory. The distance by the Ottawa would be, no doubt, shorter than by the Lakes, yet the difference in time would not be much when the time lost in canalage was taken into account. In reference to the desirability of getting ocean-going vessels into our upper lakes, he said, that he considered that this would be found to be impracticable, because the class of vessels

that sailed on the ocean had to use centre boards, and although many of our lake vessels had to make quick trips across the Atlantic, several of them had been lost in storms on account of the absence of those centreboards. Then again, even if the canals were deepened sufficiently to allow large sea vessels to pass through them, it would not pay carriers to run lake or sea vessels with crews of fifteen men through them, when barges of three or four men could do the work more cheaply. Again, if sea-going vessels once got through the canals into the lakes, they could not enter our harbours drawing the depth of water which they do, nor could they enter the American Harbours of Chicago, Milwaukee, Toledo, Sandusky, &c.; none of which had a depth of more than eleven feet.

Mr. BLANCHET favoured the appointment of a Commission on the subject of Canals, and said, that was the plan pursued by the American Congress in reference to the construction of the Erie Canal. He spoke of the value of the Ottawa Canal to the whole country.

Mr. SHANLY explained, with reference to his previous remarks, that he did not advocate a Ship Canal. What he believed possible was, more properly speaking, a barge canal—a canal ten feet deep, and fifty feet wide. The same amount of steam power required for a propeller on the lakes, could move six times the amount of produce in barges on canals.

Mr. McCALLUM said our canals had been of great benefit to the country, and he hoped the Government would go on with the work of improving the canals and constructing new ones, without throwing all the responsibility on a Commission.

Mr. RYAN (Montreal West) was glad to hear that the Government intended to improve navigation between Montreal and Ottawa. He referred to impediments in navigation at the St. Ann's Locks, and said it could be removed at a cost of \$2,000, and hoped another season would not be allowed to pass without its being removed. Immediate work was required to improve navigation between Montreal and Ottawa, but he also favored the larger scheme indicated by the motion, and would be glad to find the Government prepared to take hold of it next session.

Mr. SIMPSON (Algoma) referred to the activity of the Americans in the matter of canals, and said the success which attended their efforts should induce us to follow their example. He approved of the Ottawa Canal scheme, and was glad to learn that the Government were disposed to take hold of the work.

Hon. Sir JOHN A. MACDONALD was gratified at the tone of the debate. With reference to the appointment of a Commission, he said it was not intended by the said appointment to delay the execution of the work, but to collect the necessary information to enable the Government to establish a general scheme, such as was proposed, embracing not only the Ottawa navigation but navigation between the head of Lake Superior and Fort Garry, as well as other important routes. The Commission would in no way interfere with the progress of those works that required to be undertaken at once. The report of the Commission would enable the Government to decide the order in which the works should be taken up. He understood the object of the Committee asked for in the motion, was to lay before the House information on the important subject of the navigation of the Ottawa and French rivers, and revive public interest in the subject. Besides the report of such a Commission would show to the Provinces of Quebec and Ontario the advantage such a work would confer upon them, and the importance of their aiding the work as Provinces. If all the projects urged upon the Government were counted up, the entire cost would amount to something immense, and it was, therefore, necessary, high as the credit of the country was, to not rush into these works without full information before them.

Hon. Mr. CHAUVEAU pointed out that the Province of Quebec had scarcely any other revenues than the subsidy from the Federal Government and the revenue from Crown Lands. The Local Government of Quebec were endeavouring to apply their revenue from Crown Lands to colonization purposes, and he believed they could go no further than that. And it should be remembered that in promoting immigration and colonization the Local Government were not adding to their own revenues, but rather to those of the General Government, as every settler paid duties to the General Government. Under these circumstances it could scarcely be expected that the Local Government could give away their lands to promote the Ottawa Canal scheme.

Hon. JOHN SANDFIELD MACDONALD said, that all the information possible respecting the Georgian Bay and Huron Canals, had been obtained that could possibly be got. All were in favor of making great works but no one pointed out where the means were to come from. The North-West had been acquired, and must be paid for, and other works were spoken of. It cost members nothing to talk about these things except the waste of time. The present debate was the greatest tempest in a teapot that he had ever heard of, a discussion arising from a petition signed by twenty-nine men, nineteen of whom had signed with crosses. The whole discussion had been gone over year after year and he thought the Government should have had firmness enough to resist the appointment of any such committee as was asked. They had got on hitherto without commissions. There was none on the Grand Trunk, the Welland Canal or the Intercolonial Railway. He remembered that on one occasion, on moving an amendment to the address, on the suggestion of Mr. Agar Yielding, member for Ottawa, regretting that nothing had been mentioned in the Governor's speech regarding the improvement of the Ottawa, expecting of course that the members from Ottawa would vote with him, but they all went against him, and from that day to this he never spoke of the Ottawa improvement again. He opposed the petition on constitutional grounds, and hoped that if the Committee were appointed, they would have their duties strictly defined.

Mr. ALONZO WRIGHT said the present was the only petition sent this Session from his constituents. Last Session the House was flooded with petitions from

all parts of the country, and the member for Cornwall had no right to treat so great a subject as flippantly as he had done. There was no doubt good reason why the Ottawa members had not supported the member for Cornwall. He remembered when that gentleman had pestered him so much that he was obliged to seek refuge in a sacred edifice (laughter.) With regard to the Ottawa, he thought it was necessary that its interests should be advocated, as intimately connected with those of the Dominion, and he was therefore glad to find that the Government had promised to improve the navigation to Montreal, as an instalment of the important work to be done.

Mr. FERGUSON objected to the remarks of the member for Cornwall, making light of the value of a commission on the subject of canals. He argued that the Huron and Ontario Ship Canal presented advantages which could be derived from no other route, and contended that a grant of land to do such work would induce emigration, which would in turn add to the revenues of the Government, and the general prosperity of the country. It was a fact that with the grant of ten million acres of wild lands, the Georgian Bay Canal could be built without the expenditure of a single dollar of public money, and he hoped the Local Government would take the advice of the Minister of Justice and adopt the wise policy of giving a grant to such a valuable public work. He would with pleasure vote for the motion before the House.

Mr. ROSS (Champlain) hoped the Government of Quebec would reconsider its decision and by a grant of land assist in the development of the Province and of the Dominion. This could only be done by modifying their policy in the matter of the public lands.

Mr. CURRIER supported the appointment of a Committee, and it was always necessary to agitate public opinion in this way before anything was done by any Government he had ever heard of. The people of Ottawa were always taunted when they asked for anything, by being told that they had the Parliament Buildings. He could say that he would rather have a half dozen good mills than these splendid buildings.

Mr. WALSH pointed out that the navigation of the Ottawa was greatly impeded by the practice of throwing out waste slabs and saw-dust.

Hon. Mr. Hulton said the most important feature of the debate was the announcement of the Government of the appointment of a commission. He wished the Minister of Justice to explain more fully the nature of the duties of this commission. As he looked upon it their duties would be narrowed down to the enquiring into the best mode of proceeding with the work contemplated, and the scale of works upon which they were to be proceeded with. He would like to know more fully and officially the precise nature of the functions of this commission.

Hon. Mr. HOWE supported the proposition for a commission to investigate fully and impartially the whole subject, and bring up such a report as would secure the Government and the members of the House from the importunities of those interested in various schemes. He stated the result of the experience of Nova Scotia in constructing public works, which had been highly successful. He urged that the public works should not be pushed on with such rapidity as would endanger the credit of the country, and to avoid this he deprecated entering upon such works without due deliberation and exact information.

Mr. JONES (Leeds) agreed that the matter required deliberate attention from the extent and cost. He regretted that he had heard nothing of a surplus this year when there should have been one, if ever. It was necessary to have economy in all departments. He had made up an estimate of the cost of the proposed works and the amount would be \$164,000,000. At present the only public work having interest was the Welland canal. The Grand Trunk returned no interest for advances, and it was more for the benefit of the Western States farmers than our own. He thought the gentlemen on the Treasury Benches were wise in their day and generation; it would satisfy everybody and do nothing. He would ask the Finance Minister whether there were any funds for this purpose. The member for North Oxford believed this was the happiest people in the world, with fewer taxes than any other, but the resources had not increased by Confederation, and he knew they had to pay a good many taxes. He trusted they would go to no great expense for public works, except what were absolutely necessary.

Hon. Sir JOHN A. MACDONALD said to satisfy the House he would lay the draft of the proposed Commission before the House before it was issued.

The motion then passed.

TO ASSIST NATURE most effectually in her efforts to throw off or resist serious disease, it is essential that an impulse should be given to functions which growing ill health suspends or weakens, namely the action of the bowels, bilious secretion, and digestion. Oftentimes, though this is impracticable by the use of ordinary remedies, it proves an easy task when Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is resorted to. Sold by Harkness and Co., Druggists, Dundas street.

The Secret Out.

The secret of beauty has been at last revealed. Without good health, pure blood and a fair clear skin none can possess good looks. What is more repulsive than pimples, blotches and a sallow or pasty complexion? Burdock Blood Bitters reveal the fact that all can gain pure blood and freedom from the repulsive diseases of the skin that result from impurities. SANTARUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 89p., route, cost free.

W. W. McLellan, Lyn, N.S., writes: "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Electric Oil recommended. I immediately sent (fifty miles) and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

LORD LANSDOWNE'S QUEEN'S COUNTY ESTATE.

To the Editor of the Spectator: SIR,—We ventured to assert, in the letter you were good enough to publish, that the Government loaned money to Lord Lansdowne at 3 1/2 per cent. interest, for building and drainage purposes, and that Lord Lansdowne loaned his money to his tenants at 5 per cent. interest, thereby making an annual profit of £1 10s. on every £100 so borrowed. When our cases were before the Land Commission, Mr. Atkinson, Q. C., counsel for Lord Lansdowne, admitted the same. Mr. Trench, in his letter on the 22nd inst., says this statement is "absolutely misleading;" at the same time, he avoids contradicting it, and for the best of all reasons, he could not.

The truth, the plain and simple truth, is not to be disproved by any amount of sophistry, or by branching off into side issues, or by discarding wholly irrelevant points. It is and was a matter of perfect indifference to us what arrangements were entered into between Lord Lansdowne and the Government for the easy repayment of the principal of these loans. Whether it was to be repaid in five years or forty-five years mattered not to us, we were carefully boycotted from participating in any advantage likely to accrue therefrom. If a tenant paying £50 a year rent had £200, borrowed by the landlord from the Board of Works, expended on his holding, his rent was raised to £60 a year; that is to say, £10, the interest at five per cent. on £200, was added to his rent. Why was it that the rent did not stand at £50, and give a separate and distinct receipt for £10 amount of interest on money expended, as the tenant would naturally expect to be relieved from this burden at such a time as he had principal and interest paid to the landlord? The reason is obvious. The landlord desired to permanently increase his rental, and thus prevent the tenant from acquiring any property in the improvement so created by Government money.

Mr. Trench says, "The theory that the increase of rent which the tenant assumes has been assumed in perpetuity is a pure delusion, and for this simple reason, the tenancies were yearly ones;" and there could be no contract, "except a yearly one." Exactly so; he had the power of imposing what conditions he chose, of raising the rent how and when he thought fit, and it was, therefore, unnecessary for him to have any further contract. It was the policy of the management of almost all Irish estates to increase the rental on any and every pretext, and it was this policy, together with the uncertainty of tenure, that gave rise to the late agitation, by which the tenant-farmers of Ireland have gained so much, as it compelled the passing of the Land Act, which has baffled and frustrated landlords and agents in their benevolent intentions of improving the tenant's holding at the tenant's expense, at the same time increasing their own rental, which has permitted and allowed the hitherto serf to enjoy the fruits of his own industry, to live in peace and contentment on the soil of his native land, and that so long as he pays his way and obeys the law, he may consider himself the peer of any man. It has been insinuated that we considered ourselves justified in refusing to pay rent during the late agitation. Such is not the case. In 1879, we asked an abatement, to help us through that disastrous year, and were refused. In November, 1880, we renewed the application, with greater effect, and received twenty-five or thirty per cent. abatement on one year's rent. In November, 1881, we sought a similar abatement, at the same time desiring there should be a permanent settlement. The tenants met Mr. Trench and Mr. Rochfort in the school rooms here, and were told that these gentlemen were only paid servants, and consequently had no authority to make terms; that they came to learn our views, and place them before Lord Lansdowne, the upshot of this interview being that several tenants were served with writs from the superior Courts, and our amicable relationship much broken up. We fearlessly assert that no terms were offered to us in 1881, and that if any had been, we were prepared to favourably consider them on their merits. Mr. Trench says he did not include Lansdowne Lodge, rent office, or the other improvements we enumerated, in the £20,300 he spoke of in his first letter; it would be interesting to see the items, as Mr. Rochfort, under-agent, stated at a meeting of the tenants in November, 1880, that £14,000 were expended on these improvements. Who knows most about it, the agent or under-agent? Between them be it.—We are, Sir, &c.,

Patrick Kelly, Michael Kelly, Michael Dunne, Bryan Coffey, John Lyons, Denis Brennan, Laurence Byrne, Margaret Troy, Dennis Dunne, John Dunne, Edward Delaney, James Moore, Denis Dunne, sen., John Johnson, Arthur Neil, Thomas Moore, Jer. Murphy, Andy Murphy, Edward Kelly, Pat Lalor, John Brennan, Luggacurran, Stradbally, Queen's County, March 27th.

What's In A Name?

Scrofula is so called from the Latin scrofula, a pig, from the supposition that the disease came from eating swine's flesh. It is often inherited from parents, and leads to abscesses, ulcerous sores, debility, king's evil and consumption. The case of the Rev. Wm. Stout, of Warton, who suffered 23 years from scrofulous abscesses, is one of the most remarkable on record. Burdock Blood Bitters cured him after the best medical skill had failed.

Mr. C. E. Riggs, Beamsville, writes: "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words, 'It just seemed to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was in for another, when I recommended this valuable medicine with such happy results." Sold by Harkness & Co., Druggists, Dundas street.

The Effects of Whiskey.

The effects of whiskey are always evil, and those who feed upon alcoholic stimulants, vainly endeavoring to cure coughs and consumption, but nurse a viper. Hagar's Pectoral Balsam is a remedy that is always reliable for all throat, bronchial and lung troubles, and never does harm to any one.

**THE PROPAGANDA QUESTION AND OUR DUTY.**

From the American Catholic Quarterly Review.  
CONTINUED.

Italian and French statesmen are convinced of this. Therefore, if they give to Protestant Propagandism full freedom to labor, publish, and build, while systematically weakening and ruining the Propaganda, it is because they believe Protestants are helping them to do the work of demolition.

But it is our firm belief that American Protestants, once they are clearly shown the true nature of the Depretis-Mancini policy, and once they understand the cosmopolitan character of the great institution it seeks to destroy, will not fail to denounce and stigmatize, as it deserves, the conduct of the Italian Government.

The Propaganda, then, as its name implies, was organized for the purpose of propagating the Christian faith in non-Catholic and Pagan countries. The title officially belongs to the Congregation or Board of Cardinals charged with superintending, directing and guarding this most important and complicated work of missionary enterprise over four-fifths of the globe. Then there is the College of the Propaganda, which educates and trains missionaries of all nationalities, to labor in their respective countries, together with the far-famed Propaganda Press, the splendid and choice library, and the rich Ethnological Museum.

The College is, and ever has been since its foundation, a nursery of good men and true; enlightened, large-minded, great-hearted and self-sacrificing. There is scarcely one people, on either hemisphere, who does not bear witness to their learning, zeal and virtues. Our own America, North and South, acknowledges a debt of gratitude it can never pay, for the many illustrious archbishops and bishops who have gloried in being the pupils of the Propaganda, for the numbers of the distinguished priests, whose zeal has so powerfully contributed to the spread of religion, and the establishment of most prosperous educational and beneficent institutions in the field of their respective labors.

No people better than the American are disposed to acknowledge and praise true merit everywhere, to encourage or cheer on everything which promotes learning, religion, morality, civilization, progress. It is not that they are indifferent to religious forms or creeds which are antagonistic to their own belief and worship, or that they, in general, look favorably upon Catholicity as such; they are, on the contrary, ill disposed toward all that belongs to the Papacy. The old sectarian prejudices, watch-words and cries about Papistry and Papiests, still survive among the masses and among those who guide the masses.

But American Protestants have forgotten or unlearned very many things, which still, like barnacles and sea-weed on the hull of an antiquated ship, cling to the Protestant mind in England, Scotland, and Ireland. In spite of the occasional outburst of ignorant fanaticism, or of interested and well-calculated bigotry, which disgrace the American pulpit, and amuse the immense majority of readers,—the Protestant reading public in America are in no dread of the Papal power, in no apprehension of a Papal invasion, or of any Papal utterance which may interfere with our civil institutions.

Intercourse here with enlightened Catholics and their religious guides, and intercourse in Rome with the highest officials of the Roman Church, and with the reigning pontiff himself, have long ago convinced American travelers, statesmen and scholars, that to no class more than Catholics is our free constitution, with all its manifold and precious guarantees, dear and sacred. Our leading men have learned that no living ruler or statesman, even though a Protestant of the Protestants, entertains so great an admiration for our system of government as Leo XIII., or views with so deep and fatherly an interest the progress among us of all the elements of national greatness, or the development of those other elements of license, lawlessness, and irreligiosity which threaten liberty itself.

How often have we not heard of Protestant Americans, even distinguished ministers of Protestant denominations, expressing their satisfaction when a Catholic Cathedral or Parish Church of remarkable beauty arose in city or country town, or when some noble school sprang up beneath the shadow of the Church, or some of these great homes for the orphan, the outcast, the infirm was erected with the alms of our laboring men, of our hard-working girls in the factories, or the exhausted generosity of our servants-maids. Americans have learned by experience that the Catholic Church, in city or country, is a centre of the most powerful of moralizing agencies, and that all the great educational and charitable institutions which spring up near it form the minds and hearts of a free Christian people to the knowledge and practice of the sublimest civic virtues.

Americans love freedom, progress, munificence, religion, as they love the light and heat of the sun. And, just as they do not grudge to others the genial radiance and vital warmth of our great central planet, even so do they not grudge other nations the fullest enjoyment of religious truth, intellectual culture, civil liberty, and national greatness. Indeed, we love for others as we do for ourselves the most generous and abundant share of political and religious freedom, the possession of the most liberal institutions, together with that order-loving, reverential, and law-abiding spirit which alone can secure the long enjoyment of liberty, and the progress of a true civilization.

Americans, therefore, take a genuine and a generous pleasure in encouraging and patronizing the great schools in which are trained the men destined to be the religious teachers of the people, the men who, in their day and generation, will be called to use the Church, the School, the Asylum, the Hospital, as the instruments of their apostleship, the scenes of their beneficent labors and influence. In reality, the most ancient and celebrated of our American Universities began by being theological seminaries. The teaching of the elements of profane science came afterward.

Were the Propaganda, with its College, its Library, Printing Presses, and Museum,

situated in New York, instead of being in Rome,—the fact of its being the mightiest institution employed by the Catholic Church for the spread of the Faith would make it an object of deep and general interest to the country. Its cosmopolitan character,—the assemblage within its College Halls of students belonging to so many different races, and speaking most of the living languages known to scholars, would increase that interest tenfold. When our people, those among them at least who boast the largest and most liberal culture, were given the opportunity of being present at some of the solemn academical sessions held yearly, and could hear these youths, representing so many different nationalities, delivering each in his own native tongue a composition in prose or poetry,—they could appreciate the fact that the institution was one without its like in the world. They could understand the influence wielded in the past, over all tribes of men, by the Church,—the Great Parent of civilization, the generous foster-mother of Letters, Sciences, and Art. They would feel—because they could see it with their own eyes—that in her Schools, as in her Sanctuary, men of every race, and color, and language meet, as beneath the roof and around the board of a common Parent, in that perfect equality which tolerates no castes, no exclusiveness, no narrow prejudices; in the enjoyment of the same advantages, of the same liberal and loving nurture, all cherishing each as a most dear brother, all issuing from that blessed School of Fraternity, armed with the same priestly powers and adorned with the same graces of culture, to bear to their brethren in Africa, Asia, Australia, and Polynesia, as well as to the uncounted tribes of our own native Indians, the knowledge of the Gospel, the sanctifying energy of its morality, the immortal hopes which it inspires.

You would go from the Academic Halls where these young men of every race and color are educated gratuitously, fed, clothed, housed, cared for with a generosity which is at once fatherly and princely,—to the Propaganda Presses, where books in all the known languages are printed for the use of the Missionaries, as well as for the instruction and education of their countrymen. No young Priest goes forth from these Halls to his life-work in his native land without being well provided with this intellectual armor, with these potent means of enlightening, elevating, civilizing.

Protestant Missionary and Bible Societies have come into the field long after the Propaganda, and have only imitated, each in its own sphere, the labors, the results, the generous patronage of science, culture, and evangelical zeal here imperfectly described. Even as patrons of intellectual progress, as brothers helping to bring to their disinherited brothers among the civilized Heathen, and the lowest Barbarians, the regenerating Faith in a common Father and Saviour,—these Protestant Associations justly claim the sympathy and support of their co-religionists. Modern Science, in every one of its departments, has confessed the debt it owes to these Missionary bodies.

Catholics do not doubt the sincerity of the men who go yearly, from the shores of England and America, to bring the Gospel truths within reach of Mohammedan or Pagan, any more than they question the piety which prompts rich Protestants to contribute so bountifully to the support of these Bible Societies and missionary enterprises. And just here, as an instance of the fair-mindedness we may expect from American publicists the least favorable to the Church, from the most enlightened and influential Protestant laymen as distinguished from their religious teachers, we quote the following editorial of the New York Times of March 31, 1884:

"The virtual confiscation of the property of the Roman Propaganda, and the suppression of the institution, will hardly prove to be a judicious measure on the part of the Italian Government. The Propaganda is a sort of combined theological seminary and missionary society. It educates young men and sends them as missionaries to the ends of the earth. Although the Court of Cassation has decided that the Propaganda is, technically, a religious corporation, and, as such, is liable to suppression under the law passed for the suppression of monasteries and convents, the wide difference between the Propaganda and a community of religious recluses is self-evident.

"Zeal for the destruction of the power of the Roman Catholic Church will induce extreme Protestants to applaud the attack on the Propaganda. What would be said were our Government to suppress the Bible Society or the General Theological Seminary in this city, or to seize the property of both? Yet this would be precisely analogous to the recent act of the Italian Government. It was difficult to class the seizure of the property of the monastic communities as an honest act. But the Italian Government could plead in extenuation that the monasteries were an injury to the property of the country, and that, at the time of the confiscation, the Government was in the utmost need of money. Now, however, there is no such pressing need for money, since the budget shows an annual surplus, and no one pretends that the Propaganda takes able-bodied men and women out of the paths of productive industry to enable them to lead lives of complete idleness."

This will be the common-sense view which the American public will surely take of this matter. Even while rejoicing at the weakening and, as they think, the prospective downfall of the Papacy, they will condemn injustice and hypocrisy in the men who seek its ruin, while pretending to benefit it.

We cannot expect rival non-Catholic societies to be ready to admit that our missionaries succeed where theirs are said to fail, that we reap an abundant harvest on lands where their labors, according to some Protestant writers, are like ploughing and sowing the lands of the Sahara. Still, the most magnificent praise ever given to Catholic missions in every part of the globe has been bestowed by Protestant writers,—historians, scientists, or travellers.

There are men who rise above the prejudices of creed and education, and value educational, literary and scientific institutions according to the intellectual fruits they bear, according to the influence the men who go forth from them have on the welfare of their kind; these enlightened observers and impartial

judges would not hesitate to pronounce the Propaganda, considered as a whole and in its recorded results, as the greatest and most successful cosmopolitan institution known to history.

This, therefore, is the proper place to give a brief account of the foundation of this "vital organ of the Papacy," as an American publicist has called it.

The idea of creating in Rome a special department of the Papal Administration for directing and fostering missionary enterprise, was first conceived by one of the most enlightened popes of any age, Ugo Boncompagni (Gregory XIII.), a native of Bologna, whose pontificate lasted from 1572 to 1585. His memory ought to be especially dear to Irishmen, for he took a deep and active interest in their struggles, and sent them in money the funds with which he had purposed to build a college for Irish students in Rome. Gregory XIII. saw that the Reform of Luther had detached from Catholic unity a great portion of Western Europe; it was necessary to have for them in Rome itself special schools in which should be trained missionaries belonging to the disaffected nationalities. Moreover, the vast regions in India and America opened up to the spread of Gospel truth were not sufficiently provided for by the great Religious Orders. It was needful to establish in Rome itself a central nursery for secular priests, who, under the immediate direction of the Holy See, would fill up the gaps in the great army of missionaries already at work in the New World, as in India, China, and Japan.

What the misfortunes of the time prevented Gregory XIII. from achieving, another Bolognese Pope, Gregory XV., was happy enough to carry out in 1622. Not only did he, through his brother, Cardinal Ludovisi, found and endow the Irish college contemplated by his predecessor; but he laid the foundations of the Propaganda, which Urban VIII., succeeding in 1623, to the Papal chair, organized in all its parts. To the Congregation of Cardinals charged with the administration of the department of missions he handed over the present College of the Propaganda (ever since called after him *Collegio Urbano*). It is, in reality, such a school as we have been hitherto describing, where students from every land under the sun are thoroughly educated and trained for missionary work in their respective countries. The polyglot presses, the rich library, the ethnological museum mentioned in the beginning of this article, have been there since the time of the Eighth Urban, successive popes and cardinals, with other generous benefactors, adding continually to the resources of the establishment and its varied intellectual stores. The Propaganda press has rendered to Letters and Science the most splendid services. Its typographical excellence has never been surpassed. No student ever leaves this cherished *Alma Mater* without bearing with him a selection of books printed there. They are in his own native tongue,—a treasury above all price for him amid the labors of his apostleship.

This establishment, created when the Papacy was an independent sovereignty, placed under the safeguard of all Christian nations; its existence, its resources, its freedom guaranteed by the international law of Christendom,—is, then, cosmopolitan like the Papacy itself, like the Catholic Church of which the Papacy is the organic head and governing power.

Other educational institutions, destined to train missionaries for countries which had cast off, wholly or in part, their allegiance to the Holy See, existed or were created in Rome, and placed under the Congregation *De Propaganda Fide*. We have mentioned the Irish College. There were also the English College, the Scotch, the German-Hungarian, the Greco-Ruthenian, without naming others. These stood in the relation of Halls to the great Central Schools, to which the students resorted for the public courses in Philosophy, Theology, and the Sciences. All were auxiliary establishments to the Propaganda, sharing in the same generous methods of culture, and supported by the same unstinted system of munificence.

Among the most modern of the colleges thus established in Rome to aid the educational labors of the Propaganda, is the American College. It was called into existence by Pius IX., who always maintained a predilection for the Church in the United States. The first Provincial Council of New York was held on October 1st, 1854, Archbishop Hughes presiding. The decrees and minutes of the proceedings having been duly submitted to the Holy See, Pius IX., in answer to the Archbishops and Bishops, among other things, proposed the establishment of a College in Rome, in which students from all parts of the Union should be educated under the direction of the Propaganda. "By this means," the Holy Father says to the Prelates, "young men of your choice, and sent hither for the purpose of devoting themselves to the Church, will be reared like choice plants in a conservatory. They will be imbued with both piety and learning, drawing Christian doctrine from its purest springs, being instructed in rites and ceremonies by that Church which is the Mother and Teacher of all Churches." They will be moulded on the best forms of discipline; and thus trained, they will go back to their native land, to fill with success the functions of pastors, preachers, and guides; to edify by an exemplary life, to instruct the ignorant, recall the erring to the paths of truth and righteousness; and, with the aid of solid learning, to refute the fallacies and battle the designs of their adversaries."

Archbishop Hughes, if he had not suggested the thought of such a foundation to the Holy Father, at least entered warmly into the design. He threw the whole weight of his great influence into favoring the project, and was heartily seconded by his suffragans. The other archbishops and bishops throughout the country were no less hearty in their co-operation. Acting on this support, the Pope purchased, in 1857, the former Convent of the Umiltà, in the street of that name, at the foot of the Quirinal, and presented it to the American Hierarchy. The 42,000 Roman scudi, equal to the same sum in our dollars, was the Pope's donation to the American Church. Our prelates spent about as much more

in repairs, alterations, and in furnishing all that was necessary to make the new college ready for its inmates. These expenses were met by collections made in all the dioceses of the Union. The property thus handed over to the prelates of the United States was to be managed, and is still held and managed, by a board composed of all our Archbishops. They send to the Holy Father a list with three names, out of which he selects the Rector, who is paid by the Archbishops. Since its foundation, collections have been made annually in each diocese for the current expenses of the College; besides which, and to meet the increasing demands rendered necessary by an increase in the number of students, and by the requirements of a progressive establishment, extraordinary appeals were made in favor of the American College to our clergy and their flocks. In 1877-78, special collections were made for it all through the country. Monseigneur Doane, of Newark, devoting himself in a special manner to the unpleasant work of begging and collecting. Thanks to all this zeal and generosity, the American College was enabled to purchase a villa or country house at Grotta Ferrata, whither, in the hot and unhealthy summer months, the students can retire from the dangerous atmosphere of Rome.

Such is the American College. Like all similar educational establishments in Rome, it is under the superintendence of the Congregation *De Propaganda Fide*, whose members derive not one dollar from the revenues of the College itself. They are donors and benefactors, rather than receivers and beneficiaries.

The College building and ground, donated by the then Sovereign of the Roman States, increased and improved by the moneys collected in the United States, as well as the villa at Grotta Ferrata, is the legitimate property of the Catholic Church in the United States. It was placed, from the beginning, under the double protection of the existing laws of the country and of the American Government.

TO BE CONTINUED.

**THE ROMAN CATHOLIC ARCHBISHOPRIC OF SYDNEY.**

THE APPOINTMENT OF DR. MORAN.

The appointment of so distinguished a personage as the Roman Catholic Archbishop of Sydney, who, on account of his personal as well as his official authority, must necessarily assume a position of eminence and responsibility in the community, is a matter which involves so many considerations of importance, that we scarcely consider an apology necessary for the interest we attach and the prominence we give to the remarkable event. Very soon after the deeply-lamented death of the eloquent Archbishop Vaughan, who was mourned by his own as a prince and a father, those who were naturally the greatest and the keenest sufferers by the blow, and who consequently felt the intensity of the heavy load of grief, recognized the truth and the application of the almost divine lesson taught by our own great Shakespeare—

*Do not for ever with thy valled lids  
Seek for thy noble father in the dust,  
'Tis sweet and commendable in your nature  
To pay these mourning duties to your father;  
But you must know, your father lost  
A father that lost, lost his; and the survivor  
bound*

*In filial obligation, for some term  
To obey, to obey, to obey,  
In obstinate condolence is a course  
Of impious stubbornness; 'tis unmanly grief,  
It shows a mind most incorrect to Heaven.*

Amid all the fond regrets and the tender recollections, and while memories of the kindly form and the beloved face were yet fresh and vivid, the stern necessity of the appointment of a successor presented itself; and having paid all sacred honours to the dead, the question had to be faced and answered, Who was to be crowned with the jewelled mitre which the noble Englishman had worn with such benign grace and such majestic dignity, and to whom was to be entrusted the pastoral staff and the flock, the charge of which the ever-watchful and valiant pastor had in death surrendered? Dr. Vaughan died on the 18th of August, 1883, in England, having just returned to his native land after an absence of 10 years. On the occasion of what is known in the Roman Catholic Church observances as the "Month's Mind"—a solemn memorial ceremony performed a month after death or burial—a meeting of the bishops, presided over by the Right Rev. Dr. Murray, Bishop of Maitland, was held at St. Mary's, Sydney. At this assembly of bishops, according to custom, a number of names were submitted, and, after discussion, a vote was taken to decide which three of the names mentioned should be forwarded to Rome for assistance to the Pope and the Propaganda in the final selection of the new Archbishop. By the practices of the Roman Catholic Church, the bishops, and in some cases the priests of a colony or province to which a prelate is to be appointed are allowed the privilege of submitting or nominating three names to the Holy See. This is done so that those most interested may have opportunities of suggesting names which might otherwise be overlooked, and of laying before the Vatican officials, important local matters affecting the proposed appointment. In all cases, the Pope and his cardinals pay respect to these communications, but the right is reserved to ignore altogether the advice sent in this manner, and to appoint a prelate, specially selected by the Pope, and of whom the people over whom he is placed may know absolutely nothing. It generally happens that one of the names sent to the Vatican is selected, for the reason that those who make the recommendation are best acquainted with the wishes of the people to whom and the requirements of the place to which the Bishop is to be sent. Not infrequently the personal selection of the Pope is objected to, and there are instances on record in which an unpopular bishop has been translated to some more congenial quarter, and a fresh appointment made in the interests of peace and harmony. A dispatch to Rome containing three names was the outcome of the meeting at St. Mary's. The nominations had scarcely been sent—certainly time had not elapsed to allow of their arrival at their destination—before a bomb was suddenly dropped in the ecclesiastical camp in the shape of a

cable from Rome announcing the probability of the selection of the venerable Archbishop Sheehy of Windsor. The fact of Dr. Sheehy having been for many years prominently connected with the Archdiocese as Archbishop Polding's Vicar-General, gave new color to the report, and the circumstance of Dr. Sheehy having many years ago refused the appointment of Assistant-Bishop of Sydney, gave warmth and nourishment to the hopes of his friends that the selection had been made in recognition not only of personal merits, but of distinguished services in the past. Dr. Sheehy, who, we are informed, never for a moment placed any faith in the suspicious announcement, was honored with several highly complimentary Press notices, and one recklessly enterprising paper, on the strength of the report, presented a portrait of the venerable gentleman. A week or two later, Dr. Sheehy had to give way to Prior Jerome Vaughan, O.S.B. of Port Augustus College and Monastery, whose claims and chances appeared to rest solely on the fact that he was the second brother of the late Archbishop of Sydney. The Lord Abbot of St. Benedict's had, in turn, "to pale his ineffectual fire" before the Celtic glory of Archbishop Croke, and the alleged appointment of the Archbishop of Cashel proved, some think fortunately, some otherwise, a delusion and a snare. Everybody knows that Dr. Croke at the present time is, with the solitary example of Mr. Parnell, the most popular man in Ireland at the present day, and it is hard to understand how people could ever have believed that this prelate, with his advanced Irish political ideas, would ever have consented to quit the arena of agitation and nationalism in Ireland, in which he evidently glories, to calmly settle down in comparative rustic simplicity in Sydney. When Dr. Croke was "scratched" there was some mention of Dr. Patterson, a cultured Scotchman occupying a distinguished position in England, also a little talk of Bishop Murray, and some daringly speculative and brilliantly imaginative people in Sydney even went so far as to suggest the possibility of the coveted mitre falling by some miraculous accident of fortune on—

A dearer one  
Still, or a nearer one  
Yet than all other.

When something like news filtered its way to this colony, the fact was revealed for the first time that the three names nominated from Sydney were the Most Rev. Dr. Moran, the Very Rev. Canon Walsh, of Maynooth College, Ireland, and the Right Rev. Dr. Murray, Bishop of Maitland, New South Wales; and about the same time Dr. Moran's name was wired as the "coming man." The intelligence of the alleged appointment of the Bishop of Ossory was generally accepted as authentic, and although there were doubts as to whether the final selection had at that time actually been made, the Roman Catholic community appeared to be satisfied that Dr. Moran was coming out safe enough. Just when everything was thought to be settled, the "cable fiend" was at his pranks again, and we were solemnly informed that "the first flower of the earth, and first gem of the sea" was to be nationally ignored, inasmuch that Pope Leo and his councillors were making up their minds to appoint an Englishman. From the very commencement, even before the Bishops had met in Sydney, there was a very strong and very feebly-disguised feeling manifested with regard to the nationality of the new Archbishop. It was an open secret that a considerable section of the Catholic body, including many of the clergy, and especially those who had been intimately associated with the late Archbishop favoured the selection of another Englishman in succession to Dr. Polding and Dr. Vaughan. On the other hand, there was a most determined opposition to anything of the kind, and a desire manifested to get an Irishman by hook or by crook. This feeling was not confined to mere whispering and plotting, but found vent in a series of remarkable letters in the Sydney "Freeman's Journal," which paper, on account of its attitude in regard to the appointment was looked upon as the mouthpiece of the Irish Catholic party, in opposition to the Anglo-Catholic section. It is asserted also on good authority that numerous communications, conveying widely different sentiments, were sent to the Vatican by clerics and laymen. In Ireland, and especially in Dublin, the national aspect of the situation was discussed with quite as much enthusiasm, and at the same time far more indirection and violence, and the Dublin "Freeman's Journal" in particular, issued half a dozen leading articles, which went so far as almost to defy the Vatican to send another Englishman to Sydney, prophesying all sorts of dire and dreadful results, if the so-called "English ascendancy system" were persisted in and maintained. A sensational "Reuter" announced that Dr. Moran had been created a cardinal, but this was mere moonshine. So many shocks and disappointments proved too much for human nature, and just as the public were beginning to give up all hope, and in their despair entertain something like a feeling of ineffable disgust over the matter, there came across the water from old Rome, the brief but refreshingly truthful news that Ossory had won the day, and that "the question had been decided in the affirmative" by the most potent, grave, and reverend seigneurs of the Vatican. The message came from Bishop Quinn, of Bathurst, who had been in the City of the Popes since the beginning of the year, waiting "for something to turn up" in regard to the See of Sydney. We gave our readers some interesting information on Saturday last, as to the receipt of the message and the congratulations cabled to Dr. Moran by the bishops of the province. There has been endless talk, and a mile and a half of conjectures and speculations, with respect to the actual date of the appointment, which is now for the first time an accomplished fact. A little elucidation may be acceptable and interesting. It is clear now that the reports cabled as to Dr. Moran's appointment, two months back, were built upon very frail foundations. From letters received and published in Sydney, it is evident that the Propaganda authorities had pretty well made up their minds early in February as to the favorite, but it is equally clear in the light of recent events that the real, only and final decision was not given till within a week or so. Dr. Quinn, who had all along, and naturally so, a deep interest in the matter, v

formed, lengthened his visit to Rome for the express purpose of being on the spot, to send the anxiously expected intelligence to the other side of the world directly it was safe to do so with certainty. It shows well for Bishop Quinn's patience and judgment, that he did not send any mere rumour or any half official announcement, on the off-chance of its being correct; when he did wire, he sent the positive statement of the appointment. When Bishop Murray received the pink cable form last Tuesday, he sent the news in a hundred directions, and by the evening the intelligence was known throughout the colonies. Those who accepted Dr. Moran from the first, knowing his attainments and influence, are rejoicing, while those who protested indignantly and ignored the probability of his election, are now covered with confusion. With the fact of the appointment before us, we venture with some little confidence on the statement, that the Papal coup de grace was given last Sunday evening. The Consultors, who evidently finished their work at least a month ago, submitted three names to the College of Cardinals, Dr. Moran being the chosen one. It is evident the College of Cardinals confirmed the selection, and the only one thing wanting was the assent of the Pope. In all human probability the fiat of the Pope which stamped the matter with official authority, was given on Sunday evening, when the secretary of Propaganda, in accordance with the time-honoured custom, paid his usual weekly visit to the Pontiff. Every Sunday after the day's devotions, the Pope receives in audience the Propaganda secretary, who comes into the Papal chamber with documents for signature, often with an armful of papers recording decisions of the Propaganda, and which require "the stamp of the Fisherman's ring." This signing is generally a mere formality, for it rarely happens that the Pope gives his assent in this way without previously having had earnest and prolonged consultations with his advising cardinals. On Sunday then, we may assume the bearer of the official documents presented the appointment, in which we out in Australia were so much concerned; and the venerable man who, in whatever aspect he may be regarded by the Protestant world, reigns as uncrowned monarch of Rome, and as the acknowledged ruler of the Roman Catholic Church and its one hundred and ninety million adherents, signed the parchment that sealed the fate of the archdiocese of Sydney and which gave Patrick Francis Moran the vacant archiepiscopal throne as rightful successor of Bede Vaughan. Next morning the appointment was doubtless notified, and Bishop Quinn, rewarded for his long trial of patience, had the gratification of sending the news to Australia on St. Patrick's Day, of all days in the year. It was singular that the intelligence of an Irish appointment, in which there was such a national interest, should have been sent from Rome on the festival of Ireland's national saint. Dr. Moran will come to us perfectly equipped for the exalted position for which he has been chosen, with a ripe and fruitful scholarship, a rich and beneficial experience, and a lustrous and honorable name. In the new Archbishop, if we may judge the distinguished gentleman by his whole career, our Roman Catholic fellow-colonists will have a prelate who will not only be an ornament, in the loftiest sense of the term to his Church, but who will teach his people as much by the uprightness, the simplicity, and the humility of his daily life, as by the power of his pen and the magic of his voice; who will, while preaching a loyal and dutiful adherence to his own Church, warn his co-religionists of sectarian as well as national animosities, and who will in a brave and Christian spirit discountenance and rebuke whenever found, the disturbers of law and order, and denounce all imposters and intriguers, who seek to breed hatred and intolerance, and whose infamous bigotry imperils the welfare as it dishonors the name of the whole community. Regarding Dr. Moran's appointment to our midst on wider and more general grounds, there is reason for hoping that while ever bearing himself as a great dignitary of an important Church, and ever maintaining a distinct individuality in his pontifical capacity, he will prove himself a good and useful citizen, as it that his presence will add a tone, as it cannot fail to add a lustre to the public life of the country. Of one thing we are perfectly sure, and it is that when the new archbishop lands on these shores, with all his blushing honors thick upon him, people of all nationalities, by way of a compliment to "a fine old Irish gentleman," will heartily join in the beautiful old Irish greeting, "Caed mille failthe"—a hundred thousand welcomes.—Sydney, N. S. W., "Daily Telegraph," 25th March.

**Soldier and Thistle.**

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp prickly thistle. This made her cry with pain at first, and pout with vexation afterward. "I do wish there was no such a thing as a thistle in the world," she said pettishly. "And yet the Scottish nation think so much of it they engrave it on the national arms," said her mother. "It is the last flower that I should pick out," said Minnie. "I am sure they might have found a great many nicer ones, even among their such good service once," said her mother, "they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make a night attack on a sleeping garrison. So they crept along bare-footed as still as possible, until they were almost on the spot. Just at that moment a bare-footed soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss." "Well I never suspected that so small a thing could save a nation," said Minnie thoughtfully.

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**Catholic Record.**  
 LONDON, SATURDAY, MAY 10, 1884.  
 THE MONTH OF MARY.

This beautiful month, dedicated by the Church to the special honor of the Virgin Mother of God, has already opened with all the effulgence of calm, tender, and assuasive loveliness. No fitter time could be chosen for devotion to Mary Immaculate. May is the month which crowns the sweet and balmy days of spring-tide with a roseate diadem of more than terrestrial splendor. It is the month in which nature joyfully proclaims its deliverance from the chilling sway of arctic blasts and the rude tyranny of winter's long and dreary rule. It is the month of all others in which man himself participates in the joys of nature thus delivered and disenthralled. Fitting indeed is this month of peace and holy joy for honor and devotion to the Virgin Queen—a month lit up by light of celestial radiance—the light of the never ending morn of which Mary is the splendid figure. Stella Matutina is she termed. This sweet spring tide is the morning of the year and has for its light the Queen of Heaven, of whom the poet sings:

Fair herald of a brighter sun,  
 And pledge of Heaven's own day begun,  
 When the ancient world's long night was o'er,  
 So shone, above death's dreaded shore,  
 And life's now ever-brightening sea,  
 The lowly Maid of Galilee.

Lost now in His effulgent ray,  
 Bathed in the brightness of His day,  
 O Morning Star, all sweetly shining,  
 Through that dim night which yet is mine;  
 Precede for me His dawning light,  
 Who only puts all shades to flight!

Mary Immaculate is par excellence the Queen of Mercy, therefore is this month a time of mercy and reconciliation. It should be a month of deliverance from the shackles of sin and sway of Satan. How gladly should not the sinner hail the advent of this month of grace and joy and peace! How readily should he not throw himself at the feet of that Mother who loves the sons of God, which we are by virtue of Holy Baptism? With what confidence should we not have recourse to the mediation of her to whom Christ made over the Kingdom of His Mercy? Assured we must be that whatsoever we may do, or may have done, in the Holy Virgin's honor, will not be forgotten. It will be of celestial record, and will for us win the mediation of the Divine Mother when most we need it, when sinking into despondency we should without it perish. This thought brings to mind the lines of James Clarence Mangan, lines that will live at least as long as the language in which that gifted child of Erin penned them, lines that clothe thoughts as noble as ever fired the brain and stirred the heart of poet:

There lived a knight long years ago,  
 Proud, caparisoned, devoutness;  
 Of God above, or hell below,  
 He took no thought, but, undismay'd,  
 Pursued his course of wickedness.  
 His heart was proud, and his eyes were  
 Turn'd to scorn, and his hands were  
 For given for all his treasons;  
 He only said, at certain seasons,  
 "O Mary, Queen of Mercy!"

Years roll'd, and found him still the same,  
 Still draining pleasure's poison-bowl;  
 Yet felt he now a pang, some shame;  
 The torment of the Undying Worm.  
 At wiles woke in his trembling soul;  
 And then, though powerless to reform,  
 Would he, in hope to appease that sternest  
 Avenger, cry, and more in earnest,  
 "O Mary, Queen of Mercy!"

At last Youth's riotous time was gone,  
 And Loathing now came after Sin;  
 With locks yet brown, he felt as one  
 Grown gray at heart, and oft, with tears,  
 He tried, but in vain, to wash and gold;  
 From the dark desert of his years  
 One flower of hope; yet, morn and evening,  
 He still cried, but with deeper meaning,  
 "O Mary, Queen of Mercy!"

A happier mind, a holier mood,  
 A purer spirit ruled him now;  
 No more in throat to vomit blood,  
 He took a pilgrim-staff in hand,  
 And, under a religious vow,  
 Travell'd his way to Pommerland;  
 There enter'd he a humble cloister,  
 Exclaiming, while his eyes grew moister,  
 "O Mary, Queen of Mercy!"

Here, shorn and cowl'd, he laid his cares  
 Aside, and wrought for God alone,  
 A-bent he sang no choral prayers,  
 Not matin hymn nor laud could learn,  
 He mortified his flesh to stone;  
 For him no penance was too stern;  
 And often pray'd he on his lonely  
 Cell-couch at night, but still said only,  
 "O Mary, Queen of Mercy!"

He buried him with mass and song  
 Aneath a little knoll so green;  
 But, lo! a wonder-sight!—Ere long  
 Rose, blooming, from that verdant  
 mound.  
 The fairest lily ever seen;  
 And, on its petal-edges round  
 Relieving their translucent whiteness,  
 Did shine these words, in gold-hued bright-  
 ness,  
 "O Mary, Queen of Mercy!"

Mind, would God's angels give thee power,  
 Thou, dearest reader, mightst behold  
 The fibres of this holy flower  
 Upprising from the dead man's heart,  
 In treasured threads of light and gold;  
 Then wouldst thou choose the better part,  
 And thenceforth see Sin's foul suggestions;  
 Thy sole response to morning questions,  
 "O Mary, Queen of Mercy!"

But May is not only a time of deliverance for the sinner—it is a time of rejoicing for the just. The joy of being a faithful servant

to do her honor must be his purpose and duty, not only during this blessed month set apart for special devotion to the Mother of God, but throughout the year. The life of the just man must be resplendent with devotion to Mary. To daily honor her, and constantly seek her intercession, was the practice of all the saints. And this practice is characteristic of all holy souls at this present moment. It is because of this honor they render the August and Immaculate Virgin, that God so loves and protects them. There were in the middle ages many orders of knighthood devoted to our Blessed Lady, including many persons of the highest rank and greatest renown. One, the order of Servites, was in France called *les esclaves de Marie*. In fact all the medieval orders of knighthood were characterized by special devotion to Mary.

We have now no such orders of knighthood, but we may all become as devoted to our Divine Mother as were the cavaliers of old. We may all, through the graces to be obtained this month, deserve the signal privilege and unspeakably high honor of being enrolled among the true servants of a Mother to whose love there is no term and to whose power of intercession there is no limit.

**THE DYNAMITE SCARE.**

The Provincial capital was of late startled by the unexpected discovery of three dynamite cartridges placed in position to blow the legislative and departmental buildings of Ontario to atoms. The usual cry of "Fenians," "Invincibles," "O'Donovan Rossa," etc. etc., was of course raised. No thoughtful man in Ontario can, however, be oblivious of the fact, that every twelfth of July, for several years, Orange assemblies have been told in heated language that through Mr. Mowat Archbishop Lynch and the Pope rule this Province. Might not some fanatic excited by such appeals have taken it into his head to summarily rid Ontario of what he considers Popish rule, by hurling the present government into eternity through the agency of dynamite? We do not say, nor mean to imply in the remotest degree, that any association in the Province is responsible for the recent attempted outrage, but it is well not to forget that the fanatical crank is numerous enough even in this enlightened Province.

**A STRANGE DELEGATION.**

In the Ottawa Free Press of the 30th ult., we read the following:

"A delegation headed by Mr. Francis Clemow, ex-County Master of the Orangemen of Carleton, accompanied by Mr. J. Clarke, ex-warden, and Mr. Chas. Magee, waited on Sir John Macdonald yesterday and protested against the granting of the Commons restaurant for the next session of Parliament to Mr. Boquet of Montreal, who is a Frenchman. The deputation insisted upon the Premier that the claims of Mr. Alexander, of the British Lion, were more worthy of consideration. Sir John felt he was somewhat in a fix about the matter and could not give the delegation a definite answer. At any rate he has got into trouble with his constituents, as it is not likely that he can take the restaurant from Mr. Boquet now that it has been given to him."

Choice, very choice, indeed. Not content with pouring forth libations to the eternal confusion of Popery elsewhere, the brethren would fain have that privilege extended to the very precincts of Parliament. We have never seen any use for a restaurant in connection with the House of Commons, but if there must be one we feel strongly inclined to the conviction that a Frenchman is at least as well qualified to cater to the wants of our legislators as an Orangeman. The smallness and narrowness of Bro. Clemow's course in this matter is of a piece with his whole public course. An inveterate hater of Catholicity and of Catholics, he never loses an opportunity to vilify the religion of more than half of his fellow-citizens. One of his latest exploits was the proposing, some weeks ago, of a toast at an Orange banquet in a suburb of Ottawa to the honor of the assassins of Harbor Grace. Bro. Clemow is deserving of some little attention just now for the reason that his name is freely mentioned in connection with a prospective senatorial vacancy. We do not know that any such appointment is in contemplation. But we desire, in any case, to take this opportunity to tell the Premier, in language as plain and decisive as we can command, that the appointment of County Master Clemow to the Senate of Canada could not be otherwise looked on than as an outrage on public decency and as a direct insult to the Catholic minority of Ontario. The Senate cannot afford to lose any of its actual popularity or respectability, however extended either may be. If it require anything it is an increase of strength and efficiency. And it is not, we may inform the government, by such an appointment as that of Francis Clemow that either strength or efficiency can be secured for the Senate of Canada.

In connection with the prospective vacancy spoken of, we may remind the reader that there are more than one

hundred thousand French Canadians in this Province without a representative in the Upper Chamber. Is it not time that justice should be done the claims of this large body of people? We think it is, and feel convinced that to pass over their just demand, by making such an appointment as we have alluded to, were to add insult to injury.

The Conservative party in the Ottawa Valley is certainly not so poor in men of talent and respectability that the selection of a Senator should be restricted to men of the stamp and record of Francis Clemow.

**ARCHBISHOP LYNCH.**

The Mail has again returned to its congenial task of abusing the venerable Archbishop of Toronto. His Grace has survived past attacks from the same source. As these attacks grew in bitterness and animosity, so day by day, the esteem and affection held towards His Grace throughout the country were intensified. Baffled in his first efforts to injure the Archbishop of Toronto, this supercilious, pretentious and disgustingly overbearing scribe returns to the assault again, however, to be discomfited.

**SS. PHILIP AND JAMES.**

This blessed month of May begins by the celebration of a festival honored and privileged even amongst the greatest in the ecclesiastical calendar—the feast of the blessed apostles SS. Philip and James. These heroic followers of the Divine Master, accepting his commission, went forth to teach the nations, and sealed, with their very life's blood, their ardor and fidelity. The career of both these saints suggest many very important reflections to all Christians. Their lives set forth the truth that self-sacrifice is the very groundwork of the apostolic life. It is also the very foundation of Christian life, for every Christian is called to be, in his own sphere, an apostle and a witness to the truth. In the lives of these saints is also shown the great glory of the apostolic vocation and career. They were persecuted, they were reviled, they suffered and they died. But all this Christ had foretold to them. "If the world hate you, know you that it hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not him that sent me." (St. John xv. 18-21.) But if our Blessed Lord pointed out to his apostles the sufferings and ignominies they would have to endure for His sake, He also prayed to His Heavenly Father that He might strengthen and sanctify those He had Himself chosen. This prayer the blessed SS. Philip and James had in mind when persecuted out of hatred for their Divine Master.

"And," now said Christ, "glorify thou me, O Father, with thyself, with the glory which I had with thee, before the world was. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word. Now they have known that all things which thou hast given me are from thee. Because the words which thou gavest me, I have given to them; and they have received them, and have known for certain that I came forth from thee; and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them whom thou hast given me; because they are thine. All mine are thine; and thine are mine; and I am glorified in them. And now I am no more in the world; and these are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given me; that they may be one as we also are. While I was with them I kept them in thy name, Those whom thou gavest me I have kept; and none of them hath perished except the son of perdition, that the scripture may be fulfilled. And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world; as I also am not of the world. I do not ask that thou take them out of the world, but that thou preserve them from evil. They are not of the world; as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also; have sent them into the world. And for them I do sanctify myself, that they also may be sanctified in truth." (St. John xvii 6-19.)

In that admirable little work, Lives of the Early Martyrs, we read interesting sketches of the two saints whose virtues and whose glorious deaths the Church commemorates on the 1st of May. Of St. James, who was first bishop of Jerusalem, the writer says:

"The time was now come when the Gospel was to be preached in all parts of the

world. So the apostles assembled at Jerusalem to divide the different countries between them; and then each of them set out to preach in that place which God had given him charge of. This division is said to have taken place about twelve years after our Lord's death.

"But though the Jews had crucified our Lord, and had refused to believe the Gospel, which was preached to them by the apostles, our Lord did not yet quite cast them off, but still allowed one of the apostles to remain with them. This was St. James the Less, who was ordained Bishop of Jerusalem by St. Peter and the other apostles, soon after the descent of the Holy Ghost. He was the son of Cleophas, who was brother to St. Joseph, and was therefore supposed to be cousin to our Lord; and he was so like Him in face that people often came to Jerusalem to look at him, in order to see what Jesus was like. He was called the Less, to distinguish him from the other St. James, the son of Zebedee; and also Justus, or the Just, because he was such a very holy man.

"From his birth he was consecrated to God, according to a Jewish custom, and he had therefore never drunk wine or spirits, or eaten meat, or cut his hair, or used a bath. His tongue always spoke the truth, his hands were always ready to do works of charity; and his body was always mortified with fasting. His nights and days were spent in prayer, so that both his knees and his forehead, with which he used to strike the ground when he made acts of contrition, were quite hard, like the knees of a camel. Even the Jews looked upon him as a great saint, and as he passed through the streets they used to try to touch him and to kiss his clothes.

"He was Bishop of Jerusalem for nearly twenty-eight years. The holiness of his life led the Jews to listen more readily to his preaching; and he made many converts both among the common people, and among the rulers. The Scribes and Pharisees were now very much troubled to find that the Christians were increasing in number, and they feared that in a short time the whole nation would become Christian, and believe Jesus to be the Messiah. They therefore consulted with Annas, the High Priest, a fierce and cruel man, as to what was to be done. They all agreed that it would not be safe to oppose St. James openly, because the people thought so highly of him; and they accordingly devised a plan by which they hoped either to force him to deny Christ, or to kill him without making any disturbance. They spoke fair words to him as if they had been his friends, and told him that since he was so great a servant of God, and so zealous for the honor of the Temple, in which he spent so many days and nights in prayer, he ought to do something to defend it and the Old Law. "We entreat you, therefore," said they, "to tell all the people who come up to the Passover, that they ought not to run after this crucified man, Jesus. They will be sure to listen to you, because every one knows what a just man you are, and that you do not care for the opinion of men; and we have all the greatest confidence in you." St. James promised them that he would speak to the people about Jesus, and they were satisfied.

"When the appointed day arrived they took him up to the top of a very high part of the Temple, where he could be seen and heard by an immense crowd of Jews and Gentiles, who were assembled below. Then the chief priests, after saying many flattering things in his praise, cried out to him, "Oh! thou just man, whom we ought all to believe, since all the people are led astray after Jesus that was crucified, tell us what thou thinkest of this man, Jesus!" And St. James answered, with a loud and solemn voice, "Why do ye ask me respecting Jesus the Son of Man? He is now sitting on the right hand of God the Father, and will come again on the clouds of heaven." Many of those in the crowd who were inclined to be Christians, were very glad to hear these words, and they cried out, "Hosanna to the Son of David." But the Pharisees and priests said: "We have done foolishly in letting this man bear witness to Jesus. But let us now go and throw him down, so that the people may be afraid to believe him." So they rushed up to St. James, and making a great noise, they cried out, "Ah! Justus himself is deceived," and laying hold on him, they flung him down headlong from the height on which he stood. Though the fall hurt and bruised him very much, yet it did not kill him; whereupon his enemies began to stone him. But he, remembering how Jesus had prayed for those who were crucifying him, had no sooner reached the ground than he placed himself on his knees, and lifting his hands and heart to God, he prayed, "I entreat Thee, my Lord God and my Father, forgive them, for they know not what they do." The Jews, however, did not listen to his words, but went on stoning and beating him, till at last one of the priests, who was a Rechabite, cried out to them, "Stop! what are you doing? Justus is praying for you." But just at that moment a fuller fell upon him, and beat out his brains with the club he used to beat out clothes. Thus did the holy apostle die, and win his crown of martyrdom, on Easter-day, A. D. 62.

"By this murder the Jews filled up the measure of their wickedness in persecuting the Church. A few years after, the Romans sent an army to besiege Jerusalem, and after putting to death more than a million of Jews, they destroyed the city and left not one single stone of the Temple standing upon another. Many of the Jews believed that these misfortunes happened to them because they had murdered James the Just; but we know that they had all been foretold by our Lord, and were the just vengeance of God on them, for having rejected and put to death One who is infinitely higher and holier than St. James, even our Lord Jesus, God the Son Himself."

Thus did St. James perish as did his Divine Master at the hands of the Jewish populace. His mission amongst his people was not, however, unfruitful. It was fruitful in numberless good works, that compensated for the obduracy of a self-blinded and obstinate race. It was blessed in this that the memory of its heroic self-denial can never perish.

St. Philip had a not less difficult mission

than St. James. The work of evangelization in Upper Asia and Scythia fell to this great saint, whose fortitude seems to have known no bounds. Of him we read in the work above mentioned:

"The Church celebrates the feast of St. Philip on the same day as that of St. James the Less, though St. Philip's martyrdom took place ten years before that of St. James. Very little is known of St. Philip either before or after our Lord's death. It is mentioned in the Bible, that it was he who brought Nathaniel to our Lord, and that he also showed our Lord to the Gentiles, who wished to see Him after they had heard of Lazarus being raised from the dead. Thus, from the first he acted like a true apostle in bringing souls to Jesus. When the apostles divided the world between them, Upper Asia fell to him. Here, then, he preached for several years, and by his holy life, his heavenly doctrine, and the miracles he worked, he converted a great many people. He also went into Scythia, a part of which is now called Russia, and which was then inhabited by ignorant, uncivilized nations, who lived in huts, or tents, or covered waggon. Here, too, his preaching brought forth great and wonderful fruit; and many of these wild people, who knew nothing else, knew all that was worth knowing, when they learned from this apostle how to love Jesus, and to save their own souls.

"At length St. Philip came to the city of Hierapolis in Phrygia, where he preached as he had done in all the other places. In this city there was a temple, and in it a strange and horrible serpent, which the people worshipped as a god, and to which they were in the habit of offering sacrifices of human beings. It was a sad sight to see so many people devoted by the serpent, and it was still more sad to see such a multitude worshipping the Devil in the form of this serpent, and offering to him the adoration which belongs to God alone. St. Philip was filled with pity for these poor deluded creatures, and prostrating himself before Almighty God, he prayed to Him with many sighs and tears to open their eyes, and to deliver them from the tyranny of Satan. Our Lord heard his prayers, and caused the serpent to fall down dead. At first the people were in great consternation at having lost their god; but when St. Philip spoke to them, and showed them how foolish they were to call such a poor beast as that a god instead of worshipping the only true God who had made heaven and earth, they began to see their folly, and listened eagerly to all he had to tell them about this true God and Lord, Jesus Christ. But when the idolatrous priests saw that all the people were running after this new teacher, they became frightened lest their own credit with them and their profits from the false religion, should be diminished. So they went to the magistrates, and persuaded them to seize St. Philip and throw him into prison. This, however, was not enough to satisfy them; for even in the prison St. Philip would go on preaching, and so long as he lived he would continue to fight against their master, the Devil, and to persuade people not to worship him. They therefore, scourged him very cruelly and crucified him, and as he hung upon the cross, they threw stones at him, and laughed at him, and reviled him. But even now they were not satisfied, for St. Philip did not seem to care for all they did to him. Instead of being conquered by them, it actually seemed as if he had the best of it; for as he hung on the cross he spoke joyfully and triumphantly, giving thanks to Jesus for having granted him the great honour of imitating Him by dying upon a cross. And while he was thus praising God, the earth began to quake and tremble, and the houses swayed backwards and forwards like ships in a storm at sea, and many of the finest buildings in the city were laid in ruins, and the ground opened, and swallowed up alive all the wicked men who had fastened him to the cross. The people of Hierapolis were dreadfully terrified, for all that St. Philip had told them about the great day of judgment rushed into their minds, and they thought that God was coming to judge them for their sins. Then they smote their breasts, and cried to God to have mercy on them; and some of them ran to the cross, and begged St. Philip to pray for them, while they made all the haste they could to take him down. St. Philip, however, was very sorry to be kept any longer alive; and while they were taking him down, he prayed to Jesus, begging Him not to disappoint him of the pleasure of dying on the cross, and not to keep him waiting longer for the bright martyr's crown which seemed to be almost within his grasp. His prayer was granted, for before the people could loose him, our Lord set him free in a better way; for He allowed his body to die, and took his blessed soul to Himself in heaven. The converts he had made carried away his body and buried it reverently, and many years after it was removed to Rome, where it lies in the church of the Twelve Apostles, together with that of St. James the Less."

To these glorious athletes of Christ are truly applicable the words with which Holy Church honors them in the divine office. *In omnem terram exivit sonus eorum et in fines orbis terra verba eorum.*

**WRECK OF A STEAMSHIP.**

Agents of the State Line Steamship Company have received a dispatch from Glasgow this morning showing that the steamer State of Florida, which left New York for Glasgow, April 12th, was lost at sea. The dispatch is as follows:—"The steamer Davon, from New York for Bristol, picked up on April 27th two life boats of the steamship State of Florida, without occupants or gear. A sailing vessel, bound west, signalled the steamer City of Rome, April 23rd in lat. 46, long. 42, and that she had the shipwrecked crew of the State Line steamer on board. The State of Florida was 4,000 tons burden and was built at Glasgow in 1879."

There are hopes that most, if not all those on board have been rescued by a passing vessel.

Rt. Rev. James Vincent Cleary, Bishop of Kingston, Ont., is expected to return to his diocese with his secretary, Father Kelly, about the middle of May. He will come by Quebec.

"THE MISSION TO THE HURONS."

How the Jesuits Labored and Suffered Amongst the Indians.

ABLE LECTURE DELIVERED BY REV. FATHER HARRIS.

Irish Canadian.

The following brilliant and instructive lecture was delivered at Barrie by the eloquent pastor of Newmarket, the Rev. W. R. Harris. The occasion was a concert given under the auspices of Rev. Dean O'Connor, the proceeds of which were to be applied in payment of the debt on his church. During the intermission Father Harris rose and said:

A few weeks before your esteemed pastor, my large-hearted friend, Dean O'Connor, paid me the compliment to request that I would address you tonight, I read in the newspapers that the energetic and zealous parish priest of Penetanguishene contemplated building a church to the memory of the martyrs of the Huron Mission. I have since learned that this sacred work meets with the exalted approbation of His Grace the Archbishop of Toronto, and that in all probability the foundation of the memorial church will be laid this summer. This monument will partake of a national character, and as such, to place its claims on no higher level, it will appeal to our good-will and to our pockets with an eloquence emphatically its own. My aim in selecting the

"MISSION TO THE HURONS" for the subject of this evening's discourse is to put you in possession of some facts in the history of the mission that are collected from authorities to which you have not convenient access, and which, if within your reach, you have not perhaps the time and opportunity of studying them.

I will speak to you then to-night, ladies and gentlemen, of the warlike and numerous tribes that centuries ago roamed the forests of Canada, and of the great men who dared the dangers of an ocean voyage, and, heaving their dreary way through a wilderness of nine hundred miles, brought the message of the gospel to a people that veritably sat in darkness and in the shadow of death. I will tell you of men made to the image and likeness of the Living God reduced by cruelty and the burden of human passions to the level of the brute creation, and of men whose purity and self-denial, whose sublime devotion to duty and unselfish labors in behalf of fallen humanity remain as memories to bear witness to the ennobling influence of the Catholic Church on the heart of man.

The student of human history can address himself to no more useful or interesting pages than those which, in language simple and unadorned, make up the three large volumes entitled the

"JESUIT RECORDS IN NORTH AMERICA." It is no exaggeration to assert that all that is known of the fierce and crafty race of warriors who, three hundred years ago, peopled this vast continent, and whose descendants, dispirited and reduced, are occasionally to be met with more like spectres of the dead past than living men, may be gleaned from the early Jesuit Missionaries. The historians of Canada—the Garneaus, the Perlands and the Parkmans—are unanimous in their praises of these self-denying priests, and acknowledge themselves indebted to them for all that is worth relating of those mysterious and savage tribes whose hideous degradation and insatiable cruelty mocked the sublimest efforts of disinterested benevolence. From these annals, ladies and gentlemen, I have gathered the materials for the framework of the lecture you have done me the honor to come to listen to this evening.

When, on the evening of October 2nd, 1535, the French mariner, Cartier, anchored before the Indian village of Hochelaga, now the city of Montreal, he was told by an Algonquin chieftain that from there to the shores of the great lake of the Hurons and beyond, there roamed a numerous people broken up into many tribes that lived by fishing and hunting. On the margin of Lake Huron dwelt the Hurons, or the nation of the Wyandots. The Sioux—the still formidable enemy of civilization—occupied the land to the eastward of Lake Michigan.

THE NUMEROUS NOMADE TRIBES that ranged the forests from the Saguenay to the Ottawa and along its banks, belonged to the Algonquin or Nation of Leni—Lenappes. Between them and the Hurons lay the hunting grounds of the Nipissings and the Neutrals. The Tobacco Nation inhabited lands to the west of the Wyandots on the banks of the Nottawassaga Bay. Southward of Lake Michigan lived the Nation of Fire. To the south of Lakes Erie, Ontario and the St. Lawrence dwelt the Iroquois, a confederation of Mohawks, Onondagas, Senecas, Oneidas and Cayugas, a race of warriors crafty, cunning and treacherous, and the most ruthless opponents of the French settlers. The several tribes, their sub-divisions and families, were recognized by symbolic signs or totems. On the arm of the Abeniques were tattooed the bear and turtle dove. An Algonquin was known by the oak leaf on his naked breast. The Wild Cats of Lake Michigan bore an eagle perched on a cross. The Sioux carried an eagle, a black dog, and an otter; and to this day the tawny breast of the redoubtable Sitting Bull is covered with the same heraldic emblem. A remarkable fact which goes far to prove that the American savage was familiar with the

DISASTEROUS EFFECTS OF INTERMARRIAGE WITH BLOOD RELATIONS was that no warrior ever took a wife from a family that bore the same token as his own. The moral debasement of the tribes was something appalling. A frightful heirloom of entailed and indefeasible accursedness, wrapped up in the folds of senseless ignorance and brutal customs, was the only inheritance to which they could look forward. All their lives the victims of unrestrained and fiendish passions that opened wide the door to every species of hard-heartedness and every degree of cruelty, their regeneration would never have come from themselves, and could only be accomplished by men endowed with tireless patience and God-

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"JESUIT RECORDS IN NORTH AMERICA." It is no exaggeration to assert that all that is known of the fierce and crafty race of warriors who, three hundred years ago, peopled this vast continent, and whose descendants, dispirited and reduced, are occasionally to be met with more like spectres of the dead past than living men, may be gleaned from the early Jesuit Missionaries. The historians of Canada—the Garneaus, the Perlands and the Parkmans—are unanimous in their praises of these self-denying priests, and acknowledge themselves indebted to them for all that is worth relating of those mysterious and savage tribes whose hideous degradation and insatiable cruelty mocked the sublimest efforts of disinterested benevolence. From these annals, ladies and gentlemen, I have gathered the materials for the framework of the lecture you have done me the honor to come to listen to this evening.

When, on the evening of October 2nd, 1535, the French mariner, Cartier, anchored before the Indian village of Hochelaga, now the city of Montreal, he was told by an Algonquin chieftain that from there to the shores of the great lake of the Hurons and beyond, there roamed a numerous people broken up into many tribes that lived by fishing and hunting. On the margin of Lake Huron dwelt the Hurons, or the nation of the Wyandots. The Sioux—the still formidable enemy of civilization—occupied the land to the eastward of Lake Michigan.

THE NUMEROUS NOMADE TRIBES that ranged the forests from the Saguenay to the Ottawa and along its banks, belonged to the Algonquin or Nation of Leni—Lenappes. Between them and the Hurons lay the hunting grounds of the Nipissings and the Neutrals. The Tobacco Nation inhabited lands to the west of the Wyandots on the banks of the Nottawassaga Bay. Southward of Lake Michigan lived the Nation of Fire. To the south of Lakes Erie, Ontario and the St. Lawrence dwelt the Iroquois, a confederation of Mohawks, Onondagas, Senecas, Oneidas and Cayugas, a race of warriors crafty, cunning and treacherous, and the most ruthless opponents of the French settlers. The several tribes, their sub-divisions and families, were recognized by symbolic signs or totems. On the arm of the Abeniques were tattooed the bear and turtle dove. An Algonquin was known by the oak leaf on his naked breast. The Wild Cats of Lake Michigan bore an eagle perched on a cross. The Sioux carried an eagle, a black dog, and an otter; and to this day the tawny breast of the redoubtable Sitting Bull is covered with the same heraldic emblem. A remarkable fact which goes far to prove that the American savage was familiar with the

DISASTEROUS EFFECTS OF INTERMARRIAGE WITH BLOOD RELATIONS was that no warrior ever took a wife from a family that bore the same token as his own. The moral debasement of the tribes was something appalling. A frightful heirloom of entailed and indefeasible accursedness, wrapped up in the folds of senseless ignorance and brutal customs, was the only inheritance to which they could look forward. All their lives the victims of unrestrained and fiendish passions that opened wide the door to every species of hard-heartedness and every degree of cruelty, their regeneration would never have come from themselves, and could only be accomplished by men endowed with tireless patience and God-

like attributes. The insatiable and loathsome cruelty that overshadowed the land and its people was calculated to awe the stoutest heart that dared to redeem them.

THEY HAD NO CONCEPTION OF MORALITY, even in the abstract. The Jesuit Father, Le Jeune, than whom no man was better qualified to know, wrote to his Superior in France that "Morality was unknown among the tribes, and as a result they very often indulged in the license of unrestrained intercourse."

is one of the dominant characteristics of all pagan people, and forced Montaigne to remark that "Man without Christianity is the most dangerous animal that roams the earth."

"Their approach like foxes," writes the Jesuit, Sagard, "attack like lions, and disappear like birds." Their prisoners were treated with unparalleled brutality.

"On the third day after my arrival among the Iroquois," writes Father Jaques, "they sacrificed an Algonquin woman in honor of Aegskone, their war god, inviting the grim demon, as if he were present, to come and feast with them on the murdered woman's flesh."

SOME REDEEMING FEATURES. They were true to each other in their friendships, were remarkably hospitable, and in times of famine divided with each other the morsel that chance or the fortunes of the hunt cast in their way.

in the character and life of the American savage. Day after day for many a dreary age the sun looked down upon their enormous wickedness till, wasted with desolation, they faded from off the face of the earth, supplying by their ruin additional strength to the prophecy of Isaiah, that the natives that will not serve God will perish.

WE HAVE TO ASK OURSELVES what manner of men were they who conceived and, under accumulated hardships, in a measure bore into effect the magnificent resolve of

CIVILIZING AND CHRISTIANISING THESE BARBAROUS HORDS. It is no compliment to the honesty and intelligence of our times that even now, with the imperishable parchment of their heroic deeds unrolled before us, there are to be found in our midst those whose partiality is so pronounced that they cannot think of a Jesuit without associating with the thought blood, poison and daggers.

IGNATIUS LOYOLA in the grotto of Manreza threw himself, heart and soul, into the militia of Jesus Christ. We have studied their lives from the hour that Francis Xavier asked himself the portentous question: "What will it profit a man to gain the whole world if he lose his own soul?"

Among those who came to Canada in the sixteenth century were men who were influenced by motives of avarice and ambition. Among them was the high-spirited cavalier bound on romantic enterprise; the fearless sea-rover in quest of new laurels in unsealed seas; the restless adventurer wooing the charm of novelty in unexplored lands, and the disgraced courtier resolved by reckless daring to blot out the memory of his humiliation.

SOLDIERS OF THE CATHOLIC CHURCH, brave as the bravest among them, fearless and undaunted in the shadow of the land never pressed by the foot of civilization. Before them lay a vast continent through whose desolation of wilderness there roamed men and women, made to the image and likeness of the Living God, buried in the foulest and grossest paganism.

On the morning of the Feast of the Purification, 1625, the fathers of the Order, then in France were assembled in the sacristy of St. Isidore's church in the city of Lyons. They had filed in from the sanctuary where the Holy Sacrifice was celebrated a few moments before, and were now taking their places in the order of merit when, again invoking the aid of the Holy Trinity, the prayers of the Virgin Mother, St. Ignatius, and St. Francis Xavier, the Superior rose to his feet and addressed them:

called back for a time his lofty thoughts and fixed his mind on a newly-discovered land whose savage people with bloody hands welcomed his missionaries to hospitable graves.

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Such, briefly, were the prevailing traits

GOD CALLS US TO SAVE THEM. Who among you is willing for the sacrifice? Every priest there rose to his feet and in a voice firm and resolute spoke readiness for his fate. "It is enough," replied the Superior, "I will select."

At the age of 32 Brebeuf, the descendant of a noble family, bidding an eternal farewell to all that men value and hold dear on earth, sailed from Bayeux in Normandy, and on April 26th, 1625, landed at Quebec. His first act on reaching shore was to

KNEL DOWN AND KISS THE EARTH, the scene of his future labors; then he thanked the Holy Trinity for having chosen him for the work of the mission, saluted the guardian angels of the land, and rose to his feet prepared to spend and be spent in the service of his Master. He passed the autumn and the winter with a roving band of Montaignais Indians, endured for five months the hardships of their wandering life, and all the penalties of filth, vermin and smoke—the inevitable abominations of a savage camp.

His stay among the Montaignais taught him that physical superiority opened a way to the respect of the savage when Christian virtues often provoked his ridicule. Stroke for stroke with the strongest of the Hurons he plied the paddle from morning till night, barely allowing himself sufficient time to recite his office and make his daily meditation.

Thirty-five times in that weary journey of nine hundred miles Brebeuf and Davost bore their share of the heavy burdens across the portages. Through thicket and matted swamps they pushed their devious way. Over prostrate trunks and fallen trees, across the stony beds of shallow streams, through pestilent swamp and stagnant pool, they waded; descending, climbing, clambering over sharp rocks till their clothes hung around them in shreds, these

kept pace with the stubborn march of their legged and moccasined companions. At times the comparatively feeble Davost weakened under his load. His strength would fail him, and his feeble but plucky attempts to keep abreast of his red associates, whose every fibre and muscle were toughened by a lifetime of hardship, but provoked their laughter and ridicule. The heroic Brebeuf understood their relief him of his burden, and to the astonishment of the band would continue for hours bearing his double load. The Indians themselves were often spent with fatigue and marvelled at an endurance that distance could not tire nor fatigue conquer.

Scattered along the shores of Thunder Bay were 30,000 Hurons, occupying thirty-two villages, surrounded by rude fortifications and an extensive though barbarous tillage. Thirteen years before, in 1613,

FATHER CARON, a Franciscan priest, visited these tribes. He was the first white man that ever trod the virgin soil of Ontario and looked out upon the waters of the Great Huron. On July 30th, surrounded by a gaping crowd of naked savages at the foot of a giant elm, he offered up the Sacrifice of the Mass; and in language as rude and uncouth as the warriors around him, preached for nine months the imperishable truths of his crucified Master. Another Franciscan, Father Dailbeau, left Quebec in the same year and bore the message of the gospel to the stunted and far-distant Esquimaux. Truly there were giants in those days, and the more I reflect upon it, the more I marvel at the sublime influence of the teaching of the Catholic Church on the hearts of men—an influence which then, as now, inspired her priests to turn aside from the allurements of civilized society, and, untrammelled with wives or families, devote themselves unreservedly to the elevation of the savage races that lay buried in the darkness of the valley of death.

observing a rigorous lent. Next morning the Holy Mass was offered up for the success of the mission, a *Te Deum* was chanted in thanksgiving to God, the two priests dedicated themselves to their great work, and the mission to the Hurons was solemnly begun. Thus

TWO HUNDRED AND SIXTY YEARS AGO, with solemn Mass, with holy blessing, and the *Te Deum*, the Standard of the Cross was elevated, the law of the gospel was proclaimed, and the work of Christianizing the Canadian tribes begun.

Later on he might be seen encircled by a curious crowd of warriors, sagamores and squaws, explaining the mysteries of religion, describing Heaven and Hell, and picturing with all the strength of his natural eloquence the tortures of the damned, till their hardened hearts quailed in the presence of the picture of what might be their doom.

FROM WHOSE BONES THE FLESH HAD ROTTED, sank under the accumulation of their sufferings. The heroism of the fathers in these trying ordeals provoked the astonishment of the Hurons, whose stubborn natures yield but to miracles of self-denial and contempt of danger.

and hardships of these great men, to introduce a picture of the burial customs of the Hurons, the ravages of the plague among them, the sacrifice of the White Dog (the mystic emblem of the nation), and the ruthless forays in quest of scalps, I am warned by the advancing hour that our admiration of the Jesuits does not embrace the heroism of their patience, and I move on to the closing scene in the life of Father Brebeuf.

ON HIS KNEES BEFORE THE BLESSED SACRAMENT, after having offered up the Holy Sacrifice of the Mass, when a Huron runner, breathless and bleeding from a bullet-wound, entered the village and announced to the terrified people that the Iroquois had captured the fortified town of St. Ignace and St. Louis, slaughtered the men, women and children, and might at any hour attack Ste. Marie.

The tobacco Nation shared the fate of the Hurons. With them perished Father Garnier. He was shot down in the act of giving absolution to a dying Indian, and while still breathing, his head was laid open with a hatchet. Father Chabanel, his companion, was murdered on his way to the mission of St. Joseph. The charred remains of the martyred priests were gathered together and interred at Ste. Marie, a Huron village about three miles to the south of what is now the town of Penetanguishene. No monument of granite or marble is there to challenge the attention of passing man and tell him that here lies the ashes of heroes and of saints.

DESPITE THE DESPERATE VALOR OF THE HURONS, who fought like demons, the Iroquois carried the fort, set fire to the town, and flung in among the burning cabins the women and children, whose shrieks of agony rose above the whoops and yells of their conquering foe.

THE APPELLING SUFFERING that awaited him but as his tortures closed in on him, they looked in vain for any sign of cowardice or symptom of weakness. They tore the flesh in strips from his body and devoured it in his presence, plucked out his finger-nails and scorched him with burning brands.

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ness and excessive fatigue, his angelic piety and his prodigious heroism under the excruciating ordeal of Indian torture, preach an eloquent sermon, and its burden is: "All ye that seek the kingdom of God, behold the paths that lead ye to it."

THROWING HIMSELF AT THE FEET OF THE DYING MARTYR, he exclaimed: "We are made a spectacle to the world, to angels and to men." Then he was dragged away, and for seventeen hours, from sunset to sunrise, he was tortured with a refinement of cruelty that fills us with affright and bewilderment.

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DEATH OF MRS. WALTER B. DUFFY.

It is with feelings of deep regret we chronicle the demise of this estimable lady, wife of Walter B. Duffy, Esq., of Rochester, N. Y., which occurred quite suddenly in that city on the morning of the 24th of April.

"A universal feeling of sympathy has been aroused by the irreparable loss sustained by Mr. Walter B. Duffy through the sudden death of his wife. The deceased lady had endeared herself to the hearts of all who knew her and had ever been foremost in works of gentle charity to the suffering poor.

Mr. John F. Mahon, lately of this city, has removed to Mobile, Alabama. Mr. Mahon is a practical business man, and this fact, added to his extensive knowledge of industrial, mechanical and financial operations, as well as his energy and activity will, we feel confident, be the means of ensuring abundant prosperity in his new home.

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A CATHOLIC MARRIAGE.

On April 23d, Mr. Louis W. Reilly and Miss Rose Mapes, of Washington, D. C., were married. The nuptial Mass was celebrated at St. Peter's Church, Capitol Hill. The reception was held at the residence of the bride's mother, Mrs. C. A. Mapes.

NEWS FROM IRELAND.

Dublin.

Mr. J. Clancy, T. C., took a bold and manly stand in the Dublin Corporation, on April 14th, against the odious, nauseous flunkeyism of that body. Mr. Shackleton, who has been regarded as a Nationalist, moved a vote of sympathy with Queen Victoria on account of her youngest son's death. His speech was a sickening mess of meanness and grovelling splutter. Mr. Clancy rose after the toadyism had been exhausted, and moved that the house should proceed with its business. His reasons for proposing this course were simple, plain and truthful. He was not aware (nor was anyone else) that the foreign prince ever took any interest in Ireland, or tried in any manner to serve the country. The Queen might be a good mother, said Mr. Clancy, but there are mothers as good as she—mothers who had lost sons in Ireland's cause, dying on the scaffold, or in the dungeons of England. The Corporation moved no vote of condolence with the mother of the Ballina boy who was shot by her Majesty's police. He for one would never be a party to votes of sympathy to people who care no more about Ireland than they do about the Carnibal Islands. After flinging these truths in the faces of the flunkeys, Mr. Clancy left the Council Chamber amid the applause of the gallery.

The Dublin City Quarter Sessions, which opened at Kilmainham on April 15, were almost equally uneventful as regards crime. There were but two cases to be tried—one of assault, and the other of larceny. This was the smallest calendar, the Recorder observed, that he had ever known on a like occasion.

Kilkenny.

Canon Hennessy has thrown himself into the Irish League movement with his characteristic energy and patriotism. At the preliminary meeting called for the purpose of organizing the Convention he presided, as also at the meeting of the Organizing Committee held some days after. Instigate may well be proud of their Pastor, who guards at once their spiritual and temporal welfare.

The Rev. Luke Farrell, P. P., who had been for many years parish priest of Colinstown, died on April 10, at his residence, after a short illness.

The Grand Jury at the Westmeath Quarter Sessions, on April 19, had not a single case to go before them, and the Judge immediately discharged them.

Louth.

The death of the Rev. Patrick Leonard, P. P., Stamullen, took place after a painful and tedious illness, at the parochial house, Preston Hill, Balbriggan, on April 16.

Cork.

Seizures of cattle continue to be made for the purpose of compelling the farmers of the Monaminy (Cork) district to pay the tax levied for the extra police.

It is stated the Cork jury who convicted the prisoners in the Mayo conspiracy case were entertained at a champagne dinner after their verdict!

Great vigilance is adopted by the police authorities in Cork and at Queenstown with the view of preventing the introduction of dynamite into the country from America. All American passengers are watched and their luggage examined. A returned American, named Timothy Harrington, who was staying at a hotel in Cork, on April 12, was visited by a party of detectives and searched. His portmanteau, which was at one of the local railway stations, was also examined, but nothing of a compromising nature was found. On the following evening a man named Cotter, who had been seen in company with Harrington, was returning home from Bantry to a place called Breeney, and on the road was intercepted by a party of police, who examined his luggage. Nothing was discovered, but the incidents are sufficiently indicative of the watchfulness shown by the police to frustrate the operations of the dynamite plotters.

The Rev. P. Madden, P. P., V. F., died very suddenly at Clonakilty on April 4th. Father Madden was in his usual health up to about an hour previous to his death, when he went on a sick call, and when only about a mile outside of the town, feeling unwell, he went into a farmer's house and sat down, and expired in about an hour after being anointed.

Limerick.

The Quarter Sessions which opened at Limerick, on April 15, were a blank, there being no case to go before the grand jury. The judge (Mr. Purcell, Q. C.), having been presented with a pair of white gloves, congratulated the grand jury on the tranquil state of the county.

Limerick is determined to fight the Government to the bitter end on the question of the police tax. The matter came again before the corporation, on April 10, when Mr. O'Donnell counselled his colleagues to withdraw their opposition in the Queen's Bench, and allow the Government to collect the unjust tax as best it could. The Mayor then said there was a strong feeling in the city against paying the tax, and he thought that if the case went to the Queen's Bench some of the judges might see how unfair it was to saddle the people of Limerick with such unjust taxation. Several gentlemen naturally held that it was extremely improbable that the judges would do this, but at the same time they were anxious that the contest should proceed. The town clerk having announced that legal steps had been already taken which made it too late to rescind the resolution, it was settled that the opposition to the Government in the Queen's Bench should be maintained.

Waterford.

On April 12th, the liberation of Mr. Patrick Kiely, ex-suspect, from Waterford Jail, after a term of imprisonment under the Crimes Act, was made the occasion of a demonstration, which concluded with a banquet in the Assembly Rooms, Tramore, presided over by M. W. Veale, organiser of the county under the Land League. It is intended to present Mr. Kiely with a testimonial for his services to the National cause.

The Right Rev. Dr. Cleary, Bishop of Kingston, Canada, is expected in the course of a few days in Dungarvan, of which he was formerly parish priest,

and the Town Commissioners have decided to present him with an address.

The Rev. Thomas Finn, who for the past five years had charge of the united parishes of Newcastle and Fournilewater, died on April 5th. Born in the parish of Kiltrossenty, in the county of Waterford, he was brought in his infancy to Englishtown, in the same county.

Down.

An extraordinary scene was witnessed on the platform of the Newry (Edward Street) Station, on April 14, prior to the departure of the last train for Greenore. A large number of young men and women belonging to Ballyholland, County Down, were leaving for America, and a considerable concourse of friends besieged the carriage doors, shouting and weeping with great vehemence. The railway authorities observing that the confusion which prevailed might lead to either serious accident or loss of life, had the carriages shunted further up the line, but to no avail, for the female relatives of the emigrants clung to the doors and gave vent to the most piteous cries. As the hour of departure approached the scene became heart-rending, the emigrants making desperate exertions to shake hands with those outside, and the latter surging and crushing round the carriage doors. Ultimately the whistle sounded, and the train moved off, the travellers shouting, "Good bye Newry and Ireland," and "Parnell to the cot on the mount." The women thereupon bewailed the separation in agonizing strains, and the utmost vigilance was required to keep them from following the train along the line. Altogether the scene was a memorable one in the annals of the Irish exodus.

Tyrone.

In Dublin, on April 14th, the Chief Baron passed sentence on the Orangemen convicted of having fired and injured a Catholic in Tyrone. Smith was sentenced to five years' penal servitude; Barr to eighteen months' imprisonment; and Fleming to three months.

Mr. Harrington, M. P., has been doing good work in Tyrone. He has travelled over the greater part of the county—infusing new energy into existing branches of the National League, and establishing new ones in districts that from one cause or another have not up to this been organized. Mr. Harrington has won golden opinions from all people that he has come in contact with.

Fermanagh.

The "Rev." John Frith, J. P., of Enniskillen, thought to crush Mr. Trimble and the Impartial Reporter, but, instead of this, he has saddled himself with a bill of six or seven hundred pounds of costs, besides being branded as a corrupt magistrate by a jury of Derry Protestants. The worst of the matter, however, for the "Rev. John" is, that the Fermanagh gentry have spent their last surplus shilling on "counter-demonstrations," and utterly refuse to subscribe a cent to pay Mr. Frith's bill of costs.

Mayo.

The Mayo landlords are determined to exact the bog rents from their tenants. There was a host of cases before the Chairman of Quarter Sessions, in Ballina, and decrees were granted in nearly every instance. The tenants swore that the bogs, upon which they cut the turf charged for, formed a portion of their holdings, upon which the Sub-Commissioners had fixed their new rents. Of course this was denied, but the Chairman seemed to pay no attention to the tenants' contention.

On April 14th, the people of Kilkenny were startled at seeing Sub-Sheriff Rogers, a posse of police, and a few bailiffs, together with Mr. Taaffe's under-agent, evicting three families on Taaffe's estate. The huts from which these were evicted were scarcely fit for human habitations. None of the parties owned more than one-and-a-half or two acres of reclaimed land, and that not worth 2s per acre.

Cardinal Newman and the English Church.

A recent issue of Society contained a noteworthy article on Cardinal Newman, entitled "Work and Wait," which was accompanied with a lithograph reproduction of Barrauld's photograph of his Eminence. The article concludes as follows: "It was not possible that the secession of such a man from our National Church could fail to produce a large modification of the view with which Roman Catholicism had been previously regarded. To-day the results are to be seen in the fact that the Church of Rome is tolerated in our midst with a kindly sympathy and courteous appreciation. It is recognized as a religion which fitly appeals to certain phases of thought in our national life: such a result, of necessity, weakens the position and standing of the National Church itself. This condition is intensified by the fact that Ritualism is practically Anglican Catholicism, and the necessity for the union between Church and State becomes more and more indefensible in proportion as it is recognized that the great Catholic Church wields its power, extends its influence, and has based its position upon the willing allegiance of the nations amongst whom it is located. It takes its position as a great voluntary organization, and the Church of England, whilst copying a large portion of its services, can scarcely fail to be willing to adopt also its policy, and such without doubt is the feeling among a considerable section of the English clergy."—Ave Maria.

From Death's Door.

M. M. Devereaux of Ionia, Mich., was a sight to behold. He says: "I had no action of the Kidneys and suffered terribly. My legs were as big as my body and my body as big as a barrel. The best doctors gave me up. Finally I tried Kidney-Wort. In four or five days a change came, in eight or ten days I was on my feet, and now I am completely cured. It was certainly a miracle." All druggists keep Kidney-Wort which is put up both in liquid and dry form.

C. A. Livingstone, Plattsville, says: "I have much pleasure in recommending Dr. Thomas' Electric Oil, from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheumatism."

THE PEDLER OF ABERDEEN.

In the immediate neighborhood of Aberdeen, Scotland, there is a wold that extends far down to the Moray Frith. In some parts it presents a wide undulating plain, but on the northern side of the ancient city a strip of it is so narrow that an ordinary traveller can walk across it in a few hours. During the penal times some Catholic families lived beyond the latter portion, and were visited, and comforted in the reception of the Sacraments, by a venerable Bishop who dwelt *incognito* in the great and busy town. To gain access to his little band of faithful disciples, the good Bishop assumed the disguise of a pedler. In a pack, borne on his shoulders, he carried little books, thread and needles, various toilette articles and some simple domestic remedies, the sale of which removed all suspicions from the minds of Protestants, and helped him to gain access to the Catholic families for whose spiritual good he labored.

One summer afternoon the benevolent missionary set out on his oft-repeated errand, under a cloudless sky, and braced in the support of his burden by a gentle breeze that promised to make his journey over the stunted heather less toilsome. He recited his Rosary and read his Office as he walked along. Suddenly the letters of the book became invisible. Looking up he found himself surrounded by black clouds above and around the horizon, which were soon fringed with gleams of forked lightning, loud and oft-reverberated claps of thunder making the scene still more terrible. Rain soon fell in torrents, and the heavy-laden traveller struggled onward, contending with the wet heather beneath his feet and the blinding rain, from which there was no shelter. At last the violence of the storm was spent, and a little lighting up of the sky convinced the traveller that he had wandered far from his customary path, and his time-piece showed him that night would soon be upon him. In vain his eye sought some familiar object in the broad expanse which might serve as a guide to a place of shelter. At last, overcome by fatigue and the weight of his garments and pack saturated with water, he knelt and commended himself to God and the Blessed Virgin. Although death had few terrors to the living martyr, the duty of self-preservation and the dread of compromising his faithful lambs, led the devoted shepherd to pray earnestly for help and resignation. He bethought himself of some articles in his possession that might shield him from the damp earth, and, rising to open the straps of his pack, he descried a feeble red light in the distance, and resolved with God's help to approach it.

Resuming his weary march, the brave missionary before a half-hour had elapsed found himself at the door of a miserable cottage, and saw that the kindly light was caused by a fire on the hearth within, fed by fagots of twigs and dried heather, which flashed up high and bright each time it was replenished. He knocked and was promptly admitted by an elderly woman, whose countenance showed mingled pity and surprise. Helping him to lay down his pack, and inviting him to put aside his coat and warm and dry himself, she entered another room, exchanged a few words with its invisible inmate, and returned, bearing a large arm-chair. Placing it directly before the fire, she bade the stranger make himself as comfortable as the place and circumstances would admit. After going back to the other apartment a second time, and holding a longer conversation with the person within, the woman explained that her husband was there, and that he was "very, very sick." Then, while commenting on the unwonted fury of the storm, she warmed a can of milk and gave it, with some oatmeal porridge, to the weary stranger. He learned from her that he was very far from the place he had set out to visit, and when, after being warmed and refreshed, he rose to depart, his kind hostess declared it was impossible for him to get there that night on account of the pools of water which always beset the way, even after an ordinary rain. "Gladly," said she, "would I offer you a bed, but the one that my husband occupies is the only one I possess; but you are most welcome to the arm-chair."

Inquiring further about her husband's illness, the disguised merchant gave her some remedies and other articles from his pack, to prove his gratitude. Each time she returned from her husband's room she wore a very anxious look, and reassured by the pedler's gentle ways, she confided to him that Donald would not allow her to say the prayers for the agonizing, insisting that he would not die yet. "The obstinate man will never give in," she said, "although I see all the symptoms of approaching death."

The Bishop, with his eyes closed, as if asleep, was pondering over the woman's words, and at last asked himself: "Is it not a special Providence that has sent this fearful storm, and caused me to take another route?" In the dead stillness of night, while the sick man and his wife were conversing, the word dropped here and there, which their guest could not help hearing, made him resolve to see the sick man without delay. He invoked the Help of Christians, and when a favorable moment presented itself he told the good woman that if her husband would accept his services he would gladly sit by his bedside, and she meanwhile would catch a little repose in the arm-chair. To his delight the man seemed as grateful as his companion.

When the eyes of the Bishop met those of the sufferer he observed that the latter gazed upon him as if anticipating the realization of some strong and well-founded hope. Every now and then the poor invalid would cast upon the new watcher an intensely inquiring look, and at intervals he would murmur to himself: "It is too late for me now to be seized. There is nothing to fear from men now." Seeing all the ordinary symptoms of the last agony, the holy Bishop said: "Friend, why do you refuse to allow your wife to say the prayers that she seems so very desirous of reciting?" "It is not time yet," replied the patient. "Allow me to tell you, my friend, that I find your pulse weak, very weak." "True," rejoined the dying man, "but I have put my trust in God, and I shall not be confounded. Thirty long years I have daily said prayers that I may have the assistance that I need to die well and happy in God's favor."

"May I ask," said the supposed pedler, "what that prayer was?" "The Rosary," answered the patient, after a pause, in which he seemed to doubt his own prudence. "I dare say you never heard of the Rosary," he continued, as he held up in his trembling hand a well-worn chain of beads. "Thank God I have!" rejoined the Bishop, producing his own. "I too am a Catholic and a priest."

"Glory be to God!" ejaculated Donald, calling his wife to impart the joyful information. "God has heard your prayer," said the Bishop: "His Blessed Mother has sent me to shrieve you. See how faithfully your prayerful trust has been rewarded!"

The Bishop then heard Donald's confession, and a few hours later the soul of the believing and faithful servant of God had gone to its eternal rest.

THE SPIRITUAL SENSE.

What it is and the True Methods of Cultivating it.

BY BROTHER AZARIAS.

1. The human soul is the informing principle of the human body; it is one and simple—a monad without quantity or extension—as all spiritual substances are one, simple and unextended; incomplete in itself inasmuch as it must needs be united to the body in order that it may fully exercise all its functions; immaterial, and therefore void of inertness; ever active, ever exercising its activity. According to the mode of its action do we speak of it as having this faculty or that corresponding to the function which it performs. But it is still the same soul, one and undivided, that thinks and feels, that wills and moves and is moved. And when we say that it has certain faculties we simply mean that it excites certain modes of action by placing itself in certain definite relations with certain objects of thought. Faculties of the soul are therefore the soul itself viewed in the performance of particular lines of action, and they become more or less developed according to the degree of activity exercised in some one or other direction. Now it is the soul analyzing, comparing, inferring, co-ordinating, passing from known principles to the discovery of unknown truth; viewed in this relation, the soul is called Reason, and, under certain aspects, the Imitative Sense. Now it is the soul deciding this to be a good act and resolving to perform it, or thinking that other to be bad, and avoiding it; so acting, it is called the Moral Sense. Again it is the soul moved to pity by the pathos of a scene painted on the canvas or described in the poem; as the subject of this emotion it is called the Esthetic Sense. Finally, it is the soul leaving the noise and distraction of the outside world, entering into itself and realizing its own misery and weakness, and seeking the help and strength which it finds not in itself, but where they alone are to be found, in the God from whom it comes and on whom it depends; in this highest and noblest action it is called the Spiritual Sense.

2. The reason is nourished by intellectual truth; the Moral Sense is strengthened by the practice of good deeds; the Esthetic Sense is cultivated by the correcting and refining of taste for things beautiful and sublime; the Spiritual Sense is fostered by the spirit of piety and devotion. This fourfold activity of the soul may be said to cover the whole of its operations. Over all, and the root and principle of all, giving life and being, aim and direction, weight and measure and intrinsic worth to all, is the soul's own determining power, which we call the Will. In the harmonious development of all four activities is the complete culture of the soul to be effected. The exclusive exercise of any one is detrimental to the rest. The exclusive exercise of the Reason dwarfs the other functions of the soul. It dries up all taste for art and letters and starves out the spirit of piety and devotion. In the constant development of the Esthetic Sense, one may refine the organs of sense and cultivate the sensibility, but if it is done to the exclusion of rigid reasoning and the emotions of the superior soul, it degenerates into sentimentalism and corruption of heart. So also with exclusive Pietism; it narrows the range of thought, fosters the spirit of bigotry and dogmatism, and makes man either an extravagant dreamer or an extreme fanatic. Only when goodness and truth walk hand in hand, and the heart grows apace with the intellect, does the soul develop into strong and healthy action.

3. Again, natural truth is the object of Reason; natural goodness, the object of the Moral Sense; natural beauty, whether in the physical, moral, or intellectual order, the object of the Esthetic Sense. Herein I include as a natural truth, knowable by the light of reason, the fact first and supreme above all other facts, that there is a God. Now, the Spiritual Sense takes in all the truth, goodness and beauty both of the natural and revealed orders, and views them in the light of Faith. The same intellectual light still glows, but added thereto is the splendor of God's countenance. And so the vision of the Spiritual Sense passes from the natural up to the plane of the Supernatural world.

The great results which have attended the regular use of Quinine Wine, by people of delicate constitution and those affected with a general prostration of the system, speak more than all the words that we can say in its behalf. This article is a true medicine and a life-giving principle—a perfect renovator of the whole system—invigorating at the same time both body and mind. Its medical properties are a febrifuge tonic and anti-periodic. Small doses, frequently repeated, strengthen the pulse, create an appetite, enable you to obtain refreshing sleep, and to feel and know that every fibre and tissue of your system is being braced and renovated. In the fine Quinine Wine, prepared by Northrop & Lyman, Toronto, we have the exact tonic required; and to persons of weak and nervous constitutions we would say, Never be without a bottle in the house. It is sold by all druggists.

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Important Changes.

There are two periods in the life of every female when the system undergoes great changes. First, the change from childhood to womanhood; next, that of womanhood to old age. These are the critical changes of life, and the system should be nourished and regulated by that matchless tonic, Burdock Blood Bitters. It is invaluable in all diseases peculiar to females.

Catholic Religious Orders.

A Protestant writer, Dr. Abraham Jacobi, in the Popular Science Monthly treats the influence of religious orders upon society with more truth and candor than the ordinary Protestant is wont to affect. The following extract will pay perusal:

All the Orders mentioned were composed of Catholics. Not one of them but was intimately connected with the Church. In this connection it ought not to be forgotten that all the culture and knowledge of the mediæval period was confined within the limits of the Church. Within its fold the whole progress of mankind, slow though it was, towards humanistic evolution, was developed. Thus the efforts of the Catholic Church in favor of the poor and sick must be duly appreciated, the more so as the so-called "Reformation" party exhibits nothing but blank leaves in the ethical and human development. The revolutionary movement prepared by powerful minds for centuries, and finally carried out by Luther, did not result in any good to the sick and poor for a long time. Indeed, the success of the Reformation was in part due to the greed of the German Princes, who gained a rich harvest by appropriating the monasteries, hospitals, and all other possessions of the Catholic Church. Thus the Lutheran Church churches were left so poor that if they had the will they had not the power to make any pecuniary sacrifices in the interest of the poor and sick. But even that will they had not, they could not have. For the axiom in Luther's doctrine was this: that not work performed, but faith only, made the Christian. This doctrine was a long stride backward; it fired the imaginations of some bigots, chilled the hearts of most men, sustained the egotists, and created dissensions.

The poetry of the Church goes and its efficiency gone, that was the "Reformation." Not until some decades ago did we know of Protestant unions established on the plans of their Catholic predecessors. But the male orders never tried to imitate the useful example of the Catholics. They did not care for the sick or poor. Their aim was and is "home missions." They are replete with faith, distribute Bibles, and glory in the conversion of that Jew who was baptized once or often, half a dozen years ago, for ready cash. The women, as always, have done better.

Photographing on Linen.

A Detroit photographer, who has been experimenting in the direction of printing photographs on linen, thinks that there will be quite a rage for photographs on curtains, tidies and handkerchiefs when once the fashion, now possible, sets in. The work can be washed and boiled and will not come out. The fact that photographs can be printed on linen and like textures was made manifest some time ago, and accounts were published of a dinner given in honor of Henry Irving in London whereat napkins were used on which was photographed a portrait of the eminent actor. This application of the art might lead to the production of some beautiful designs from nature for dress goods and other articles, especially if a process should ever be devised for the representation of colors by means of photography.

Vital Questions !!

Ask the most eminent physician Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, child-like refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!"

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C. M. B. A.



Mr. T. P. Tansey, of Branch 26, Montreal, is prepared to furnish very fine C. M. B. A. gold pins at \$1.25 each.

Notice is hereby given to all Grand Council officers, Representatives and Branches, that the regular session of 1884 of the Grand Council of Canada of the C. M. B. A. will be held in the city of Brantford, Ont., on the second Tuesday in May next, opening at 9 o'clock a. m., in the hall of Branch No. 5.

Special rate of \$1.50 per day has been made at the Kerby House for Delegates attending the convention; and Grand President Doyle has made arrangements with the G. T. R. authorities to convey our Delegates to and from Brantford at one fare and a third. Certificates to this effect have been sent to all our officers and representatives.

Mr. F. R. E. Campeau, chancellor of Branch No. 29, Ottawa, organized Branch No. 33 at Morrisburg, on April 30th. List of officers, etc., will appear in next issue.

A member of Kingston Branch thinks it would be advisable, (for the benefit of mariners) to have nominations of Branch officers at the first meeting in December, and the election, at the second meeting in the same month. He also asks the following questions: 1st, "if a member should become unable to pay his assessment, and sell his beneficiary certificate to another member who keeps it paid up, on the death of the seller would the buyer get the \$2000?" 2nd, a member becomes imbecile, and his friends pay all assessments and dues to his branch, on his death, would the \$2000 go to his friends so paying?"

A member cannot sell his beneficiary certificate; and even if he could, no same person would buy it. A deceased member's beneficiary is paid to the party or parties (in accordance with our constitutional regulations,) mentioned in his last made beneficiary certificate properly attested. If no beneficiary certificate be in said member's possession at date of death, the beneficiary is paid to his legal heirs.

A WORTHY OFFICER.

Allegany, N. Y., April 30th, 1884. DEAR SIR AND BROS.—I am at a loss for words to fully express my entire satisfaction and approval with the manner in which Bro. S. R. Brown has discharged the very arduous duties of his responsible office of Grand Secretary of your Council during the past two years, and in fact since he assumed the duties of the position. The great success and large increase of membership in the jurisdiction of your Council during the period mentioned is largely due to his promptness and efficiency. No one except those having had experience, can realize the many duties a Secretary of a Council has to perform, nor fully appreciate the great importance of having those duties satisfactorily performed. The welfare of the association depends on the successful management of the Recorder's office. I can assure the membership in Canada, that their Grand Secretary's record with this office is first class in every respect. If any delays have occurred they were not occasioned through any neglect on his part, but rather on account of unavoidable circumstances in this office. I sincerely trust that Mr. Brown will again accept nomination, and that your Council will duly appreciate his efforts, by a unanimous re-election, and establish a salary commensurate with the labor performed. Yours fraternally, C. J. HICKEY, Supreme Recorder C. M. B. A. 25th of April, 1884.

Wingham Branch, No. 32, C. M. B. A., was inaugurated to-day by Deputy Grand President D. J. O'Connor, Esq., with 22 charter members. The organization of this branch is mainly due to the efforts of Rev. Father Northgraves, who has been for a number of years an active member of the Association. The members of the new branch are all influential gentlemen, and there is every prospect that the branch will be a most prosperous one. On Father Northgraves' retirement from Stratford Branch, No. 13, to become a member of the new branch, the following resolution was unanimously passed by Branch 13: Moved by D. J. O'Connor, seconded by Dr. Hanavan and carried unanimously, That the thanks of Stratford Branch, No. 13, C. M. B. A., be tendered the Rev. Father Northgraves for the very able assistance he rendered this branch whilst a member. Though sorry to have his name erased from our roll book, we are pleased to hear that he is engaged in the good work of spreading our noble association, and wish him and the new branch he is about to join every success. (Chas. Stock, President; D. J. O'Connor, Rec. Sec. Stratford, April 17th, 1884.)

The following officers were elected for the new branch—Spiritual adviser, Rev. John O'Connor; President and Representative to Grand Council, Rev. George R. Northgraves; 1st Vice President, Mr. Michael Corrigan; 2nd Vice President, Ferdinand Korman; Rec. Sec., Patrick B. Flanagan; Assistant Secretary, Edward Brennan; Financial Sec., John P. Dopp; Treasurer, John Brennan; Marshal, Michael Brennan; Guard, Joseph Acherbise; Trustees, Rev. Jno. O'Connor, Messrs. John J. Kelly, Thomas Murphy, Edward Brennan, Henry McCourt.

Brantford, April 26th, 1884. S. R. BROWN, Esq.—DEAR SIR AND BROS.—At the last regular meeting of Branch 5, after the regular business, it was moved by the Chancellor, seconded by the Spiritual Adviser and unanimously carried that, The members of this branch having learned with deep regret of the affliction with which it has pleased Almighty God to visit the home of Bro. Nerney in the death of his beloved wife, beg to tender him their sincere sympathy in his deep distress. That a copy of this resolution be sent to Bro. Nerney and that it also be published in our official Organ, Yours fraternally, JNO. SULLIVAN, Sec. Branch 5.

AN IMPORTANT CHANGE.

Dr. J. D. Kergan and his Medical Council are no longer connected with the Drs. K. & K., U. S. Medical and Surgical Association, but have re-organized as the British-American Medical and Surgical Institute.

The offices of this new Institute are in Fisher's Building, Detroit, Michigan. The new business will be conducted by some of the most skillful surgeons in the United States and Dominion of Canada. No pains will be spared, no expense will stand in the way of applying the very latest methods of relieving suffering humanity. The Secretary and Treasurer of the new Institute is Mr. W. W. Kergan, a gentleman enjoying the esteem of all who know him, while the mere mention of the names of the medical staff is a sufficient guarantee that patients will be treated in the most scientific manner known to the profession.

PORT ARTHUR.

PRIZE DRAWING FOR THE BENEFIT OF ST. ANDREW'S CHURCH.

Portrait of H. L. Rt. Rev. J. F. Jamot, DD., obtained by No. 379, S. Egan, C. P. R. east; 461, John S. Murphy, Quarry, C. P. R. east, Indian Canoe; 434, William Lynch, Rat Portage, Accordon; 206, C. Haase, Pt. Arthur, Sachem Canoe; 371, Charles McKinnon, C. P. R. east, Fancy Boats; 378, A. J. McDonald, C. P. R. east, Sofa Cushions; 1003, A. Perras, Pt. Arthur, Fifty Dollars; 1018, J. Dawson, Pt. Arthur, Sewing Machine; 1340, J. Connor, C. P. R. east, Gold Watch; 38, J. P. Aylward, Guelph, Lot in Qu'Appelle; 1417, Mrs. J. McNaughten, Guelph, Round Table; 1197, E. Mackay, Port Arthur, Twit Twat; 35, Miss Katie Lynch, Rat Portage, Gay's Standard Encyclopedia; a 596, F. Pelletier, Framed Picture; a 460, John McMillan, Quarry, C. P. R. east; a 570 Miss Alice Dutton, London, Ont.; a 94 A. R. McDonald, C. P. R. east; a 258 A. W. Rundall, Guelph, Ont.; b 195 Octave Lalonde, Port Arthur; c 16 J. P. Aylward, Guelph, Ont.; c 583 J. L. Edwards, Guelph, Ont.; b 576 John Labby, Port Arthur; c 3 L. Tracy, Guelph, Ont.; b 177 Mary Ann Sullivan, Port Arthur; c 14 John Gore, Guelph, Ont.; c 399 John Fenton, C. P. R. east; a 456 Alfred Lemay, C. P. R. east; a 469 Mrs. Downey, Port Arthur; a 10 John Burke, Port Arthur; c 320 John Barristrum, C. P. R. east; a 693 Miss Peppard, Port Arthur; c 101 C. Stork, C. P. R. east; a 540 Mrs. John Gore, Guelph; c 242 Raphael Gagne, C. P. R. east; c 1 J. P. Aylward, Guelph; a 3 John Bourke, Port Arthur; a 147 Dan Redden, Port Arthur; c 90 Mrs. B. Kelly, Guelph, Ont.; b 131 M. Lynch, Silver Islet, Ont.; b 103 G. Dery, C. P. R. east; a 819 G. Kitchen, Crookston, Ont.; b 198 J. S. Wilson, Port Arthur; a 629 L. Pagnet, Port Arthur; c 2 F. P. Aylward, Guelph; b 97 M. Dwyer, C. P. R. east; c 311 Alexander Hebert, C. P. R. east; c 328 Alex McKenna, C. P. R. east; c 125 McClary, C. P. R. east; a 395 J. Sadiier, Montreal; c 349 Roderick McNeil, C. P. R. east; c 63 J. Burns, C. P. R. East; a 597 Philip Labby, Port Arthur; a 1283 Rev. T. Fleck, Guelph; c 76 Ed Doyle, Guelph; c 154 Wm. Crawley, C. P. R. East; a 539 John Gore, Guelph; c 318 Jas. Perrault, C. P. R. East; a 690 A. D. Turner, Hamilton, Ont.; a 619 John Sinclair, Port Arthur; a 991 Mrs. S. R. Thomson, St. John, N. B.; c 22 Miss B. Carroll, Guelph; a 1212 John Eustace, Puslinch, Ont.; b 189 Miss Chabot, Port Arthur; c 241 Raphael Gagne, C. P. R. East; c 238 Pascal Deschamps, C. P. R. East; a 600 S. J. McLaren, Port Arthur; a 1162 Adolph Perras, Port Arthur; a 777 Rev. Richard, Guelph, Ont.; c 233 Isidore Turgeon, C. P. R. East; a 31 Mathew Lynch, Rat Portage; a 689 John Marr, London, Ont.; a 191 Mrs. G. Kitchen, Belleville, Ont.

LOCAL NOTICES.

FINE ARTS.—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas st., London.

For the best photos made in the city go to ENY BROS., 280 Dundas street. Call and examine our stock of frames and paspartots, the latest styles and finest assortment in the city. Children's pictures a specialty.

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HO FOR BELTZ! For your Hats and Caps. The Oldest and Cheapest Hatter, and has the Largest stock in the city. Ten per cent. off for cash. Sign of Black Bear and Large Hat. HATS THAT "R" HATS. Proclamation! In compliance with the petition of Jas. I. Anderson & Co., John Scandrett, Jas. Cowan & Co., Philip Cook, and 133 others, the citizens are requested to keep and observe MONDAY, The 26th DAY of MAY, instant, as a Public Holiday in commemoration of Her Majesty's birthday by the suspension of all business within the municipality of the city of London. CHAS. S. HYMAN, Mayor. Mayor's Office, London, Ont., May 1, 1884. 291-37 FIRST-CLASS CORSETS. Ladies wishing to have their orders renewed in the Gutherie Champion L. Corset will be pleased to know that a lady will permanently reside in London, acting as agent for the celebrated Corset which has been recommended by the Medical Faculty as conducive to health as well as comfort. The ladies of London would do well to reserve orders until called on by the representative of the firm who manufacture the Champion L. Mrs. Lees, 138 Fullerton Street, or she may be called upon between 12 and 2 p.m., or 6 to 8 p.m.

The Mutual Benefit Life Co. OF HARTFORD, CONN. Chartered by the Legislature of Connecticut 1830. Authorized Capital, \$100,000. Hon. A. R. GOODRICH, President, Treasurer State of Connecticut. EX. LIEUT.-GOV. GEO. C. SILL, Attorney. COL. DEWITT J. PEEK, Secretary. J. H. WELCH, M. D., Medical Examiner. THOS. LEAHY, GENERAL AGENT. The Mutual Benefit Life Company, of Hartford, Conn., is the only mutual company doing an assessment business chartered by a State Legislature, and authorized to have a Capital of \$100,000. It is the oldest mutual or assessment Company in the United States. In membership it is the strongest Assessment Company doing business in America. It has paid, for death and accident claims, MORE MONEY to the Families of its Members in Canada and the United States than any two companies in the country. That the greatest care is exercised in the selection of members is proved by its low mortality during the year 1883, and the cost, per \$1000, as compared with that of similar companies or associations. The fact that no mutual company organized under the laws of the State of Connecticut, with headquarters at Hartford, has ever failed, is conclusive evidence of the care and watchfulness exercised over them by the Insurance Department. The business of this Company is so scattered throughout the United States and Canada that it is sure of a fair average mortality, which cannot be affected by epidemics, while its Reserve Fund is a guarantee of its permanency. It furnishes protection to its members at absolute cost. It is not a secret society. It has no lodge meetings. It insures both sexes. Its officers are men of established reputation and long experience in insurance. Assessments are graded according to age. Its certificates are free from restrictions, excepting those which experience has shown to be necessary to stability and success. Its assets and accident departments are separate and distinct, each plan paying its own losses. AGENTS WANTED On salary or commission. Apply to THOS. LEAHY, Gen'l Agent, HARTFORD, CONN., Or GRIGG HOUSE, London, Ont.

BOOKS FOR MONTH OF MAY. New Month of Mary, by Miss Anna T. Sandler. 21 mo, cloth..... 50 The Month of Mary; or, instructions and devotions for the month of May, 24 mo. cloth..... 50 A Flower for each day of the month of May, paper cover..... 10 Mater Admirabilis, by Rev. C. O'Brien, 32 mo. cloth..... 50 A Crown for Our Queen, by Rev. A. J. Ryan. 12 mo, cloth..... \$1.50 The Glories of Mary, translated from the Italian of St. Alphonsus Liguori. 12 mo, cloth..... \$1.25 The Pearl Among the Virtues; or, words of advice to Christian Youth, by P. A. DeDoss, 12 mo, cloth, gilt edges..... \$1.00 The Glory of Mary in conformity with the Word of God, by Rev. James A. Stothert. 12 mo, cloth, gilt edges..... \$1.00 The Loves which reign in the Heart of Mary, for Our Lady's true lovers. For the month of May. 16 mo cloth..... 90 The Ark of the Covenant; or, Joys, Sorrows, Glories, and Virtues of the Ever-Blessed Mother of God. By Rev. T. S. Preston. 16 mo, cloth..... 60 Mary's Conferences to Her Loving Children, both in the world and in the cloister. 16 mo, cloth..... \$1.13 A Flower every evening for Mary. Little Month of Mary. 16 mo, cloth..... 35 Spiritual Exercises of Mary, 32 mo, cloth 60 Manual of Our Lady of Perpetual Help. 32 mo, cloth, red edges..... 75 Mary, the Morning Star; or, A Model of Interior Life, 32 mo, cloth..... 50

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"Notes on Ingersoll." OPINIONS OF THE PRESS: The following excerpts are from some of the many and lengthy notices which these "Notes" have received from the Press—Protestant and secular as well as Catholic—throughout the country. "They are written by the hand of a master."—Washington Catholic. "Remarkable for keenness of logic and (these Notes) play havoc with many of the infidel's pet theories." "The author completely turns the table on the doughty Colonel. We commend the volume to all who would see the assumptions and crudities and mistakes of Ingersoll turned inside out, upside down, end for end, and over."—Chicago Star and Covenant (Leading Universalist paper in the Western States.) "There is neither truth, nor life, nor argument left in Ingersoll when Father Lambert has done with him."—Chicago Western Catholic. "The author takes up and thoroughly riddles the impious blasphemers."—Louisville Western Recorder (Protestant.) "It is a book that should be in the hands of every Catholic."—Notre Dame Scholastic. "Reader, get this book, and after reading it yourself, pass it to your neighbor."—Donahoe's Magazine. "Should be read by Christians of all denominations. Father Lambert scourges the little infidel with his own whip."—Springfield (Mass.) Herald. "Father Lambert has completely upset all the infidel's sophistry and exposed the shallowness of his eloquence."—Catholic Columbian. "We hope this pamphlet will find numerous readers among non-Catholics who desire, to see the rot and rant of Ingersoll rubbed out by the learning and logic of Father Lambert."—San Francisco Monitor. Sent on Receipt of Price, 25 Cents. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

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TENDERS FOR COAL For the Public Institutions of Ontario for 1884. The Secretary of the Province of Ontario will receive tenders to be addressed to him at the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon of FRIDAY, 16th May, 1884, for the delivery of the following quantities of Coal in the Sheds of the Institutions below named, on or before the 15th July, 1884: ASYLUM FOR THE INSANE, TORONTO—Hard coal, 100 tons large egg size, 175 tons stove size. Soft coal, 400 tons. CENTRAL PRISON, TORONTO—Hard coal, 60 tons nut size. Soft coal, 500 tons. REFORMATORY FOR FEMALES, TORONTO—Hard coal, 100 tons egg size, 25 tons stove size. Soft coal, 475 tons. ASYLUM FOR THE INSANE, LONDON—Hard coal, 150 tons large egg size, 50 tons chestnut size. Soft coal, 1,700 tons for steam purposes and 150 tons for grates. ASYLUM FOR THE INSANE, KINGS-TON—Hard coal, 1,300 tons egg size, and gas-making purposes 100 tons best Lehigh, large egg size. ASYLUM FOR THE INSANE, HAMILTON—Hard coal, 165 tons stove size, 13 tons large size chestnut, 5 tons chestnut size. Soft coal, 1,100 tons for steam purposes and 25 tons for grates. N. B.—200 tons of the soft coal and the 5 tons of chestnut coal to be delivered at the pumping house in the city. INSTITUTION FOR THE DEAF AND DUM, BELLEVILLE—Hard coal, 65 tons large egg size, 25 tons stove size. Soft coal, 650 tons. INSTITUTION FOR THE BLIND, BRANTFORD—Hard coal, 450 tons egg size. 150 tons stove size. Soft coal for grates, 15 tons. The hard coal to be Pitston, Scranton, or Lehigh. Tenderers are to name the mine or mines from which it is proposed to take the soft coal, and to designate the quantity of the same, and, if required, to produce satisfactory evidence that the coal delivered is true to name. Delivery to be effected in a manner satisfactory to the authorities of the respective institutions. Tenders will be received for the whole supply specified or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender, as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms and conditions of tender to be obtained from the Bursars of the above named institutions. The best or any tender not necessarily accepted. ARTHUR S. HARDY, Secretary of the Province of Ontario. Parliament Buildings, Toronto, 25th April, 1884. 291-37

THE WATERBURY WATCH. SERIES C.—Above cut is 5/6 actual size. A. B. POWELL & CO. So as to cause big sales for this month we will give to every purchaser of Dry Goods or Clothing to the amount of \$25, one Nackle Silver, Stem winding Watch. Goods never so cheap, Come and see. A. B. POWELL & CO. THE GREAT KID GLOVE HOUSE. FATHER RYAN'S FOEMS! Beautifully Bound in cloth Price \$2.00. Sent free by mail on receipt of Price. Address Thos. Coffey, London, Ont.