

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, MARCH 19, 1880.

NO. 75.

GENTLEMEN,
See our **IRISH** and **SCOTCH TWEEDS** and **SERGES**—the **nicest patterns** and most **durable texture** ever shown.
Our **Cutting and Tailoring** is unequalled in the city.

N. WILSON & CO.

ECCLIASTICAL CALENDAR.

March 1880.
Sunday, 21—Palm Sunday. 1 Cl. Semi-Double.
Monday, 22—Of the Feria.
Tuesday, 23—Of the Feria.
Wednesday, 24—Of the Feria.
Thursday, 25—Holy Thursday. The Commemoration of the Last Supper of Our Lord.
Friday, 26—Good Friday. The day of the Crucifixion of Our Lord.
Saturday, 27—Holy Saturday.

Ireland in 1847.

They are dying! they are dying! where the golden corn is growing;
They are dying! they are dying! where the crowded herds are lowing;
They are dying! they are dying! where the flocks are lowing;
They are dying! they are dying! where the flocks are lowing;
They are dying! they are dying! where the flocks are lowing;
They are dying! they are dying! where the flocks are lowing;

God of justice! God of power!
Do we dream? Can it be?
In this land, in this hour,
With the blossoms on the tree,
In the gladsome month of May,
When the young lambs play,
When Nature looks around,
On her waking children now,
The seed within the ground,
The bud upon the bough?
Is it right, is it fair,
That we perish and despair
In this land, on this soil,
Where our destiny is set,
Which we entered with our toil,
And watered with our sweat?

We have plowed, we have sown,
But the crop was not our own,
We have reaped, but harp hands
Swept the harvest from our lands;
We are perishing for food,
When lo! in pitying mood,
Our kindly rulers give,
The fat fidd of petty charity,
While our corn fills the manger
Of the warhorse of another.

God of mercy! must this last?
Is this land perishing?
For the present and the past,
And the future, to be drained,
To be robbed, to be spoiled,
To be hushed, to be soiled,
Its soaring pinions cleft,
And its every effort foiled?

Do our numbers multiply
But to perish and rot?
Is this all our destiny below,
That our bodies, as they rot,
May fertilize the soil,
Where the harvest of the stranger grows?
If it be indeed so,
Far, far better now, though late,
That we seek some other land
And try some other name.

ENCYCICAL LETTER
OF
OUR HOLY FATHER POPE LEO XIII.

TO ALL THE
PATRIARCHS, PRIMATE, ARCHBISHOPS
AND BISHOPS OF THE CATHOLIC WORLD
IN FAVOR AND COMMUNION WITH
THE HOLY APOSTOLIC SEE.

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World in favor and Communion with the Apostolic See.

LEO XIII. POPE.

VENERABLE BRETHREN: HEALTH AND APOSTOLIC BLESSINGS.

The mysterious counsel of the divine wisdom which Jesus Christ, the Saviour of men, was to carry out on earth, had for its object the divine restoration, by Our Lord, in Himself and through Himself, of the world, which was decaying, so to speak, of old age. This was most beautifully expressed by the Apostle St. Paul in eloquent words: "The mystery of His will... is to re-establish all things in Christ, that are in heaven and on earth." Indeed, when Our Lord Jesus Christ undertook to execute the command given Him by His Father, immediately blushing old age, He, as it were, gave all things a new form and a new aspect. The wounds inflicted upon human nature, by the fall of our first parents, He healed; all men who were by nature the children of wrath, He restored to grace with God; they were weary of long-continued errors. He brought them to the light of truth, worn out by all manner of impurities. He renewed them by the infusion of all the virtues, and, having restored to them the heritage of eternal happiness, He gave them the certain hope that their deceitful and mortal bodies should, one day, partake of immortality and of celestial glory. Then, to make sure that such singular blessings should remain on earth as long as mankind itself, He established the Church as the dispenser of His gifts, and, foreseeing the future, He ordained that she should regulate all disturbances in human society, and re-establish whatever might fall into decay.

Now, although this divine restoration, of which we have spoken, reaches directly and principally such men as are established in the supernatural order of grace, yet the priceless and salutary fruits resulting from it have also been largely felt in the natural order. The universal society of the human race, too as well as each man individually, has all received a large degree of perfection from it. Indeed, Christian society once established, it happily came to pass that each and all men learned and accustomed themselves to rely upon the paternal Providence of God, to cherish the unmistakable hope of heavenly aid, which does not bring to confusion.

This had for its results fortitude, moderation, constancy, equanimity of a mind at peace, and finally, numerous shining virtues and good works. As for domestic and civil society, it is wonderful how much it received in the way of dignity, strength and integrity. The authority of princes became more just and holy, the obedience of the people was more prompt and easy; the union among citizens was more intimate, the rights of property more secure. In short, the Christian religion watched over and contributed to everything regarded as useful in the State; so much so that, as St. Augustine says, it would seem that she could not have contributed more to a good and happy existence if she had been brought forth solely to prepare and increase the advantages and conveniences of mortal life. But it is not our purpose to enumerate all that has been done in this respect; we desire at present to speak of domestic life, of which Matrimony is the source and foundation.

The true origin of Marriage, Venerable Brethren, is well known to every one. For, although the vituperators of the Christian faith refuse to admit the perpetual doctrine of the Church on this point, despite their long tried effort to obliterate the record of all nations and of all times, they have been unable either to extinguish or diminish the power and splendor of truth. We are recalling what is well known to all men and what is doubted by none, when we say that after having, on the sixth day of creation, made man from the slime of the earth, and after breathing into his face the breath of life, God wished to place by his side a companion, whom He miraculously took from the side of man while he was asleep. By this, God, most provident, wished that this conjointed pair should be the natural beginning of all men, through which the human race was to be propagated for all time, and that this procreation should be preserved and continued without intermission to the end of time. And that this union of man and woman should be the better response to the wise counsels of God, it assumed from that time two especial properties, noble above all, and as it were, deeply impressed and graven, namely, unity and perpetuity.

This is openly declared and confirmed in the Gospel by the divine authority of Jesus Christ, Who testified to the Jews and to the Apostles that Marriage, by its very institution, was to take place only between two beings, namely, man and woman, that the twain were to become as one flesh, and that the nuptial bond was, by the will of God, so closely and firmly connected, that it can be neither broken nor loosened by any man. "Man shall cleave to his wife and they two shall be one flesh." Therefore, now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder."

But that form of marriage, so superior and so exalted, began to be corrupted and to decline among Pagan nations; it even appeared to be in danger of being lost among the Hebrews. For, among them the custom was established regarding wives, that every man was allowed to have more than one, and subsequently, "because Moses, by reason of the hardness of their hearts, was so indulgent as to permit them to put away their wives," the door was opened to divorce. As for the society of the Gentiles, the deformities and corruptions which marriage underwent could hardly be believed, as they were subjected to the flood of errors of every nation and to the most shameful passions. All nations, more or less, appeared thus to forget the idea and origin of true marriage, and hence it is that every where laws were enacted which seemed to meet public requirements, but not those demanded by nature. Solemn rites, invented according to the whim of legislators, so ordained it that women obtained either the honest name of wife or that of concubine. Moreover, this point was only reached by the authority of the Chiefs of State: they decided who could marry and who could not, the law being thus iniquitous to many and injurious to many others.

Among others, polygamy, polyandry and divorce have been the means by which the nuptial bond has been greatly relaxed. Great perturbation also arose as to the mutual rights and obligations of spouses, the husband having acquired the property of his wife, and commanding her, often without just cause, to resume her property; while he himself was permitted to plunge into the wildest and most unrestrained license, and to frequent indisputable women and servants as if the fault proceeded from compulsion, dignity and not from the will which does the harm."

Man's license being thus unchained, there was nothing more miserable than woman, reduced as she was in such a point of humiliation that she was regarded, so to speak, as the bought medium for the satisfaction of passion or the begetting of a posterity. Men did not even blush to buy and sell women for marriage, as they would in corporal things; and the father and the husband had also the power to put woman to death. Coming from such marriages as these the family necessarily became either the property of the government, or the domain of the head of the family, on whom the laws conferred, besides the power not only of making and breaking at will, the marriage of his children, but of exercising over them a barbarous power of life and death.

But at last a savior and renewer of society was sent; and the many vices and the many iniquities with which marriages were sullied; Jesus Christ, wishing to re-establish human dignity and to perfect the Mosaic laws, displayed a solicitude about marriage, which was neither the least nor the last of his anxieties; for He desired to enable the marriage feast of Cana in Galilee by His presence, and He made it memorable by the performance of His first

miracle. Hence it is that the beginning of a new holiness in marriages among men appears to date from that day. He next restored marriage to the dignity of its first origin, by repressing the morals of the Hebrews who abused of the multiplicity of wives and of the faculty of repudiating them, and especially by prescribing that no one should dare to separate what God had joined together by a bond of perpetual union. Hence it is, that after disposing of the difficulties introduced into this question by Mosaic institutions, and assuming the role of Supreme Legislator, He decreed concerning spouses the following: "And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away committeth adultery."

Now, that which has been decreed and laid down by the authority of God concerning marriages, the Apostles, the messengers of the Divine laws, have transmitted in terms still more clear and explicit, to tradition and to letters. Now, we call all to mind what, faithful to the teachings of the Apostles, "the Holy Fathers, the Councils and the universal tradition of the Church have always taught us, namely, that Our Lord Jesus Christ raised marriage to the dignity of a sacrament, that He at the same time so ordained that spouses, surrounded and fortified by heavenly grace, the fruits of their merits may acquire holiness in marriage itself, and that in this marriage, become like unto the model of His mysterious marriage with the Church; He has made natural love more perfect, and He has drawn more closely by the bond of divine love the association of man and woman, which is, in its nature, individual. "Husbands," says St. Paul to the Ephesians, "love your wives as Christ also loved the Church and delivered Himself up for it, that He might sanctify it. . . Men ought to love their wives as their own bodies. . . for no man ever hateth his own flesh, but he nourisheth and cherisheth it, as also Christ doth the Church, because we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great Sacrament. I speak in Christ and in the Church."

The Apostles have also taught us that Jesus Christ has desired that the perpetual unity and fixity required at the origin of marriage should be always holy and that it should never be violated. "To them that are married," again says St. Paul, "not I but the Lord commeth that the Church and delivered Himself up for it, if she depart that she remain unmarried or be reconciled to her husband." And again: "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty. It is for these reasons, then, that marriage is a great Sacrament, a sacramental and a pious and chaste, to be revered because it comprises the form and signification of things more exalted. But, the Christian perfection and the plenitude of marriage do not lie alone, in what we have recalled; for, there has been proposed, in the household of God, that "no people might be procreated and reared for the worship and for the religion of the true God and of Our Saviour Jesus Christ."

In the second place, the duties of both the spouses are plainly defined, and their rights described with exactness. Hence it is necessary that they be always in the disposition to understand that they owe each other the greatest love, a constant faith, and prompt and assiduous aid. The husband is the head of the family and the head of the woman; for her, who is flesh of his flesh and bone of his bone, she must be subject to her husband and be obedient to him, not after the manner of a slave, but of a companion, that is, in such a way that neither honesty nor dignity be wanting in the obedience thus rendered. In him who commands, as well as in her who obeys, she must be subject to her husband and be obedient to him, not after the manner of a slave, but of a companion, that is, in such a way that neither honesty nor dignity be wanting in the obedience thus rendered. In him who commands, as well as in her who obeys, she must be subject to her husband and be obedient to him, not after the manner of a slave, but of a companion, that is, in such a way that neither honesty nor dignity be wanting in the obedience thus rendered.

As regards children, they must be subject to their parents; they must be obedient to them and honor them in conscience; in return, parents must apply all their thoughts and all their cares to the protection of their children, and above all, rear them in virtue. "Fathers, bring up your children, in the discipline and correction of the Lord." Hence it is easy to understand that the duties of spouses are neither few nor light, nevertheless for good spouses, because the virtues they receive in the Sacrament, these duties become not only tolerable, but joyful, even.

Jesus Christ, to whom He had again restored marriage to such great perfection, remitted and entrusted its entire discipline to the Church. The Church, in fact, exercised this power over the marriages of Christians, in all times and in all places; she exercised it in such a manner that it could easily be seen that this power was her own; that it did not come to her through the consent of men, but that she had come by it by the divine will of her Author. The care and vigilance which she has devoted to maintaining the sanctity of marriage and to preserve for it its true character, is too well known, to require demonstration.

We have seen, for example, that dissolute and free loves have been condemned by the sentence of the Council of Jerusalem; we have recorded a citizen of Corinth who was guilty of incest, condemned on the authority of St. Paul; we still see constantly repudied and rejected with the same rigor the efforts of those who attack Christian marriage, as did in the early ages the Gnostics, the Manicheans, and the Montanists, and in our day the Mormons, the Sun-Simonians, the Chalansterians and the Communists.

Thus, also, have the rights of marriage been established everywhere and the same for all, by the suppression of the ancient distinction between slaves and free-born; the rights of the husband and of the wife have been made equal, for, as St. Jerome says, "Among us, what is not permitted to do so without further delay. The Grand Recorder must keep a complete list of members in his jurisdiction." St. Thomas, Ont., March 4th, 1880. *Whereas*, it has pleased Almighty God in His wise dispensation to remove from the presidency of the Catholic Mutual Beneficiary Association, our well beloved and respected Brother Daniel Barrett.

C. M. B. A. NOTES.

Branches and Councils of the C. M. B. A. are cordially invited to co-operate in making this column as useful and interesting as possible. All matter for this department should be addressed—Deputy Director C. M. B. A., 391 Queen's avenue, London, Ont.

GRAND COUNCIL OFFICERS OF CANADA.
President—T. A. Bourke, Windsor.
1st V. Pres.—J. H. Barry, Bradford.
2nd V. Pres.—J. Doyle, St. Thomas.
Recorder—Samuel R. Brown, London.
Treasurer—M. J. Manning, Windsor.
Marshal & Guard—C. W. O'Rourke, Amherstburg.
Trustees—Rev. Jos. P. Murphy, Stratford; C. W. O'Rourke, J. Doyle, J. Barry, T. A. Bourke.
Spiritual Director—Very Rev. Dean Wagner.

LIST OF BRANCHES IN ONTARIO.
No. of Recs. Secretaries.
1 Windsor. Edward Hanrahan
2 St. Thomas. Hugh Daly
3 Amherstburg. Henry W. Deane
4 London. Alex. Wilson
5 Bradford. Daniel O'Connor
6 Stratford. Patrick O'Dwiver.

Pres. Lavin, of the Grand Council of Michigan, favors the adoption of a second class of insurance to the amount of \$1,000, assessments to be 55 cents each, for the benefit of those who cannot afford the expense of the present rate. He also recommended to the Grand Council the employment of an energetic, industrious person for the purpose of working up branches in sister cities, a certain amount to be paid the organizer for every branch worked up by him after the acceptance and organization of the branch by the Deputy of the District.

The Recorder of the Michigan Grand Council reports the receipts up to the recent annual meeting—seven were \$209.70, of which \$96 were for Beneficiary Fund.

At the late Annual Convention of the Pennsylvania Grand Council of the C. M. B. A. it was decided to pay the Grand Recorder Bro. W. C. Shields, as a partial compensation for his services during the past year, the sum of \$50. It is right that the Recorder of Grand Council should receive some compensation, as no officer in the Association has so much work to perform.

Several correspondents have asked us to publish the present total membership of the Association. We are not prepared to give the present total membership; changes are continually taking place; we shall, however, give the membership so far as we have received returns:

New York State has about 2340 members.
Pennsylvania, on the 1st of January, 1880, had 512.
Michigan, on the 5th of March 1880, had 222.
Kansas—Two Branches have 50 members. Canada has about 206, and increasing rapidly.
This would make a membership of about 3369, and Kentucky Branch to be heard from.
On the basis of a membership of 3369, at the decease of a member, each contributing member would have to pay about 69 cents; or, according to our system, 3 assessments would pay 5 "death calls." It will not be long before we shall require only one assessment for every two deaths.

We have seen, for example, that dissolute and free loves have been condemned by the sentence of the Council of Jerusalem; we have recorded a citizen of Corinth who was guilty of incest, condemned on the authority of St. Paul; we still see constantly repudied and rejected with the same rigor the efforts of those who attack Christian marriage, as did in the early ages the Gnostics, the Manicheans, and the Montanists, and in our day the Mormons, the Sun-Simonians, the Chalansterians and the Communists.

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St. Thomas, Ont., March 4th, 1880. *Whereas*, it has pleased Almighty God in His wise dispensation to remove from the presidency of the Catholic Mutual Beneficiary Association, our well beloved and respected Brother Daniel Barrett.

Resolved—That while we bow in humble submission to the will of Divine Providence, yet we cannot but regret the sudden demise of one who has been most firmly attached to this Association since its organization.

Resolved—That in his death this Association has lost one of its best members; his wife and family a fond and affectionate husband and father, and the Catholic Church a good and true Christian.

Resolved—That this Branch avail itself of this sad occasion to tender its sincere, respectful and profound sympathy to his wife and family in this, their hour of sad affliction, and hope that God in His divine mercy will reward him according to his merits.

Resolved—That a copy of these resolutions be sent to the family of our deceased Brother, also entered on the records of the Branch.

P. J. SMITH,
Signed, P. REATH,
JNO. DOYLE,
Committee.

CANADIAN NEWS.

At Newstadt, Ont., on Monday, Sebastian Herringer, butcher, was kicked by a horse, and died two hours after.

A young lad named Wm. Elliott, son of the late Wm. Elliott, of Cayaw, was on Wednesday kicked in the abdomen by a horse, and died in an hour.

Mrs. John Payne, of Renfrew county, drank some nitrate of silver in mistake for liquor, on Thursday, from the effects of which she died yesterday.

Douglas Stewart, a young man aged twenty-one, while chopping in the woods at Melancton on the 14th inst., was instantly killed by a falling tree.

Jacob Weigel, of Formosa, Ont., oldest son of Mr. Jos. Weigel, was thrown out of a wagon Tuesday morning, and died about five minutes after.

An inquest was held on Saturday on the body of John Carruthers, of concession 18, of Egremont, who was found dead in his bed Friday. The jury returned a verdict of death from natural causes.

Sarnia, March 11th.—Correspondence from the north-eastern section of the township of Dawn gives an account of an Indian being found brutally murdered in his wigwam, on the 25th ult., on the evening of the 10th inst. His body was literally covered with wounds.

If a conviction is recorded against M. Kero and Lucian Barnes, of the Royal Opera House, Toronto, they intend to press charges against the Methodist churches for taking up collections on Sunday; and they also intend to proceed against the newspapers for employing labor on Sunday.

Seaforth, Ont., March 12.—While Mr. Robert Reid, Treasurer of the Township of Stanley, was driving near the railway track this afternoon his horses ran away, throwing him out on the frozen street, seriously crushing the back of his head. He died shortly after the accident.

Wednesday afternoon, while some men and a team of horses were going out on the ice at Barrie to put a bridge over a canal, about forty rods from the shore, the ice broke, and all went through. The men, twelve in number, were with much difficulty rescued, but the team was drowned.

One day last week a cow belonging to John O'Heron, Simcoe, knocked down and gored in a most frightful manner a young woman named Mary Fitzpatrick. The cow is reported to be an ugly brute, for this is the third time it has attacked persons. Such animals ought not to live.

John McCullum, a prisoner confined in jail at Belleville, and a former inmate of the Central Prison, attempted to commit suicide on Sunday. He seized a razor and tried to cut his throat, but was prevented by Geo. Newbold, alias Howard, a fellow prisoner.

A special train left Clinton by the Grand Trunk Railway on the 16th with ninety-five passengers and eleven cars of live stock and household effects, etc., for Dakota. The special train is in charge of T. Ford and J. M. Taylor, travelling passenger agents of the G. T. R. and C. M. & St. Paul Railway.

The frame building owned by Mr. W.

B. Clark Front street, Sarnia, and occupied by Mr. Hetherington, as a photograph gallery, and in which were the offices of J. P. Bue, Esq., a printer, was discovered to be on fire on the 16th, and notwithstanding the efforts of the firemen the building was completely destroyed. Cause of fire unknown.

It is understood that the venue of the Bidolph murder cases will be changed from London to Toronto, and that Amelius Irving, of Hamilton, and Jas. Magee of London, will be crown prosecutors. It is probable that Dalton McCarthy and Nicholas Murphy of this city, will be engaged with Meredith and Macmahon, of London, to defend the prisoners.

Monday afternoon, as a son of Mr. Thos. Cluff, pump maker, Seaforth, aged three years, during the temporary absence of his father, attempted to climb on a seat of a horse-powered road for driving machinery in the factory, he slipped into the gearing and had one leg dreadfully mangled. The doctors have hopes of saving his life.

Mr. Phillip Connolly, of this town, was seriously injured on Tuesday last by the fall of a portion of the wall of the old Catholic Church building, which was in course of removal. He was looking on at the work, and while walking through the building the walls fell, a portion of them striking him and knocking him insensible. It was first feared that his injuries were fatal, but we are glad to learn that he is in a fair way towards recovery.—Sarnia Observer.

IRISH BENEVOLENT SOCIETY.

THE ANNUAL MEETING.

The third annual meeting of the Irish Benevolent Society was held on Friday in the hall of the St. Patrick's Benevolent Society, Albion Block, at which there was a large attendance.

The following were balloted for and elected members of the Society: Rev. Father O'Mahony, John Yorrick, John Ranahan, jun., and Richard Wright.

Mr. Long stated that the committee appointed to raise subscriptions for the relief of the distress in Ireland were working hard and were meeting with great success. He said they had already collected over \$2,000, together with the very generous grant of \$1,000 from the City Council, and had telegraphed the Lord Mayor of Dublin to draw on them for £200, and had also shipped a car-load of Graham Flour and another of cornmeal, and thought the committee would be able to increase the subscription to \$2,000 more, as they had not all the returns in yet.

The following resolution of condolence was next introduced and unanimously carried: *Whereas*, it has pleased Divine Providence to call from our midst Mr. Philip McCann, late member of this Society, it is therefore

Resolved, That while bowing with submission to the divine will of the Almighty, we, the members of this Society, hereby sympathize with the widow and family of deceased.

Resolved, That a copy of these resolutions be presented to the widow of our late Bro. Philip McCann, and published in the city papers.

Mr. John O'Mara presented the financial statement of the society, for the past year, as follows, which does not include over \$200 relief given at Christmas:

RECEIPTS.	
To Balance on hand	\$ 29.85
Amount of annual fees	142.00
Life Membership fees	40.00
Proceeds of Concert and Lectures	164.63
Private Subscriptions	19.26
Ridings and Stationary	1.16
Cash from Treasurer	151.73
Interest on Bank Deposits	1.30
Total	\$610.96
DISBURSEMENTS.	
By Amount Distributed for Relief during year	\$419.66
Paid for Printing	40.00
Drugs for poor	2.00
Amount of Moore's Centenary Lecture	4.25
Paid for Ridge for President	6.25
" " " "	1.00
" " " "	1.00
Ballot Box	1.00
Bro. O'Dwiver	1.00
Postage and Stationary	3.15
Paid on accumulating stock in Canadian Savings Association	106.75
Loan Society	106.75
Paid on accumulating stock in Agricultural Society	125.00
" " as Premium on Stock	162.50
Balance on hand	\$31.20
Total	\$610.96
ASSETS.	
To balance on hand	\$ 31.20
Amount paid on stock on stock	231.75
Amount of interest on stock	162.50
Total	\$610.96
LIABILITIES.—None.	
Total	\$610.96

The election of officers was next proceeded with and resulted as follows: President—Mr. D. Regan. 1st Vice—Mr. Benj. Cronyn. 2nd Vice—Mr. J. M. Keary. Treasurer—Mr. John F. Mahon. Financial Secretary—John M. O'Mara. Correspondent Secretary—Chris. Hevey.

Auditors—Thos. Coffey and J. P. O'Byrne. Executive Committee—John Smith, H. D. Long, Dr. Mitchell, Abd. Thompson, D. Glass, Q. C. J. J. Gibbons, D. M. Fraser, A. S. Sarnow, James Magee, A. M. Taylor, P. F. Boyle and A. H. Sharram.

Mr. John Smith having taken the chair, Mr. D. Regan moved a vote of thanks to Mr. H. D. Long, the retiring President, for his valuable services during the term of office.

Mr. D. Glass seconded the resolution, which was carried unanimously. A vote of thanks to Mr. P. F. Boyle was moved by J. J. Gibbons, seconded by Mr. J. M. Keary, and unanimously carried, and an honorary life membership tendered to him for his indefatigable labors in connection with the Society.

FRIDAY, MARCH 19.

But alas! they seemingly suspected the retreat of the lovers, for they paused on their oars, and two pistols were discharged...

A Death.

FATHER ABRAHAM J. RYAN. Crushed with a burden of woe, Wrecked in the tempest of despair...

Her face wore the wildness of woe— Her words, the wildness of despair; Ah! how can a heart sink so low...

FATHER BURKE.

THE GREAT DOMINICAN TELLS THE CAUSE OF IRELAND'S CATHOLICITY.

There are two classes of men in the world who can never agree, although both are Celts. I mean an Irishman and a Scotchman. But an Irishman and an Englishman, when acquainted, get on very well together...

will join the English; we will both fight you, and when you are conquered, I will turn round and drive out the English myself!

This is a fair illustration of the wretched divisions existing among our people during those four hundred years. When it is said, therefore, that the adherence of the Irish people to their religion is because of this trait in their character, I must say I cannot believe it.

Now, according to these historians, the reason why we remained Catholic was because Henry VIII. wanted us to become Protestants. If he had said to us: "Remain Catholics, but let me tell you that a very nice gentleman, one Martin Luther, has started a new and a nice religion; there will be no more fish on Friday; we will have no more priests; no more Mass; we will have no more confessions and no more penance, but on the peril of your lives, don't touch it!"

ROME AND THE ENGLISH RITUALISTS.

In regard to a recent sensational rumor concerning the English Ritualists, which, appearing originally in the London papers, was cabled to this country, the London Tablet has this to say in the way of explanation:—"One or two of the daily papers have been publishing sensational articles on the subject of the English Ritualists...

THE SISTERS OF KENMARE.

The Convent of Poor Clares at Kenmare is a very graceful structure (designed and built by Pugin, architect and scenery painter) ranks among the most perfect in Ireland...

poor and needy whatever of wealth is theirs, and dedicate their lives mainly to the duty of rearing and educating children, acting on the divine precept—"Suffer the little children to come unto Me: for such is the Kingdom of Heaven."

THE MIRACLES AT KNOCK.

TESTIMONY AS TO THEIR REALITY.

A correspondent of the Cork Examiner writing under the date of Jan. 9th, gives the following additional details of the miracles being performed at Knock:—"Yesterday a letter was received from Mrs. O'Brien, of William street, who, a short time since, went to Knock with her son, a little boy, aged ten years, who had been born totally blind."

Miss O'Neil, of Dublin, whose leg was two inches shorter than the other, got its proper length, having prayed for a considerable time. She left, as a memento of her visit to Knock, a beautiful silk umbrella after her. Bridget Nerry, Strobel was blind, can see with it, and also read. Marie Connolly was disabled for 15 years, her leg being quite powerless. She was carried into the chapel. She came out with the use of them quite restored.

THE IRISH FAMINE.

GLOOMY PROSPECTS.

DETAILS AND PARTICULARS OF THE DISTRESS.

There is yet no change for the better among the distressed in Ireland. The following details must prove painful matter for reflection to our readers. THE DISTRESS IN ENNIS. An adjourned meeting of the Ennis Town Commissioners was held on Monday, Feb. 16th, presided over by Mr. Thomas Greene. Mr. John Cahill, merchant draper, said that to his own knowledge, and that of many others, including the Catholic clergy, the famine existing in the town, and deaths would have taken place as a consequent result but for the private charity dispensed by the priests from their own pockets, and by other persons in Ennis. It was resolved to form a committee to solicit subscriptions.

THE DISTRESS IN BERRYGONNELLY.

It is truly astounding to witness the misery and distress of hundreds of the poor people located in this part of Berrygonnelly. The committees have applied to the Mansion House and the Duchess of Malborough's Relief Funds, praying that they would give assistance. The form, with laudable alacrity, transmitted £20, but not one penny has been received from her Grace's fund. The local committee assembled in the court-house not long since for the purpose of distributing relief tickets. As soon as it was made known, all the approaches leading to the court-house were taken possession of by a crowd of people of all ages clamoring for succor. The hands of ninety families received relief, but ninety was only a maniple of those who sought it.

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THE DISTRESS IN CARLOW.

We are informed that there is deep distress in Hacketstown, in the most easterly county of Ireland. It is greatly augmented by the immigration from certain large estates in the vicinity. The poor people being driven from those places find a refuge at Hacketstown, and after a time become a burden on the people of the town and district. To meet the distress in some way a committee was formed, and it failed to give satisfaction to any one, and to make matters worse, a concert was about to be held in the town for the benefit of the poor had to be postponed till after Lent. I may also add that the people in general are very badly off about there, the land being very high rent.

THE DISTRESS IN BENDRONA.

I have often traveled through this beautiful seaside place (properly called "Brighton of Ireland") and it was always happy and gay, but on this occasion it is the very opposite—distress, misery and want being most apparent in it. I always stop at Maguire's Hotel, where the entertainment is all that could be desired, but to-day (Saturday) I could scarcely enter the hotel. The proprietors, who are kind and generous, acknowledged by all who know him, allowed the poor of the district (a most pitiable sight) to be relieved at his hotel from the different charitable funds. The local relief committee are composed of clergymen of different denominations, and other respectable gentlemen, who are most careful and attentive to the distressed, but I wish to specially put it before the public that what is scarcely a sufficient expression for what I witnessed this day among the poor at this place, so marked were the destitution and suffering.—Cor. Derby Journal.

DISTRESS IN MILLPOD DISTRICT, DUBLIN.

In the Millpod district destitution is extending rapidly. In the Carrigart and Rosguil districts there are 352 cases for relief, representing a population of 2,346 persons in need of food, fuel and clothes. Amongst them are numerous poor fishermen from Downing's Bay, who sadly require some improvement in their habitations. A number of small farmers are being assisted by the Relief Committee. In the district extending from Rathmullan to Knockalla, a thickly populated and mountainous locality, there are fully two hundred families, representing a population of twelve hundred persons, destitute. Fuel is much wanted, and clothes for school children cannot be had. Much relief is expected from public works, as there is no employment otherwise obtainable throughout the limits of the Union, and in the matter of county roads there is considerable room for improvement. Were it not for the charitable relief afforded by the Duchess of Malborough's Committee and the Donegal Central Relief Committee, the distress would be very great indeed.

GREAT DISTRESS IN ARKLOW.

A very striking proof of the intensity of the poverty and enforced idleness which crushes down the country has just been afforded in Arklow, where the clergy are building a new convent and school for the children of the poor. About a dozen laborers and a few skilled workmen were asked for these works, and as soon as the want became known the applicants came in by the hundred. So thick were they, and so piteously did they beg for work, that they had to be allowed to take absolute starvation, yet the only one which could be adopted. The people of Arklow, which appears to be in an extremely depressed state, are quite tired of petitioning the Government for some help towards putting their harbor in order—a work which would give employment in plenty to the idle population. But the Government show not the least disposition to help them in the matter. Their treatment of Arklow is an exact reproduction of their treatment of many other parts of Ireland equally necessitous. Yet all the time they are posing before Parliament as the wise saviours of the people.—Freeman, Feb. 21.

ALLEGED DEATH FROM STARVATION.

The resident magistrate of Millstreet, Cork, held an adjourned inquest on Monday, Feb. 16th, upon the body of a man named Michael O'Connor, who, it was alleged, had died recently of starvation. The sub-inspector of the district watched the proceedings for the Crown. The jury returned a verdict to the effect that there was no evidence to show whether

the man died from starvation or from natural causes, but he believed that death was accelerated by the deceased having been conveyed in a common cart over a rugged road fourteen miles. The Rev. Canon Griffin remarked if the Guardians did not provide a proper ambulance they would be guilty of manslaughter.

HELPING THE FISHERMEN IN CLARE.

It is a matter for gratification that the appeal which lately appeared in these columns on behalf of the poor fishermen of the county Clare has not been ineluctable. Another letter which we publish to-day from Mr. Brady, Inspector of Fisheries, acknowledges the receipt of him to make formal application to the Board of Works for the conditional grant sanctioned by the Treasury for the construction of a fishery pier near Loop Head. Only £14 is now required to complete the necessary sum, and we feel certain that this will not be long forthcoming. There are many spots around the coast where the judicious expenditure of a few hundred pounds would afford certain hope of perennial return, and it is sad to think that or all that is likely to be done for them by the Government Scotch fisheries a source of great national wealth, they must forever remain as nature left them. This is a matter which comes more fairly within the duties of the Government than those of the charitable disposed; but since the former have abandoned their functions, we are glad to see that the latter are coming to the rescue in a most laudable way.—Dublin Freeman.

THE DISTRESS AND PROSELYTISM.

The fanatical tactics of over zealous bigots, which existed over thirty years ago, during the former famine, are again being employed, not only amongst the starving peasantry of the West, but, we are sorry to add, nearer home. The Protestant zealots about Clifton, Concomara, had become so obnoxious and barbed in their efforts at proselytism, that the Archbishop of Tuam has found it necessary to dissolve the relief committee, and to form new ones. Composed of the parish priest, the two curates, and the leading laymen of the town and neighborhood, to the exclusion only of proselytizing ministers and their following. The extent to which this disgraceful practice was carried in Concomara, is told in a letter in the Freeman, signed, "P. G. Godolphin Osborne, M. A., J. P., for the County of Galway." Replying to a letter of the Rev. Thomas Fleming, A. P., Rector of Ballinakil and Canon of Tuam, as well as a salaried official of the Irish Church Missionary Society, that gentleman writes:

"With regard to the report of Mr. Fleming which Father MacAndrew characterizes as 'madly offensive from a Catholic point of view,' I will only say that I have not seen it, but if it is anything like the tracts distributed in the West by the Irish Church Mission Society, which were simply disgusting and blasphemous, Father MacAndrew's term is too mild. 'Catholic' he said, 'care not how much they are personally and individually abused, but they will not stand having the dearest truths of their religion blasphemed, and, thank God, the law no longer compels them to do so.' Mr. Osborne thus concludes his letter: 'The vast body of Protestants will not countenance a system which must and can only produce hypocrisy; and I appeal to them to help the good work of saving life, but not to support any efforts, even to that which may rob some poor starving creature of life eternal. The Bible teaches that it shall profit a man nothing to gain the whole world and lose his soul; let them be themselves what they think will be the fate of a man who dies with a lie in his mouth.'"

We have already said that this lying and demoralizing system is not confined to the dreary and desolate West, and it is with much regret that we have heard that the Rev. Father McCarthy, at Ballinakil on Sunday, in the presence of a large congregation, felt himself bound to call attention to the fact that this nefarious system is being attempted in that locality, by old and young ladies particularly, with more zeal and perhaps more money, than brains, charity or religion. It appears the practice is to lay hold of the young, and to tempt them with promises of food and other tempting documents of food and other tempting things, to lead them to lonely places, where those "disgusting and blasphemous tracts" of the Church Missionary Society are read to them, and other efforts made to turn their young hearts and minds away from the faith of their fathers and their country. It is needless to say that, however mischievous and disgraceful the intention, how futile the efforts; but having heard the names of some persons mentioned who were supposed to be sensible and respectable, we would administer to them a caution, to give over those evil ways, and try and restore themselves to the light in which they were heretofore held by their neighbors.—Waterford News.

STANDING UP AT THE GOSPEL.

At the reading of the Holy Gospel all stand up out of respect for the sacred words of our Divine Lord, as well as to testify their readiness to follow out all that the Gospel teaches. This custom is very ancient, as we find the Jews already so doing when Jesus the Servant read them the Law after the return from the Babylonian captivity (2 Esdras, viii, 4). When the custom was in vogue of bringing slaves to church for the purpose of leasing on them during certain parts of the service, their use was never permitted during the reading of the Holy Gospel. They were at that time to be put aside, and with them all insignia of royalty, such as sceptres, crowns, and things of that sort, in order that all might appear in the humble posture of servants before the Lord (Bona, p. 328; Romsee, p. 114). Certain military knights, and among others the knights of St. John, were accustomed to kneel before the sacred words even unto the shedding of blood.—Father O'Brien's History of the Mass.

Were there anything better or fairer on earth than gentlemen, Jesus Christ would have taught it to us; and yet He has given us only two lessons to learn of Him—meekness and humility of heart.—St. Francis of Sales.

POPE LEO TO THE LENTEN PREACHERS.

On the eve of the Lent, his Holiness Leo XIII. received in special audience at the Vatican the Rev. preachers who had been chosen to deliver the Lenten sermons in the principal churches of the Eternal City. After the customary formalities of reception, the Holy Father addressed them as follows:—

"It is always a source of great consolation to us, at the approach of Lent, to see the holy pastors and preachers who have been selected to scatter the seeds of the Divine Word through the city of Rome. The mission of feeding and instructing the flock of Jesus Christ, although it is not limited by fixed place or period, ought, however, in the troubled times through which we are passing, to be discharged with a greater zeal than ever in this city of Rome, where, as on a lofty mountain, the light of faith and of evangelical doctrine shines out so brightly, in order that that light may shed and spread on all sides its beneficent rays. That faith, which is the foundation and the root of justification, without which it is impossible to please God, is the object of the most violent attacks directed against it, under every form of trick and perfidy, by the enemies of the Church. It is, therefore, of great importance and necessity to watch and labor that this faith be preserved in its purity, and should show itself full of life and a lively in the midst of the Christian people. But that which chiefly calls for our solicitude is—

THE RISING GENERATION.

on whom efforts are being made to enforce a training and a course of instruction intelligible by the rays of faith, unvisited by the blessings of Redemption. In face of this imminent peril, conscious of the severe temptations to which our youth, the hope of society, are exposed, let it be our endeavor to provide a remedy for the evil, by securing for the children in the schools of Rome a training and an instruction which will be truly Christian and religious. The excellent Commission established by Us for this purpose, thanks to its zeal and skilful energy, has fully corresponded with Our most earnest desires; and it may congratulate itself also on your co-operation. You, O pastors, have recourse to obtain useful and opportune information with reference to the particular requirements of each parish. If, on the one hand, we have much reason to be consoled, we must, on the other hand, forcibly exhort you to do all that in you lies to secure that this salutary work shall go vigorously forward, in order that it may be productive of abundant fruits of salvation. It is your concern, excellent pastors of the city, to engage yourselves amongst the families confided to your care, that by every means which prudent zeal and active charity can suggest to you, you make certain that—

BE RELIGIOUS AND CHRISTIAN.

Point out to them the disastrous consequences which must result to the Church, to society, to domestic life from an irreligious and an infidel education. Convince parents that they are wrong in nourishing in their children the seeds of vice, and that if these children do not receive a training and an instruction in full conformity with the precepts of religion and of faith. Be firm in insisting that they be kept aloof from the poisoned pastures of the Protestant schools, which unhappily are multiplying in Rome, and the ruinous detriment of Catholic faith, and the being of souls. And you, consecrated heralds of the Gospel, in those propitious seasons—in those days of salvation—do you dispense your apostolic labors to the end that Our people of Rome may preserve and cherish the precious treasure of Catholic belief. You know well in how many ways, and with what indignity, belief is now-a-days assailed, as well directly by perverse maxims as indirectly by the corruption of morals; for, just as in the human composition, the predominance of evil sentiments obscures the lights of sound reason, so, in human society, immorality, inasmuch as it is derived from below, opens the gate to infidelity. Let it be yours—who you carry in your hands the invincible weapon of the Divine Word—

DISPERSE THE DARKNESS OF ERROR.

with the light of truth, and to trample on vice with the teaching of Christian morality. Earnestly recall to mind the most fundamental principles on which Catholic faith reposes—maintain the soundness and the truth of it, so that those who are already solid in the faith may be stronger; that the erring may be led back to it—that the weak may be fortified against danger, and thus Rome may preserve the inestimable gift of faith. (And that the power of the Most High may descend upon one and all of you, and that you may be strengthened in the exercise of your apostolic ministry, we raise Our hands to heaven and give you Our blessing.)"

A RECONCILIATION.

The reconciliation of Mr. William Grant of Peckham, which took place on Monday at the Church of St. Mary of the Angels, Bayswater, is one of the instances of God's long-suffering towards those who have been so unfortunate as to make shipwreck of their faith. Mr. Grant, an English Protestant, was received into the Church in 1857; by a process happily unique left the Catholic Church, eleven years later, for Irvingism; abandoned that body after a five year's experience, and has since been an attractive adherent of Ritualism, and an office-bearer in the recently formed "Order of the Corporate Reunion." His spiritual life for the past twelve years has been a series of disappointed hopes and aims; and after returns to his allegiance a wiser, if not a sadder man. Fortunately for himself, he seems to have carried with him in his wanderings a precious talisman in the shape of an intense devotion to the Immaculate Mother, in whose honor, indeed, he has broken a lance both with the Irvingites and with that section of the Ritualists which discredits devotion to our Blessed Lady, and Mary has not forgotten him in his need.—Catholic Times.

The force of cannon may quell mobs, but education will prevent them.—E. L. Magoun.

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THOMAS COFFEY,
CATHOLIC RECORD,
London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to you that I have no objection to the change in its title and principles; that it will remain, what it has been, thorough, Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, MARCH 19, 1880.

THE DISSOLUTION IN GREAT BRITAIN.

The dissolution of the British Parliament, announced in both houses on Monday, the 8th inst., is another proof of the consummate skill of Lord Beaconsfield as a Parliamentary leader. The intention of the government was kept a profound secret till the very last moment. Not since Pitt ran down "a fox in every borough in the kingdom," was the Tory party so well disciplined for a fight as it is at this moment. The recent elections in Liverpool and Southwark have given the party confidence, while the continued and marked dissociation of the Liberals and Home Rulers must work to the disadvantage of the regular Opposition. The contest will, however, be severe, and though the government may return with a majority, that majority may be so diminished as to place the balance of power in the hands of the Home Rulers. Earl Beaconsfield's letter to the Duke of Marlborough is certainly as strong an appeal as could, from an imperial point of view, be pressed on the constituencies at this juncture. Speaking of the policy of his government towards Ireland, he declares: "During the six years of the present administration the improvement of Ireland, and the content of our fellow-countrymen of that island have occupied the care of the Ministry, and they may remember with satisfaction that in this period they have solved one of the most difficult problems connected with its government and people, by establishing a system of public education open to all classes and all creeds." After thus referring to his efforts to settle definitely one of the most vital of the domestic concerns of Ireland, in which it must be conceded he achieved no small success, the Premier alludes to the question of Home Rule. "Nevertheless," he proceeds, "a danger, in its ultimate results scarcely less disastrous than pestilence or famine, and which now engages your Excellency's anxious attention, distracts that country. A portion of its population is attempting to sever the constitutional tie which unites it to Great Britain, and that bond which has favored the power and prosperity of both. It is to be hoped all men of light and learning will resist this destructive doctrine." The noble lord then adroitly attempts to fasten on the Liberal party a latent sympathy with the Home Rulers. "There are some," these are his exact words, "who challenge the expediency of the imperial character of this realm. Having attempted and failed to enfeeble our colonies by their policy of decomposition, they may perhaps now recognize in the disintegration of the United Kingdom a mode which will not only accomplish but precipitate their purpose." On the question of his foreign policy, he speaks thus pointedly: "The power of England and the peace of Europe will largely depend on the verdict of the country. Her Majesty's present Ministers have hitherto been enabled to secure that peace so necessary to the welfare of all civilized countries and so peculiarly the interest of our own. But

this ineffable blessing cannot be obtained by the passive principles of non-interference. Peace rests on the presence, not to say the ascendancy, of England in the councils of Europe." The Times says of the Premier's letter, that there can be no doubt that for some important reasons, it constitutes a very forcible appeal. "Recent elections have shown that at this moment, on the mere issue of foreign and imperial policy, the government may fairly count on the support of public opinion. The Liberal party during the last few years have made such fatal errors that it may almost be said of them that they have left no further faults to be committed by them." This latter statement, coming from a journal formerly in sympathy with the Liberals, is certainly a strong impeachment of the course pursued by that party. The Daily News, on the other hand, thus summarily deals with Lord Beaconsfield's letter: "A more bold, indefinite, and unsatisfactory address was never issued by a party leader on the eve of a great constitutional struggle. This reticence may interpret, and be interpreted, by the barrenness of Lord Beaconsfield's administration in all useful legislation. No ministry of modern times has spent six legislative years to so little purpose; but Lord Beaconsfield would probably spend another six years, if the country should give him a chance, in creating agitation and disturbance abroad to call off attention from needed reforms at home." While the contest in England will be severe, it will in Ireland be the most exciting that has taken place since the union. At the general election of 1874, three parties in Ireland contended for popular support. Besides the Liberal and Conservative parties, a new and much more powerful party than either appeared in the struggle. A review of that contest may be of assistance in enabling us to draw inferences for the coming constitutional battle. At the election of 1874, it must be remembered that the Home Rulers were without any well-organized plan of campaign. They, nevertheless, succeeded in winning the two seats in each of the following counties: Cavan, Clare, Cork, Galway, Kilkenny, Kings, Leitrim, Limerick, Longford, Louth, Mayo, Meath, Queen's, Roscommon, Sligo, Tipperary and Wexford, and one seat in each of the following counties: Kerry, Kildare, Westmeath and Wicklow, carrying in all thirty-eight seats in the rural constituencies. The Conservatives carried the two seats of Antrim, Armagh, Carlow, Donegal, Dublin, Fermanagh, Monaghan and Tyrone, with one seat in each of the counties of Down, Waterford and Wicklow, a total of nineteen seats in the counties. The Liberals failed to carry the entire representation of any county except Londonderry, and obtained a seat in each of the following counties only: Down, Kerry, Kildare and Waterford, making but six seats secured by that party out of the entire Irish county representation. The Borough representation gave a still larger preponderance to the Home Rulers, who carried both seats in the cities of Cork, Galway, Limerick and Waterford, one of the metropolitan seats, and the towns of Athlone, Carlow, Clonmel, Drogheda, Dundalk, Dungarvan, Ennis, Kinsale, Mallow, New Ross, Wexford and Youghal each sending one member to Parliament. The Liberals were successful in the towns of Bandon, Carrickfergus, Coleraine, Dungannon, Kilkenny, Newry and Tralee, each with one member. The Conservatives won both seats in Belfast, one of the metropolitan seats, and one member for each of the boroughs of Armagh, Downpatrick, Enniskillen, Lisburn, Londonderry and Portarlington. In the coming contest, destined, as we have already said, to be the most memorable ever fought in Ireland, the struggle will be almost wholly restricted to the Home Rule and Conservative parties. The Liberals have no organization in Ireland, and will in most cases throw in their strength with the ministerial candidates. In any case, their hold in both the county and town seats now held by them is very precarious. The two seats for Londonderry and the one for Down held by Liberals

in this Parliament will not unlikely fall into Conservative hands in April, while Kerry, Kildare and Waterford will almost without doubt give their whole strength to Home Rule and Tenant Right. As to the towns now represented by Liberals, Carrickfergus, Coleraine, Dungannon and Newry are almost sure prey for the Tories, while Bandon, Kilkenny and Tralee will almost as certainly fall under the control of the Home Rule party. It were very difficult, so uncertain are elections in all constitutionally governed countries, to attempt to forecast the result in the coming contest, but judging from present indications we are inclined to the opinion that the Home Rule and Tenant Right candidates will carry seventy or seventy-five seats in Ireland, leaving the remainder to the Conservatives and the Liberals. The Home Rulers have achieved a great moral victory in forcing the British Premier to make the question one of the issues in the coming election. It will in consequence receive more attention than ever the kindred question of repeal received from the British public in the days of O'Connell. What may be the outcome of the agitation, and of this great contest face to face with which the people of Great Britain now are, no man can tell. That it may result in a full measure of civil, religious and educational liberty for Ireland is the firm hope of the Irish population of Canada, and we doubt not of the vast majority of the readers of the RECORD.

MR. SHAW'S ADDRESS.

The address of Mr. Shaw, Home Rule member for Cork, has been issued. This distinguished gentleman who was elected by the Home Rule party to succeed Mr. Butt; is a man whose views command respect and attention in and out of Parliament. A large landholder, an enemy of sedition in every guise, a friend of Irish progress and a determined supporter of the Home Rule principles defined by Mr. Butt, his utterances will receive from all classes in Ireland that full and respectful consideration which may be said to precede conviction. In his address to the electors of the great constituency which by an unanimous vote sent him in 1874 to the Imperial Parliament, he denounces the Beaconsfield manifesto and accuses the government of systematic neglect of Ireland. No ground of impeachment against the ministry could be stronger than the latter charge for which Mr. Shaw must have ample reason. If we except their measures on education, the government have done little or nothing for Ireland, their measures were a step in advance of anything their Whig predecessors were prepared to do, but they certainly fell far short of the just and reasonable expectations of the Irish people. We have no doubt whatever of Mr. Shaw's triumphant return for his old constituency. His presence in the House of Commons will give dignity and strength to the advocacy of the cause he has already done so much to promote. With sixty or seventy such representatives, the true public opinion of Ireland could not be safely ignored at Westminster.

MR. PARNELL IN CANADA.

Brief as was the stay of this distinguished Irishman in Canada, it was long enough to impress us favorably in regard of one so cruelly misrepresented, and to impress him favorably with a people who enjoy the benefit of that self-government he is seeking to procure for the people of Ireland. The reception accorded Mr. Parnell in the city of Toronto was a credit to that city; but of the reception in Montreal we must say that it was a credit to all Canada. So great was the enthusiasm manifested in the latter city, that Mr. Parnell himself was free to admit, that he had not in any city of America been received with such a genuine large-hearted welcome. His speeches, instead of being inflammatory and ill-connected harangues they were represented to be on the other side, were in Canada models of calm statement, moderate expression, and dignified argumentation. They were, indeed, devoid of the graces of oratory and the orna-

mentation of rhetoric, but did not the less favorably impress and convince his auditory. The Irish people of Canada take a deep interest in all matters affecting the welfare of their brethren at home. As it was pertaining to the learned chairman of the Toronto meeting, it is not through any inherent fault of Irishmen themselves, that they suffer so much in Ireland. Their suffering, and the consequent inferiority of their country in every walk of progress and civilization, must be attributed not to the people themselves, but to the system by which they are governed. For, as that same gentleman pointed out, here in America, where Irishmen and their descendants enjoy the advantages of freedom and self-government, they are behind no other race in progress, refinement, and education. The Montreal meeting may be justly looked on as a vigorous protest on the part of the Irish in Canada against the present system of land tenure in Ireland. Without a radical change in that system little of permanent good can be expected to flow from the present agitation. But with such a change as that proposed by Mr. Bright, Ireland would soon have a peasant propriety, a credit to the Irish race the world over, and a source of strength to the government. Mr. Parnell's mission, while not attended with perhaps all the success desirable, has left on the public mind of America impressions favorable to the great cause he represents, which time cannot eradicate, nor prejudice efface. Vainly was the cry of communism raised to detach from him the sympathies of the law-abiding public in the United States. No one who heard him could fail to perceive that his views are not identical with socialism. He is the friend of social order based on individual security, without which no order can subsist. He is the advocate of that form of government for Britain which has achieved such happy results in Canada and the neighboring States. To him must certainly be ascribed the credit of being mainly instrumental in forcing Lord Beaconsfield to go to the country on the issue of Imperialism versus Home Rule. He will during the coming elections have every opportunity to show that tact, discernment, and industry, so essential to a leader of men. He has reached the crisis in his life. He has the best wishes of the Irish people of Canada, that his leadership at this remarkable crisis in the affairs of Ireland and his own, may redound to the lasting advantage of the people whose cause he champions and to the honor of himself and his trusted supporters.

THE REJECTION OF ARTICLE SEVEN.

The French Senate has, contrary to expectation, rejected the famous article seven of the Ferry education bill by a majority of 148 to 129. M. Dufaure opposed the clause and described the bill as despotic and calculated to humiliate religion and violate liberty. This statement from a statesman so eminently republican, in the true sense of that term, must have produced a profound impression on the chamber. The defeat is a terrible humiliation for the blatant radical element which has thus far sustained M. de Freycinet's cabinet in its attacks on the church. M. Ferry has, in consequence of the rejection of his favorite clause, thrown up the seals of office, while M. de Freycinet has declared that the executive will now be obliged to enforce the very severe laws already existing against the Jesuits. If such laws could be enforced, why go to so much trouble to carry the article just rejected. The Ministry found itself unable to carry out its irreligious designs without an expression of opinion, such as was required in the passage of the proposed article, and therefore sought new legislation to suppress Catholic teaching in France. They have signally failed, but their determined attempt to "humiliate religion and violate liberty," will, we trust, open the eyes of French Catholics to the necessity of united and determined action at the polls to wrest power from the hands of the godless and unprincipled politicians who now rule France. The French Senate has done religion a

lasting service by sparing France the disgrace of again becoming an instrument of repression and tyranny towards the church. The action of M. Dufaure, M. Jules Simon, and other leading republicans, in opposing a measure devised solely in the interests of irreligion, demands the commendation and enlists the esteem of all friends of order. The threatened action of M. de Freycinet will be taken at its proper worth, that of an empty menace. An early resignation of the cabinet will not surprise us. But, who will succeed to the reins of power? The extreme radical wing may demand some consideration for past services and insist on its share of portfolios. But M. Gambetta, now enthroned in awful majesty as President of the Chamber of Deputies, will not permit the men he has used, to elevate himself, to acquire office and power. President Grevy will in such an emergency be in a difficult position, and may be forced, like his predecessors, to withdraw from office. The rejection of article seven may thus prove the means of accomplishing a great but peaceful revolution in French politics, a revolution in the interests of true liberty and social order.

THE PRESS AND THE PRIESTHOOD.

Recent events have shown Catholics how small a measure of justice and truth—or, rather, how large a measure of injustice and untruth—they may expect from the Protestant press of the country in any matter where the latter can, by any manner, drag down the name of a Catholic priest to infamy. The licentious scribes who do the work of editing, corresponding, and interviewing, all of whom, with very few exceptions, belong to some one or other of the secret societies so hostile to Catholicism—many of whom are devoid of education, but sustained by brazen-faced audacity—fairly gloat over any incident wherein they can in their own estimation connect the Catholic church with a clerical scandal. Such scandals are fortunately very rare in the Catholic church, but whenever they occur Catholics do not make heroes of the offending ones. The church deals summarily and severely with such offenders. Catholics deeply regret the human infirmities which generate such offences, but will not on any account intervene to prevent the ends of justice being reached in any such case. It is not, indeed, in cases wherein offences of a grave nature are established—and we are, we must say—and gladly do we say it—ignorant of any such offences being fastened on members of the Catholic clergy in this country—that Catholics complain of a display of vulgar fanaticism on the part of the infidel and Protestant press of the country. What we complain of is the desire so manifested of distorting the motives and misrepresenting the actions of Catholic priests even in cases wherein their influence for good is so much felt as to merit for them the lasting gratitude of all law-abiding members of society. The Catholic clergy have accomplished more in Canada in the interests of peace, order, and good will outside their actual spiritual ministrations, than all the magistrates and constables of the Province combined. Go to any place you will in the humble regions of Ontario and Quebec, where utter lawlessness prevailed despite all the efforts of the secular officials, and you will find all classes of citizens speak in terms of highest commendation of the influence of the Catholic clergy, very often justly and prudently exercised in the interests of peace and good order. When, in many instances, within our own recollection and knowledge, bloodshed involving lasting quarrels was thus avoided, peace was established by this same praiseworthy intervention, and that not a peace of a momentary character, but a peace which no further ebullition of angry feeling has been able to shake. In certain districts, also, where Orange and Green disturbances were so often a cause of anger and rioting, this same influence was at hand to restore harmony between the rival parties. How well it has succeeded we now know, by the fact that the Orange festivals now pass away almost with-

out a blow being struck, while formerly these same celebrations were fruitful causes of rancor and discord for weeks, and sometimes months every year. For all this the Catholic priesthood ask no public commendation from the press of the country. They ask for justice, they ask that none of their body be impugned as a criminal for discharging an undoubted public duty, and they sincerely trust that whenever any one amongst them be charged with a grave crime, the charge may not be made the occasion of covert sneers at a body to which the whole country owes so much in the preservation of order, the promotion of harmony, and the perpetuation of that good feeling so essential to true social happiness.

PIOUS BIGOTRY.

Rev. R. W. Wallace is engaged delivering a course of Sunday evening lectures to his congregation in this city. In the last lecture he related the following nice little item in regard to one of Martin Luther's hymns:—

"In 1529 some Romish priests were preaching at Lubeck, and inveighing fiercely against the reformed doctrines, when two boys struck up one of Luther's hymns, 'O God from heaven now behold,' and the whole assembly joined as with one voice; and whenever the priest would return to the attack the congregation would answer him and drown his voice by singing another hymn. They were too much for the caustic preacher. And so I have come to God's house with a heart pained and disturbed by my week's reading, with faith trembling and argument weakened, but as I have joined you in singing 'Nearer my God to Thee,' or 'Jesus, Lover of my Soul,' I have found that the hymns were too much for my doubts, and these fled away before the song. And so Christianity is not imperilled while her music is full of Christ."

This may all be true, every word of it, but we are under the impression Martin must have written this hymn before he cast aside his monk's habit, for he certainly would not feel like singing, "O! God from heaven, now behold," some of the saying and doings of his after life. If the Rev. Mr. Wallace's heart is pained and disturbed after a whole week's reading, there will not be much benefit derived from his singing "Nearer, my God, to Thee," unless he exhibits a larger measure of charity towards his fellow-Christians, and avoids inculcating a spirit of bigotry among his congregation. But why was his heart pained and disturbed after his week's reading? Why, again, was his faith trembling and his arguments weakened? Well, it matters very little, at all events. We feel glad that the hymns were too much for his doubts. We hope the hymns will likewise prove too much for his bigotry, in the time to come.

SKIRMISHING.

A Toronto religious paper says that the unfortunate priest Father MacNamara, "is still guiding the movement in Boston, and addressed a large audience in the Music Hall." We are also told that he "called upon Irishmen to free themselves from the fetters of the Romish Church, and to establish a worship of God divorced from the priesthood and formulas of a Church controlled by an Italian Pope and priesthood." In the same column our cotemporary makes reference to quite a Romish revival expected to take place among very high churchmen in England. Now, why not advise Father MacNamara to go over to England and address the wealth and intelligence of that country, which is fast wending its way to "the formulas of a church controlled by an Italian Pope and priesthood." The little army engaged in fighting for the cause for which our friend offers up his fervent prayers, is busily engaged amongst a few unworthy stragglers from the Pope's camp, while the main forces of Protestantism are voluntarily surrendering themselves to that "church controlled by an Italian Pope," and on which the divine marks are so plainly visible.

CORRESPONDENTS should bear in mind that we cannot insert anonymous communications. The name of the writer must in all cases be given.

Our neighbors poses to give items every week proper. But never a complaint about the Catholic religious department because this month purporting to Protestant budget of the falling priest in Balti took place so considered the religiousness is thought. Then we have MacNamara's course a religious per away off in Editor of the try and let us a list of your stantly embrace. We know it you might per account of s events. And religious persons need of a home—no need outside the good little cover a large religious bigo and as much will allow—pride these Christians.

BIGOTRY.

A Presbyter Toronto rec that to Ireland mainly due among the The Toronto paper, admitted to this which should lesson long t a remarkable this Irish qu the Presby and clerical, almost the brought relief. We are not Their system narrow, attracted by the within which mitted to m that they a bute every countries to terianism.

An organ published in the same namesake, the Catholic. We must justice of state cause of Ire the First of into the R lands out Scotch follo Undertakers, there in the status which and the O'Donnels, th and gallant p of Ulster, we Connemara, shout of "h how the foul James "plan in the North his Presbyter province of Catholics fr built and fertilized, that enrich Antrim or I before a Pre the land to found in the manufacture to the rest of factory, and may use a James surr else in Ireland amongst his

In an int Montreal, conduct of the follow think the excellent assisted never money sent columns actions—in a my tool ar not come would have I hence I th my heart, you, as the Canadian proper to its repres place in o you say at tion.

A ONE-SIDED COLUMN.

Our neighbor the Advertiser pur- poses to give a column of religious items every week. This is eminently proper. But it seems strange that never a complimentary word appears about the Catholic church in this religious department. We could excuse this more readily in a paper purporting to be the organ of some Protestant denomination. In last week's budget we have an account of the falling away of an unfortunate priest in Baltimore, an event which took place some months since, but considered such palatable food for the religious column that its staleness is thought to be no drawback. Then we have a bit about Father MacNamara's movement, and of course a wind-up piece about religious persecution in Austria—away off in Austria. Now, Mr. Editor of the religious column, do try and let us have once in a while a list of your ministers who are constantly embracing the Catholic faith. We know it will be quite a task, but you might perhaps find room for an account of some of them, at all events. And if you want to expose religious persecution, there will be no need of going so far away from home—no necessity, even, for going outside the corporation bounds of the good little city of London—to discover a large amount of genuine religious bigotry towards Catholics—and as much intolerance as the law will allow—amongst people who pride themselves on being exemplary Christians.

BIGOTED EVERYWHERE.

A Presbyterian paper published in Toronto recently made the assertion that to Ireland's Catholicity was mainly due the present distress among the people of that country. The Toronto National, a secular paper, administered a scathing rebuke to this narrow-minded bigot, which should serve to teach him a lesson long to be remembered. It is a remarkable fact in connection with this Irish question that members of the Presbyterian church, both lay and clerical, have been the first and almost the only persons who have brought religion into the question. We are not much astonished at this. Their system of religious belief is so narrow, and their minds so contracted by the cold and callous circle within which they are only permitted to move and have their being, that they are predisposed to attribute every misfortune in all countries to the absence of Presbyterianism.

An organ of this denomination published in Baltimore, puts forth the same sentiments as its Toronto namesake, and is thus dealt with by the Catholic Mirror of that city: We must do the Presbyterian the full justice of stating that his idea as to the cause of Ireland's woes is as old as James the First of England, who sent his armies into the North of Ireland, and parcelled the lands out for a hungry tribe of his Scotch followers, termed by the law, Undertakers. They were "planted" there in the expressive terms of the statute which drove out the Catholic Irish; and the O'Neills, the O'Doghertys, the O'Donnells, the McGuigues and their brave and gallant people, from the fertile plains of Ulster, were hunted into the wilds of Connamara, to the pleasing Presbyterian shout of "Hill or Connaght." This was the foul-mouthed and foul-mannered James "planted" the Protestant religion in the North of Ireland. He "planted" his Presbyterian Lowlanders in the richest province of Ireland by dragging the Catholics from the homes they had built and the homes they had fertilized. It was not Presbyterianism that enriched the plains of Derry or Antrim or Down. They were enriched before a Presbyterian dare set his nose in the land to claim an inch of it. They found in the old Catholic towns, too, the manufacture in which Ireland is superior to the rest of the world, the linen manufacture, and they "froze on to it," if we may use a vulgar but expressive phrase. James surrounded its pursuit anywhere else in Ireland with penalties, to keep it amongst his Protestant undertakers.

IN AN interview with a reporter in Montreal, Mr. Parnell hit off the conduct of James Gordon Bennett in the following unique style:—"I think the New York Herald a most excellent paper, and I think it has assisted me in a degree which I never anticipated. I count the money sent to Ireland through its columns as through my own exertions—in a word, I count the Herald my tool and my servant. If I had not come to America, the Herald would have started no fund, and hence I think it from the bottom of my heart. Hence, also, I request of you, as the representative of an Irish Canadian journal which thinks proper to endorse my views, to give its representative here present a place in one of the carriages which you say are prepared for our reception."

A CHANCE FOR CANADA.

The rivalry between the cities of St. Paul and Chicago, for the control of the great carrying trade of the North-west, gives Canadians an opportunity of indulging hopes which may not, we trust, prove delusive. We have in our North-western territories one of the largest unbroken fertile belts of land in the world. Year after year—or, to speak with more precision, month after month—a hardy, vigorous and progressive population is filling up this vast tract of country. With a soil so prolific, these pioneers of civilization are enabled to raise wheat enough not only for themselves, but immense quantities for transportation abroad. Hitherto the means of communication with Manitoba was so very limited, and for an extensive trade so very impracticable, that any surplus of wheat was of no profit to the agriculturist, the home market being literally drugged. The opening of the Pembina Branch of the Pacific has given Manitoba an outlet to St. Paul. The latter city now contemplates nothing less than the decapitation of Chicago, and its own instalment into the position of mistress of the immense grain trade of the west. Without the trade of our Northwest, and without a large amount of control over our Pacific Railway, it were utterly impossible for St. Paul to thus supplant Chicago, sustained, as the latter city would be, in any such struggle as that now looming up, by the most powerful capitalists of New York. It were in our opinion of little concern to Canadians whether St. Paul or Chicago control the trade of the American west. But the trade of our Northwest should be placed in Canadian hands. The early connection of the Province of Manitoba by an all-rail route with Lake Superior, would, until such time as the new road could be connected with the railway systems of Ontario and Quebec, give great impetus to the Canadian merchant marine in the western lakes, an impetus which might in fact build up in our inland waters a carrying trade of a permanent character. Canada has too long been in the mercy of Americans in regard of railway facilities. We see that at the present moment three of our great roads, the Grand Trunk, the Canada Southern and the Great Western, have termini in the United States, and do for Brother Jonathan what many of his own roads could not do. Again, at Montreal the Grand Trunk diverts trade from Canada to Portland, in the State of Maine. It is now time for Canadians to resolve that Canadian wealth, Canadian energy, and Canadian enterprise will not be expended to build up the interests of St. Paul or Chicago, Detroit, Buffalo or Portland. We have our own cities of Winnipeg, Toronto, Montreal, Quebec and Halifax, each with many claims on the consideration of our government. We hold that the time has now come when Parliament should, profiting by the rivalries of American cities, afford such opportunities as legislation can afford to secure an unbroken system of communication through Canadian territory with the Northwest. This is the only chance that now offers for Canada to become truly Canadian—attentive to its own interests, and determined to promote its own progress.

CUBA.

In the Spanish Cortes, Senor Robledo, Minister of the Interior, recently informed the deputies that reforms in Cuba would have to be proceeded with slowly, lest any confusion might arise through precipitation. This is a statesmanlike view of the situation. But we fear that the present mode of governing Cuba, directly from Spain, will always prove a source of weakness to the colony and of annoyance to the mother country. Cuba is a country of great natural resources, and with an efficient system of local self-government, might be made a source of wealth and strength to the parent state. At present, owing to the many abuses, engendered by the system of government prevailing there, it is not difficult for the agents of Republican secret organizations to foment ill-feeling, which usually

culminates in incendiarism and bloodshed. The peace of the colony is constantly disturbed by adventurers from Mexico and the United States who hope to secure personal aggrandizement as a result of the commotions they succeed in originating. We trust that, however slowly he may proceed, Senor Robledo may succeed in accomplishing true reform for Cuba, and we should be glad to learn that the Spanish Government had succeeded in eliminating an element of weakness and of distraction from the body politic by conceding to Cuba a just share of influence in the management of her own local affairs. Cuba has suffered a good deal from civil war, but her position to-day, compared with that of any of the Spanish American republics, of Central or Southern America, reflects credit on the Spanish Government, which amid great difficulties has succeeded in keeping secure the life and property of its Cuban subjects, while anarchy prevails in many, and disorder never abandons some of these republics. Cuba has, if we make exception of a few insurrectionary districts, enjoyed comparative immunity from the troubles which afflict so many sister States. While results so satisfactory can be shown, we see no reason why Cuba should dissolve her connection with the mother country.

M. DE LESSEPS.

This distinguished man, who has already done so much in furthering practical progress in our times, and who proposes to do yet much more in the same direction, binding the nations of the world together by an identity of interests, has, we perceive, arrived in New York. His projected scheme of a canal at Panama has given rise to some discussion in the United States, in which threats of enforcing the Monroe doctrine, and of resisting the interference of foreign nations on the continent of America, were brought into service. We cannot see what the American Government can do to prevent French and British capitalists from investing their means in the construction of a canal through the territory of a state entirely independent of the American republic. The American nation has no more right to interfere with matters of the Isthmus of Darien, than the French or British nations have with the elevated railroads in the City of New York. If the American people have any representations to make concerning the rights of its merchant navy, as affected by the construction of the proposed canal, these representations will, we make no doubt, be well received by the other nations interested. But to threaten armed resistance to the construction of the canal is braggadocio pure and simple. It can have but one effect, that of bringing universal contempt on the American people. We are sorry to see so respectable a name as that of Senator Bayard, of Delaware, associated with a resolution of the American Senate reaffirming the principles of the Monroe doctrine. The resolutions of the American Senate are always received with respect abroad, but that respected body should remember that there is but one step from the sublime to the ridiculous, and that that step is made when it places itself in the absurd attitude of defying the nations of Europe to do that which it proposes in another way to have the American people themselves accomplish. We trust that M. de Lesseps while in New York will take occasion to make known the merits of the project with which he is identified to the citizens of that great commercial city. He can have no difficulty in assuring the people of New York that the scheme of constructing the canal at Panama is not intended to injure the commercial interests of their city. New York has long controlled the steamship communication with the Pacific coast. The opening of a canal will simply facilitate that communication, and if these citizens and capitalists of New York interested in maintaining the control now enjoyed by their city therein, there can be no doubt that the scheme of M. de Lesseps can be utilized by them to advance such a purpose as well as

any other. We trust, in any case, for the good reputation of the American people, and the city of New York in particular, that M. de Lesseps will not be made the butt of offensive braggadocio, or of empty threatenings. He deserves well of America and of the world, and in every great centre of human progress an effort should be made to show marked respect to a man who gives so much of his time, so much of his energy and of his intelligence to further the interests of humanity at large. The Americans have given from time to time brilliant receptions to foreign potentates and political refugees. They could not now better display their hospitality than by honoring a person so thoroughly devoted to the interests of man as M. de Lesseps.

THE IRISH IN CANADA.

We find the following in the Boston Pilot of 6th instant. Our contemporary says:— One of the most intelligent and influential Irishmen in Canada writes from Ottawa, as follows, to the Pilot:— I observe, from time to time, some severe strictures on Canada and Canadians in the columns of the Pilot. Without entering into any discussion upon the merits of your views, I would venture to say that, had you a practical experience of our form of Government and its operation, you would modify your opinions and deal more leniently with the Dominion and its belongings. There are in Canada upwards of three hundred thousand Irish Catholics and their descendants, who, I assure you, are perfectly contented and happy. They highly appreciate the Government under which they live, and would not be willing to exchange it for that of any other country that I know of. And wherefore should they? Here we enjoy complete civil and religious liberty; we have our separate schools, supported, in part, from the public funds. Catholic chaplains are appointed and salaried in such of our public institutions as require their constant ministrations; while from none are they excluded or prevented from discharging their clerical functions; we create and expend our own revenue, make our own laws, and control our own affairs, with absolute exemption from interference. It may be fairly said, on the part of the Imperial Government. What more could a reasonable man want? There is not an intelligent Irishman living, who loves Ireland, that should not be satisfied and delighted with the same government for that which he enjoys in his adopted country. Would to God that Ireland, to-day, were as well governed as Canada.

This little digression I considered somewhat necessary, in order to try and conciliate your future good opinion, upon which I, in common with a large number of your readers in Canada, set high store. In connection with the opening of the Dominion Parliament, I may mention that cards to the floor and dress gallery are issued to obtain admittance. The cards are distributed by the usher of the Black Rod, to those authorized by the government to receive them, and whose names are on his list. The usher, M. Kimber, a French Canadian, appears to entertain a strong prejudice against Irish Catholics—more so than he does to our Orange compatriots. There are a number of Irish Catholic gentlemen in the public service whose official position entitles them to the courtesy of having a card of invitation to the floor or gallery extended to them. This card has been always performed grudgingly and with bad grace by the Black Rod. It is the rule for the usher to send a correct list of all the ladies, who had been invited, to the present occasion, the little usher indulged his little spleen by violating a fixed rule in omitting the names of the wives and daughters of every Irish Catholic gentleman holding an official position and entitled to receive cards at the seat of government, though, in point of respectability, social status and breeding, the ladies upon whom this attempted slight has been thrown by the Black Rod are the equals, at least, of any one of those whose names appeared in the Court Journal. I notice this malvolence of M. Kimber in the Pilot, because of the difficulty and delicacy of having it done in an Ottawa paper. It is a small business altogether, and deserving only of contempt, were it not that the return of Archbishop Lynch, recently, from Rome, his race was empowered to appoint Dean Proulx one of the Private Chamberlains to His Holiness. When I mention that although a French Canadian the good Monsignor calls himself, per excellentia, "the Irish Priest," and that he has labored among our people for well-nigh forty years, you can easily understand how rejoiced we feel at his well-earned dignity and promotion. He is, by many years, the senior missionary in Ontario, having been ordained in 1833. Monsignor Proulx spent several years among the Indians of the Manitoulin Islands and of the north shore of Lake Huron, hundreds of whom he converted and baptized. His superhuman labors amongst our plague and fever-stricken people in the famine years of 1847-8, will never be forgotten by the Irish Catholics of Canada.

We are rather surprised the Usher of the Black Rod would have attempted to cast a flog upon the Irish Catholic members of the Civil Service. If the fact be as stated in the Pilot Mr. Kimber should be reprimanded in a marked manner by his superiors. A good sousing in a horsepond has been found, in Lygone days, an efficacious remedy against the repetition of such conduct as that attributed to the Black Rod.—Ed. RECORD.

EDITORIAL NOTES.

Hon. L. H. Holton died in Ottawa, of heart disease, on Saturday night.

Wm. SHAW, the Home Ruler, and a man of very moderate views, denounces Beaconsfield's manifesto as a lying, insulting missive, an opinion which will be largely coincided with in both kingdoms.

A MISSION was held in Father Corcoran's parishes, commencing Monday last, including the churches of Parkhill and Williams. The mission was conducted by Rev. Fathers Connolly, O'Keefe and Kelly. Large numbers approached holy communion, and the results of the exercises are such as to bring comfort to the minds of the popular parish priest, the two fathers who took charge of the mission and the people under their spiritual care. Not in Canada can be found a more staunch and exemplary body of Catholics than those living in the Townships of Williams.

HON. MR. GLAISTONE's address to the electors of Midlothian says:—"In the electioneering address issued by Lord Beaconsfield an attempt is made to work upon your fears by dark allusions to the repeal of the union and the abandonment of the colonies. Those who have endangered the union with Ireland were the party that maintained there the alien church, unjust land laws and franchise inferior to ours. As to the colonies, the Liberal administrations gave them perpetual responsible Governments, undertook to defend Canada with the whole strength of the Empire, and organized a great scheme for the uniting of several settlements of British North America into one Dominion. The present Ministry neglected home legislation, aggravated public distress by continued shocks to confidence, and augmented public expenditure abroad.

THE Sarina town council has become noteworthy by refusing a grant of \$300 to the Irish Relief Fund. In former times they readily gave a grant to the Lancashire Relief Fund, as well as to Chicago and St. John's, N. B. The matter was brought before the honorable body by some of the most prominent men of the town. John Davis, one of the councillors, felt very nervous lest he might be taking unwarrantable liberties with the people's money, and he was supported by the other nervous members, who voted the resolution down. Messrs. Keays and Watson, the mover and seconder, were the only persons who voted for the grant. The Observer administers a rebuke to the council which will be considered well-deserved by all liberal-minded men. We are sorry our contemporary did not give us the names of all who voted nay. We would like to publish them, and perhaps make use of them for future reference.

THE Home Rule Confederation have issued the following manifesto. The newspapers call it a violent document, but on comparison it will be found that the utterances of the premier which have called it forth are by far more violent and ill-tempered, as well as uncalculated. Lord Beaconsfield has issued in the name of the Viceroy of Ireland a declaration of war upon your country and your friends. The Ministry is seeking to obtain a renewed term of office by sowing dissension and hatred between Englishmen and Irishmen, and Beaconsfield's vicious manifesto directly appeals to the worst passions and prejudices for the purpose of stirring up Englishmen against Irish nationality. The Ministry neither knows nor cares how to relieve our distressed fellow-countrymen. Beaconsfield's foreign policy has been an inglorious and disastrous failure. Vote against him as you would against an enemy of your country." The manifesto is signed by the following members of Parliament: Frank Hugh O'Donnell, Jas. L. Finnigan, Alexander M. Sullivan, John O'Connor Power, Justin McCarthy, and others.

THE following item appeared a few days since in one of the daily papers:—"Mrs. Scott-Siddons had a large audience at her readings on Monday night at Quebec. The Jackdaw of Rheims was on the programme, but as the lady had received an anonymous letter advising her not to read it, as it was a satire on Romanism and it would displease the Roman Catholic portion of the city, Mrs. Siddons dropped the piece from the list, but she states that she had read it in many Catholic countries, including the chief cities of Ireland, and this was the first time it had been objected to by anyone. She would not read it because she did not wish to wound the feeling of any one, but she could not help saying that she was sorry the Roman Catholics of Quebec were so thin-skinned, particularly as they lived in so severe a climate, a remark which was received with applause." Catholics are not more thin-skinned than their neighbors, but they know when they are insulted—and their neighbors do, too, when the tables are turned on them.

A GERMAN Protestant professor of philosophy recently uttered words so significant that they made a profound sensation alike among Catholics and Protestants—"Let us throw a glance at the recent past. The youngest and one of the most powerful empires of the world saw fit to declare war against the Church; and to-day we see her desiring to make peace with the Church. This empire came out of all its battles crowned with victory; against it is arrayed only the Catholic Church, shining more glorious than ever. The armies of false science have often been brought to bear against the Papacy; she has each time come off the victor, radiant and stronger than ever. The armies of politics have been tried against her; only the temporal power of the Pope has fallen. The spiritual throne has been strengthened; it is firmer, more solid than ever. The Catholic Church can say of herself with pride—with just pride—'When I am persecuted, I triumph.' How does this come? I am about to tell you that in these conferences. I will give you at once a brief answer: The Catholic Church has behind her a career of 1,800 years; she has become a power anchored in human hearts, and we are not evil enough to wish to destroy a

power which has struck such deep roots into the hearts of men."

WHERE will the secret society business end? Almost every week some new combination of grips and passwords springs into existence. From a list recently published in one of our city papers, we find that there are Masons, Odd Fellows, Knights of Pythias, Knights of Malta, Foresters of several kinds and sizes, Shepherds, Temperance, Orangers of every hue, Workingmen, Maccabees, Knights of Columbia's Adoption, American Legion of Honor, Royal Arcanum, Sons of Liberty, and—we would like to go on, but our space is limited. "The 15 Puzzle" will probably be the next one. A correspondent of the Advertiser, signing himself "Constant Reader," thus bewails the growth of so many societies which he evidently considers are becoming a power which will be productive of much harm and very little good. "I was astonished to see by your paper that there are nearly eighty secret societies in this little London! I cannot make out what they all exist for. One thing is certain—they must use up a lot of money for fees, regalia, rent, fuel, light, documents, and dear knows what. And how much effort and thought and energy they absorb that might be devoted to business, to study, to lonely wives and neglected children! We hear men saying they cannot afford to marry, but it seems they can afford to lavish their money on secret societies. We hear of women and children who seldom see their husbands or fathers of an evening, and we now know where the prayer meetings and even business meetings of the church are attended chiefly by women. The men, I suppose, are in attendance at their societies. I would like some admirer of these institutions to tell me what adequate benefit either individuals or the public as a whole get from having eighty secret societies in a little place like London?"

New Advertisements. AT W. GREEN'S New Brocaded Velvets, New Brocaded Velvetens, New Striped Velvets, New Silk Fringes, JUST RECEIVED THESE ARE THE LATEST NOVELTIES — IN — DRESS TRIMMINGS.

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1880. 1880. NEW SPRING DRY GOODS JUST RECEIVED AT J. J. GIBBONS NEW COLLARS, NEW SCARFS, NEW DRESS GOODS, NEW CASHMEREES. All are offered at old prices, having been purchased before the recent advance. A CALL SOLICITED. J. W. ASHBURY, Successor to Publicist & Glass, CHEMIST DRUGGIST, 115 Dundas St., London. All the leading Patent Medicines of the day kept in stock at the lowest prices. Prescriptions Carefully Compounded, 40-ly

A Shamrock from the Irish Shore.

ON RECEIVING A SHAMROCK IN A LETTER FROM IRELAND.

Dear Florence—MacCarthy, M.R.I.A. O postman, speed thy tardy gait, Go quicker round from door to door!

Dear emblem of my native land, By fresh fond words kept fresh and green; The pressure of an unfeeling hand,

And thus, where'er my footsteps stray, By queenly Florence, kings' Rome, By Padua's long and laurel'd grove,

I saw the palm-tree stand aloof, Irosentia 'twixt the sand and sea; I saw upon the trellised roof,

Memorial of my native land, True emblem of my native land, Thy small and tender leaves expand,

And shall I not return thy love? And shall I not, as thou shouldst, be Placed on thy son's proud breast, above

NEWS FROM IRELAND. DUBLIN. Dr. Cameron has written a letter recommending rye as a substitute in many cases for potatoes as an Irish crop.

QUEEN'S COUNTY. Matthew H. Planks, Esq., J.P., agent to Lord Castleown, in Upper Ossory, has forwarded seed potatoes to be given to the poor of the township on that portion of his extensive estates in the Queen's County, situated at Ratheskia, Murry, Lough-keague, Big Bog, &c.

LOUTH. The skilled tradesmen of Drogheda connected with the building trades are in very distressed circumstances. One thousand six hundred persons are announced to be on the outdoor relief list, and 465 in the workhouse by the Board of Guardians.

an outrage which was perpetrated early on the morning of the 11th inst. at the village of Cadenhamry. It appears that about half past three in the morning a shot was fired into the bedroom of a farmer named May.

KERRY. There are 120 families in a state of destitution on Valentia Island, county Kerry. To add to their misery the weather is most inclement.

LIMERICK. A woman named Mary Anne Kelly, residing at Boherboy, county Limerick, has died from the effects of injuries she sustained by a paraffin lamp falling on her, which set fire to her clothes.

CLARE. The two young men, Matthew and Bryan Clune, who were arrested on suspicion of having fired into Mr. Keogh's house, county Clare, on Feb. 14th, have been discharged, there not being sufficient evidence to warrant their detention.

TIPPERARY. The Duchess of Malborough's Committee has informed the Nenagh Relief Committee that on account of the number of prior applications they cannot give them any assistance, 55 families are in the most straitened circumstances.

ANTRIM. A man named Matthew Rogers died on the 28th January, at Gortin, at the patriarchal age of 109 years. He was interred in the new burying ground, Broughshilly, on the 30th. All the members of his family reside in America, most of them, it is said, in Philadelphia, Pa.

CAVAN. On Feb. 6th, five of the Constabulary proceeded from Cavan to Annageliff, a mile and a half from the town, for the purpose of assisting Mr. Towry, sub-sheriff, in evicting a tenant farmer, named Luke O'Connell, against whom a decree had been obtained by his landlord, Mr. E. Sanderson, at the last Quarter Sessions, for non-payment of rent.

TYBONE. On Feb. 5th, the Rev. Dean Quin, P.P., Dunganon, appeared before the Board of Guardians with a view to get them to

rescind a resolution passed at the previous meeting, authorizing a zealous old maid, Miss A. Irwin, of Springfield, to visit the workhouse and give religious instruction to the Protestant children whenever she thought proper. Dr. Quinn said he emphatically objected to Miss Irwin, for Miss Irwin was an old stagger at the business, and he was obliged before now to order her out of Catholic houses when she had the impudence to interfere with some of his dying people. He said, moreover, those old spinsters abused their privileges; for they not infrequently went through the wards and lectured and prayed aloud within the hearing of the Catholic inmates. Dr. Quin was received with courtesy, and listened to with attention, and at the conclusion of his remarks he was informed that measures would be taken to remedy the evil.

GALWAY. Several shots were fired recently at Cloughanower, the property of Mr. McDermott, and several persons have been summoned to elicit information. Threatening letters in extremely strong language were also posted.

MAYO. An extraordinary Presumptive Sessions was held at Belmullet, for the barony of Erris, and was largely attended by justices, criers, and contractors, and the town was crowded by needy country people and unemployed laborers. A very large number of works were presented for, amounting to over £16,000; but a large number of these were rejected, and only these of the utmost utility for labor purposes and permanent benefit were approved; so that in a week or so ample employment will be afforded in this out-of-the-way and distressed locality.

ROSCOMMON. On February 12th about 1,600 men and women from Killglass district, county Roscommon, walked to Strokestown carrying a black flag, on one side of which was inscribed, "God bless all who relieve us," and on the other "Are our gardens in Killglass again to become our graveyards, as in '47'?"

SOME "RULES OF THE ESTATE" ENFORCED IN IRELAND. A correspondent of the Dublin Nation, writing Feb. 10th, shows how some Irish landlords rule their estates. The letter says:—"It may not be amiss to remind the patriotic men who are now so ably advocating the Irish cause in America of a few facts which may contribute in some degree to enlighten the American mind on the land system of this country. Many of the landlords in Ireland, not being satisfied with the laws enforced by the English Parliament, have instituted by-laws or rules of their own, which their tenants must obey, or be turned out of their farms by ejection. I will subjoin a few of those laws:—

1. If a tenant gives a night's lodging to any stranger, even if he be perished through cold or want, he can be ejected, and his lands be seized, where this horrible rule has caused death.

2. If a tenant marries, or permits any of his family to marry, without a written license from the agent, he renders himself liable to eviction.

3. Many landlords have a notice to quit, written on each tenant's receipt, so that if he infringe any rule he can be evicted at once.

4. If a tenant do not give information against anyone who fires a shot, breaks a twig, or keeps a dog on the estate he is liable to eviction.

into Ontario. As over four-fifths of all the leaf imported into the Province is for "Myrtle Navy" stock, this fact is official proof of the claim that the "Myrtle Navy" is made of the finest Virginia leaf.

Meetings. CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the first and third Monday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, 41, Abchurch Lane, London, E.C. Members are requested to attend punctually. ALEX. WILLIAMS, Sec.-Sec.

Professional. DR. HANAVAN, MARKET SQUARE, Stratford, Ontario.

J. B. SABINE, L. D. S., DENTIST, 101, Dundas Street, between B. A. Mitchell's drug store, corner Talbot.

DR. J. B. PHELAN, GRADUATE of McGill University, Member of the College of Physicians and Surgeons, Physician, and Lecturer on Anatomy, etc., etc., Office—Nitschke's Block, 217 Dundas Street. 2-ly

L. McDONALD, SURGEON DENTIST, Office—201, Wilson Terrace, corner of Richmond Street, London, Ont. 4-ly

DR. WOODRUFF, OFFICE—Queen's Avenue, a few doors east of Park Street, London, Ont. 4-ly

C. T. CAMPBELL, M. D.—MEMBER of the College of Physicians and Surgeons, Ontario; Graduate of the Western Medical College of Ohio, and the Homoeopathic Medical College of Pennsylvania; Coroner for the County of Middlesex, Office and Residence, 251 Queen's Avenue, London, Ont. Diseases of the Skin a specialty. 4-ly

F. H. MITCHELL, M. D., C. M., Member Coll. Physicians and Surgeons, Graduate of McGill University, Ontario, of the Throat and Lungs a Specialty, Office—Huron Street, between Dundas and Front Streets, London, Ont. 2-ly

SMITH & SMITH, BARRISTERS, Attorneys, Solicitors in Chancery, etc., Office—Abbot's Block, Stratford, Ont. 5-ly

STRATFORD—J. JAMES KEHOE, Barrister, Attorney, Solicitor, Conveyancer, etc., Office—Indian Block, over Montreal Telegraph Co's office, Stratford, Ont. 5-ly

J. BLAKE, ATTORNEY-AT-LAW, Solicitor in Chancery and Insolvency, Conveyancer, etc., Office—Moisons Bank Building, Dundas Street, London, Ont. 4-ly

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WASHING MACHINES.—THE "No Plus Ultra" of Washing Machines is "THE PRINCESS." JOHN W. STONE, Importer, Agent. Very essential for Church purposes, as there is no wear to the most delicate fabrics. London visited occasionally, when a trial can be obtained. 4-ly

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DEAR SIR,—Whilst in London, Jan. 28, 1884, I was induced to give your Molteni Electric Vapor Baths a trial, for Rheumatism. And basing my judgment upon my own experience, I am able to give the Molteni Vapor Baths the highest recommendation as an efficient agent in the treatment of Rheumatism, and for the preservation of health. I believe it to be unequalled. J. L. THOMAS, From Paul, Blackwell, bookkeeper to Messrs. Whiteley, Woodstock.

MY DEAR SIR,—Previously to placing my little boy, suffering from paralysis in his lower limbs, under your special care and treatment, I took him to the Indianapolis National Surgical Institute, for examination and medical treatment, and as they could not give me any encouragement that he would be cured, or materially benefited by the treatment I brought him home, and through the kindness of friends had him under your care, and now I am only too glad to give this testimonial, testifying that you have done more for him than I had anticipated, and that he is materially improved after being under your treatment for so short a time. To Dr. Wilson, DANIEL BLACKWELL, From Mrs. Jones, Forest.

DEAR SIR,—I take great pleasure in assuring that my opinion coincides with that of others in awarding Electric Vapor Bath the highest standard of excellence in the treatment of Rheumatic Affections. From Mrs. Jones, Forest.

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