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SECRET ARY

MOITAT

Written for the Boston Pilot.
THE SONG OF THE DEATHLESS VOICE.

BY FA THER RYAN, THE POET PRIEST OF THE SOUTH.

'Twas the dusky Hallowe'en—
Hour of fairy and of wraith,
When in many a dim-lit green,
'Neath the stars' prophetic sheen,
As the olden legend saith,
All the future may be seen,—
And when,—an older story hath—
Whate'er in life hath ever been
Lowefu honeful or of wrath Whate'er in life hath ever been Loveful, hopeful, or of wrath, Cometh back upon our path. I was dreaming in my room, 'Mid the shadows,—still as they; Night, in veil of woven gloom Wept and trailed her tresses gray O'er her fair, dead sister—Day. O'er her fair, dead sister—Day.

To me from some far away
Crept a voice—or seemed to creep—
As a wave child of the deep,
Frightened by the wild storm's roar,
Creeps low-sighing to the shore.

Very low and very lone
Came the voice with song of moan.

This weaker word. This, weak-sung in weaker word, Is the song that night I heard.

How long, alas! How long!

How long shall the Celt chant the sad song of hope
That a surrise may break on the long starless night of our past?

How long shall we wander and wait on the desolate slope
Of Tabors that promise our Transfiguration at last?

How long, O Lord! How long!

How long, O Fate! How long!

How long shall our sunburst reflect but the sunset of Right
When gloaming still lights the dim immemorial years?

How long shall our harp's strings, like winds that are wearied of night,
Sound sadder than moanings in tones all atrembling with tears?

How long, O Lord! How long!

How long, O Right! How long!

How long shall our banner, the brightest that ever did flame
In battle with wrong, droop furled like a flag o'er a grave?

How long shall we be but a nation with only a name

Whose history clanks with the sounds of the chains that enslave?

How long, O Lord! How long!

How long! Alas, how long!

How long shall our isie be a Golgotha, out in the sea
With a cross in the dark,—oh, when shall our Good Friday close?

How long shall thy sea that beats round thee bring only to thee
The wailings, O Erin! that floats down the waves of thy woes?

How long, O Lord! How long!

How long! Alas, how long!

How long shall the cry of the wronged, O Freedom! for thee Ascend all in vain from the valleys of sorrow below?

How long ere the dawn of the day in the ages to be

When the Celt will torgive,—or else tread on the heart of his foe?

How long, O Lord! How long!

Whence came the voice? around me gray silences fall;
And without in the gloom not a sound is astir 'neath the sky;
And who is the singer? Or hear I a singer at all?
Or, hush! Is't my heart athrill with some deathless old cry?

Ah! blood forgets not in its flowing its forefathers' wrongs—
They are the heart's trust, from which we may ne'er be released;
Blood keeps in its throbs the echoes of all the old songs,
And sings them the best when it flows thro' the heart of a priest.

Am I not in my blood as old as the race whence I sprung?
In the cells of my heart feel I not all its ebb and its flow? And old as our race is, is it not still forever as young
As the youngest of Celts in whose breast Erin's love is aglow?

The blood of a race that is wronged beats the longest of all;
For long as the wrong lasts, each drop of it quivers with wrath
And sure as the race lives—no matter what fates may befall
There's a Voice with a Song that forever is haunting its path-

Aye, this very hand that trembles thro' this very line Lay hid, ages gone, in the hand of some forefather Celt,
With a sword in its grasp—If stronger not truer than mine—
And I feel, with my pen, what the old hero's sworded-hand felt—

The heat of the hate that flashed into flames against wrong-The heat of the hate that master into many a storm on the foe;
The thrill of the hope that rushed, like a storm on the foe;
And the sheen of that sword is hid in the sheath of the song As sure as I feel thro' my veins the pure Celtic blood flo

The ties of our blood have been strained o'er thousands of years, And still are not severed, how mighty soever the strain;
The chalice of time o'erflows with the streams of our tears,—
Yet just as the shamrocks, to bloom, need the clouds and their rain,

The Faith of our fathers, our hopes and the love of our isle Need the rain of our hearts that falls from our grief-clouded eyes
To keep them in bloom, while for ages we wait for the smile
Of Freedom that some day—ab, some day! shall light Erin's skies.

Our dead are not dead who have gone, long ago, to their rest;
They are living in us whose glorious race will not die—
Their brave buried hearts are still beating on in each breast
Of the child of each Celt in each clime 'neath the infinite sky.

Many days yet to come may be dark as the days that are past, Many voices may hush,—while the great years sweep patiently by. But the voice of our race shall live sounding down to the last, And our blood is the bard of the song that never shall die.

FROM NAPANEE.

We learn that it is the intention of the

McDonagh's parishioners this year amounted to \$300, the largest ever given in these parts. This, we may explain, was before the handsome present mentioned in our last issue. The Rev. Father's services are evidently well appreciated by those for whom he labors.— Napanee Beaver.

The Catholic population of the arch-diocese of New York is 600,000.

Mrs. Bancroft a Convert. We learn that it is the intention of the R. C. Congregation to testify their esteem for the Rev. Father McDonagh and their high appreciation of his devoted life and faithful service by surprising him on New place on Saturday afternoon, in the presence of her husband and sisters and a consequence of about a dozen persons, Year's eve with a present of a new cutter and a handsome set of robes. We have seen the cutter and it is elegant—one of the finest that our manufacturers turn that that our manufacturers turn that the church (that of St. Peter arrived at the seen the cutter and it is elegant—one of the finest that our manufacturers turn out, while the robes are as good as money will buy. No one could be more deserving of such an expression of good will, and it fully expresses the general confidence in which the rev. gentleman is held by those with whom he is most closely associated. The people of all denominations will freely echo the good wishes which accompany the gift. The presentation will be a surprise but we know it will be appreciated. Mrs. J. P. Hanley and Miss Walsh act for the ladies of the congregation in tendering the gift. May the receiver live long to enjoy it.

The Christmas offering of Rev. Father McDonagh's parishioners this year amounted to \$300, the largest ever given in these parts. Phis, we may explain, was before the handsome present mentioned in our last issue. The Rev. Father's services are evidently well appreciated by those for whom he labors.—

most popular ladies in England may be followed by all the satisfaction and happiness which she can herself expect from it.

There are now 5,807 C.M.B.A. members in good standing in New York, an increase of 766 during the past year.

There are now 5,807 C.M.B.A. members that protecting their rights and favoring the spread of the Gospel of our Divide Redeemer. A difficulty sometimes will a local series of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purticular to the product of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purticular to the product of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purticular to the product of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purticular to the product of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purticular to the product of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purticular to the product of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purticular to the product of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purticular to the promulgated by Christ through His Church, then indeed society would be purticular to the promulgated by Christ through His Church, then indeed society would be purticular to the promulgated by Church, then indeed society would be purticular to the promulgated by Church, then indeed society would be purticular to the promulgated by Church, then indeed society would be purticular to the promulgated by Church, then indeed society would be purticular to the promulgated by Church, then indeed society would be purticular to the promulgate

His Grace the Archbishop of Toronto, publishing the encyclical letter of His Holiness Pope Leo XIII. on the rights and duties of the Catholic Church and also

of the secular power.

John Joseph Lynch, by the Grace of God, and appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc.

Pontifical Throne, etc., etc.

To the Venerable Clergy, Religious Communities, and Beloved Laity, of our Diocese, Health and Benediction in our Lord.

Our Holy Father Pope Leo XIII. in the discharge of his divinely instituted apostolic duty, continues to instruct the whole world on matters most important to their eternal and temporal welfare.

The Holy See is the bescon light to point out to the weary pilgrims of earth the harbor of salvation, as well as the rocks and shoals of shipwreck and ruin. The words "Go teach all nations and confirm thy bretnren," are particularly ad-

The words "Go teach all nations and confirm thy bretnren," are particularly addressed to St. Peter and his successors the vicars of Christ. Our Holy Father's last encyclical letter "Immortal Dei," which we now publish instructs all men on the rights and duties of the Church of Christ, and also on those of the secular power. and also on those of the secular power.
Both have their origin from the Supreme
Being and Master of the universe, God
having confided the government of the
earth to these two powers. The Church
which represents the kingdom of Christ
on earth, proven from the words "He that
hears you hears me," is appointed to
instruct the followers of Christ on earth
is all things solating to their surjetual and instruct the followers of Christ on earth in all things relating to their spiritual and eternal welfare. The state or secular power is constituted by Almighty God for the good government and peace of the people confided to its care, that they may enjoy rational liberty and a protection of their persons and property from the state. Hence the office of the state is earthly, the mission of the Church of Christ is beavenly, having for its object the eternal

the mission of the Church of Christ is heavenly, having for its object the eternal welfare of immortal souls made to the image and likeness of God and redeemed by the blood of the Son Jesus Christ. Both however, derive their authority from God; otherwise the secular power could not take the like of anyone, no matter how great his crime may have been, except it had the power of life and death given to it by Almighty God himself, who holds both in his hands. Such authority could not emanate from the people. The people are not therefore the source of power as has often been erroneously asserted. Yet they are the instruments by which a man is elected to the chief administration of a government, and when thus elected he becomes the depository of supreme earthly power and abould exercise it with instruments.

when thus elected he becomes the depository of supreme earthly power and should exercise it with justice and mercy according to the constitution of the country. Hence we must obey in all things that are just and right, the secular power, for this is the will of God, "Render unto Cæsar the things that belong to Cæsar, and to God the things that belong to God." If, however, the secular power should exceed its faculties and command anything against the natural command anything against the natural or divine law, then obedience is not a duty, but on the contrary would be sinful, for an unjust law is no law, but as St. when of huge capital often pay their employees wages not sufficient to their employees wages and families with

The apostles when commanded not to preach Christ answered, "We must obey God rather than man." Hence the millions of martyrs in the Church of Christ even up to the present day. Witness the even up to the present day. Witness the thousands of martyred people, priests and nuns, in the Anammitta Kingdom. Witness also the hundreds of Catholics who suffered death, and the tens of thousands who suffered the confiscation of their property in the British Empire rather than defile their conscience by obeying the laws of Henry XIII., commanding them to take an oath declaring manding them to take an oath declaring him to be the supreme head of the Church in both spirituals and temporals. Christ did not appoint kings or emperors to be heads of his Church. "The Church," as our Holy Father says, "is a perfect society in itself, having all the faculties necessary for the good government of its members in spiritual things. With respect to its doctrine teaching. With respect to its doctrine, teaching, administration of the sacraments and in all its other spiritual functions she is independent of secular power. Christ has made her so. The apostles did not ask made her so. The apostes did not ask permission from the Casars to preach the gospel or administer sacraments, nor did the illustrious Bishops of Germany yield to the wicked "May Laws" which presumed to usurp ecclesiastical authority. The state authorities too frequently exact from the Church frequently exact from the Church the tribute of servitude as a price of its protection. The Church was constituted free by Christ Himself, but constituted free by Christ Himself, but alas the stronger in worldly resources oppressed the weaker. The only arms which the Church uses are purely spiritual, viz: excommunication and interdict. Most frequently she bears in silence her wrongs and persecutions, expecting better times. The secular clergyman as well as the religious have been robbed of their property and banished from their country, for no other crime than their perfect obedience to the precepts and councils of our Divine Lord. These holy men obeyed the injunctions of Christ, who said to His disciples, "When you are persecuted in one city fly to another." These noble confessors of the faith preached the Gospel in foreign countries, and have reaped and are still reaping a most fruitful harvest of souls, so that the vineyard of our Lord has always been and is still cultivated by sealous and efficient husthe religious have been robbed of their

cultivated by sealous and efficient hus-bandmen, and thus the number of the elect will be always filled. Churchmen

PASTORAL LETTER

OF

His Grace the Archbishop of Toronto, publishing the encyclical letter of His Holiness Pope Leo XIII. on the rights and daties of the Catholic Church and also

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Circiit. Much less can the state of think, to an alarming extent, when the right to think, to speak, to act as he pleases, whether the general good of society suffer from it or not; and from it, indeed, society is sick unto death. Obedience to God and to the pleases, whether the general good of society suffer from it or not; and from it, indeed, society is sick unto death. Obedience to God and to the pleases, whether the general good of society suffer from it or not; and from it indeed, society is sick unto Christians is a sacrament instituted by Christ. Much less can the state break the marriage bond, for Christ has said, "Those whom God has joined let no man put asunder." The state as well as the Church for very grave reasons permits temporary separation of man and wife, and the state may regulate questions respecting their worldly goods, but as we have said, it can not unloose the marriage tie. Secular authorities have arranged Concordats with the Holy See, relative to those mixed questions, wherein the Church occasionally yields to the state in certain matters by which many inconveniences are avoided. Secugogues.

Our Holy Father justly complains of the robbery and spoliation by the state, of the goods of the Church given to her by prices and generous Christians for of the goods of the Cauren given to her by pious and generous Christians for religious and charitable purposes. The framers and supporters of these upjust and sacrilegious laws of confiscation must and sacrilegious laws of confiscation must answer individually for their evil votes and deeds at the dread tribunal of God, and the excuse of baving been a member of government will not weigh in the scales of Divine justice. Our Holy Father in his letter exhorts Catholics to attend to the well being of the state and municipality in which they live, that their actions may be for the greater good of the citizens. The Church recognizes various forms of government, the Imperial, the Regal, the mixed Constitutional, and the Republican. She has lived and prospered under all and was persecuted in turn by all, but Christ, her Pilot guides her in the steady course of her Divine mission. She many inconveniences are avoided. Secular powers are bound in conscience and in honor to keep faith with the Church. Alas! some Concordats were shamefully broken, as if no faith were to be kept with the Church of Christ, and as a conwith the Church of Christ, and as a con-sequence of such dishonest and dishon-orable actions, the people and religion suffered greatly. But where the Church and the state mutually agree, there the greatest good of the people arise. Res-pecting children, the state cannot claim the exclusive right of educating them. Children belong primarily to God, who gave them being and life. Next, to their parents, who brought them into the world, and only in a certain sense to the parents, who brought them into the world, and only in a certain sense to the state whose subjects they are in matters relating alone to temporal affairs. To parents belong the care, support and bringing up of their offspring, but if the parents are seditions against legitimate governments. She does not, however, condemn the rising of a whole people against an illegitimate power of tyranny which unjustly works for the ruin of the people in general, showing clearly that the charge of her favoring conversion and tyrange in

up of their offspring, but if the parents are unable to give them an education proper for their state, so as to fit them to become good members of society, then the state may and should assist the parents in the education of their children. State education without any religion has proven a failure both morally and socially. It has failed singularly in the United States, even according to their own best authorities. A people to their own best authorities. A people who were once Christian but who have apostatized from the faith of Christ and the teaching of his Divinely appointed Church, are in a worse condition than the

justice and mercy prevail. The rich have not starvation staring them in

face, but the poor have it almost contin-ually. Let each treat the other as he would wish to be treated himself. The observance of this golden rule would bring peace and contenuent to rich

in society, some poor, some rich, some more talented and thrifty than others.

eternity. Among the powerful weapons used against the Church, calumny may be ranked as the most injurious and hurtful,

and let calumny be repudiated a hundred times over it will be still repeated.

We, however, thank God that many people are becoming better instructed, so as not to believe absurdities uttered

by opposite parties. One of these calumnies is, that the Church does not favour

properly understood has found no diver-gence between itself and the laws o

nature and nature's God, for every dis

covery founded on facts, or legitimate inferences from such facts only corrobor-

There must be inequalities

study of our governors and public men. It is full of truth and wisdom. We also carnestly exhort our people to govern themselves by the wise laws and holy precepts laid down for our guidance by the Holy See, the teacher of truth.

Whilst writing the above another encyclical letter has arrived from our Holy Father, dated the 22nd day of December last and commencing with the words "Quod Auctoritate Apostolica," in which His Holiness proclaims a general Jubilee Church, are in a worse condition than the pagans. They retrograde into the lowest forms of paganism without any redeeming trait of honor or honesty.

In the 16th century the secular power usurped in many places of Europe, the spiritual authority, and hence, the government of the Church and the preaching of the true Gospel were sacrilegiously impeded. A host of errors, hurtful both to true religion, and the well being and peace of the state, devastated the land. The modern Gospel has poorly benefitted the people, for notwithstanding an open lible, the number of paupers in one of the tichest countries of the world, viz: England, is astounding, and no wonder that drunkenness is on the increase, for since that deplorable defection from the Church of Christ, civil society has gone on from bad to worse, wars, contentions, standing armies, enormous taxation, are brutalizing and impovershing the His Holiness proclaims a general Jubilee for the present year. This is another of the great favors bestowed upon us by Heaven for our sanctification and the general good of Church and society. Persons, by complying with the condi-tions of the Jubilee will gain for themtions of the Jubilee will gain for them selves the greatest graces and blessings, and the Church and society, by their united prayers, will reap innumerable spirituat fruits. From the wonder ful success and blessings which followed the two former Jubilees, extraordinary graces may be confidently expected from this. For our Lord Himself has said, "Where two or three are gathered together in My name, there am I in the midst of them." Yet, with a more fruitful presence will he be in the midst of the Church when she prays. We, therefore, most earnestly exhort standing armies, enormous taxation, are brutalizing and impoverishing the people. Rich landlords have oppressed the poor by unjust and exhorbitant We, therefore, most earnestly exhort the faithful of our diocese to take advantage of the grace held out to them by our Holy Father for the coming years. The conditions for gaining the Jubilee are nearly the same as those of former years, viz which have not always served either the employees or their masters. Then again among large corporations themselves, there are rivalries injurious to trade and profitable commerce. The root of all this evil is avarice and a desire to be this evil is avarice and a desire to be-come rich too quickly, even though the poor should unjustly suffer. Any day a civil war may be the resultant of this state of things. The preventive remedy for this not distant evil, is to let justice and mercy prevail.

steady course of her Divine mission. She saw the rise and fall of states and empires that wronged her and will still live to end

of time, notwithstanding the machina-tions of her enemies. The Church as the spiritual guardian of civil societies con-demns all secret organizations, plots and

her favoring oppression and tyranny is utterly false. But a rising must be accompanied by certain conditions which the bounds of this letter forbids me to men-

tion. We recommend this excellent and

instructive letter of His Holiness to the study of our governors and public men.

lst. An humble and contrite confession of sins, with a worthy reception of the Holy Eucharist.

Secondly. To make six visits to the nearest parish Church, with a short space of time between each visit. In Toronto two visits, to three of the churches, one of which is to be the Cathedral. During the visits you are to pray for the Pope's intention which is the extirpation of heresy and error, the conversion of all sinners and error, the conversion of all sinners and the peace and liberty of the Church. Thirdly, to fast on two days, these days not to be the ones already prescribed by the Church as fasting days, the fast to be that which is called the black fast, that is, with the peace that the peace and the peace that the peace will be the church as the peace that the peace will be the church again.

neither to use meat, butter, eggs, milk nor cheese. Only one full meal is allowed with a collation.

Fourthly, alms are to be given accord-

ing to ability with the advice of the con-fesor, the alms to be sent to the Chan-cellor of our diocese to be distributed by All, however, are children of God des-tined, after spending well their allotted time on this earth, to be transported to Heaven, there to enjoy its delights for all cellor of our diocese to be distributed by us according to the greatest need. The indulgences gained by the faithful observance of the conditions prescribed may be applied to the souls in Purgatory. Those who from grave reasons, are unable to perform the Jubilee during this year may with permission of their confessor perform it at such a time as he may deem perform it at such a time as he may deem fit to assign. Children incapable of making their first communion, may gain the indulgences of the Jubilee by complying with the other conditions prescribed. We progress. She does not when progress means retrocession into naturalism, which is pure Paganism. But the Church also take this occasion to announce that the regulations of Lent for this year will be the same as those of last year. Given at St. Michael's Palace, this 14th favours progress in all science which never contradicts the Author of all sci-ence and works of nature. Science

day of Jan., 1886.

JOHN JOSEPH LYNCH, Archbishop,

A Priest at Seventy-two.

From the London Register. inferences from such facts only corroborates the history of the creation as narrated by Moses. The Church does not disapprove of the efforts of scientists to search into the laws by which God governs by secondary agents, the universe. The more we know of God, His ways and workings, the more we are inclined to love and adore Him. In fact the true philosopher is a true worship-The ranks of the priesthood are to re eive a venerable recruit in the person of Lord Charles Thynne, youngest son of the second, and uncle of the present, Mar-quis of Bath. Lord Charles was born in the year 1813. Educated at Harrow and Christ Church, he entered the service of the Anglican Church, and was Rector of Kingston Deverill, Vicar of Longbridge, and a Canon of Canterbury Cathedral, when, in 1852, he resigned his preferthe true philosopher is a true worship-per of God. If all followed the teachings of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purwhen, in 1892, he resigned his prefer-ments preparatory to being received into the Catholic Church. Lord Charles mar-ried nearly half a century ago Miss Bagot, a daughter of the Bishop of Bath and Wells, but he has been a widower for some years. Lord Charles resided for a

MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

long time in Redcliff Gardens, bu has lat long time in Redcill Gardens, by has lat-terly lived at his place near Woodnester.

After he is ordained, the new priest will probably join Canon Brownlow at St. Mary's Church, Torquay. Though very unusual, the case of Lord Charles is by no means unique. Persons whose memories carry them back for some forty years will remember that Sir Harry Trelawney, after being received some forty years will remember that Sir Harry Trelawney, after being received into the Church, was admitted to Orders in Rome when well stricken in years. The question of Anglican Orders had not been so fully sifted then as it has since been, and one of the several remarkable points about the ordination of the Cornish Baronet, who had also been a minister of Baronet, who had also been a minister of the Church of England, was that Sir Harry sought permission from a Cardinal, who was also a great Canon lawyer, to make a mental reservation to the effect that he was receiving Orders if he had not received them already. But whether Lord Charles Thynne, at the age of seventy-two, has or has not the distinction of being the most venerable candidate for Orders within living memory, his elevation to the priesthood is an event on which we congratuhood is an event on which we congratu-late him very heartily. It is reported that Lord William Nevill, who some months ago was received into the Catholic Church in Melbourne, and who has returned to England, contemplates entering

Correspondence of the Catholic Record. DIOCESE OF HAMILTON.

On Sunday last in the city churches of Hamilton, as well as in the various churches throughout the diocese, an authentic English translation of the Encyclical Letter of our Holy Father on "The Christian constitution of States," was read by order of the Bishop. Accompanying the Encyclical was the subjoined circular addressed by His Lordship to the diocesan clergy. ship to the diocesan clergy. Circular to the Clergy of the Diocose

VERY REV. AND REV. BRETHREN,—We have recently received from Rome, a most important document in the form of an Encyclical letter of our Holy Father Leo XIII., on the "Christian Constitution of States." We herewith send you an Authentic English Translation which have religiously to your recole. an Authentic English Translation which you will read and explain to your people, that all may know the principles inculcated by the Holy Father, as universal teacher, and that having his teaching before our minds, we may form a right conscience in the discharge of our duties to the State and its Rulers, as well as to each exhapin our civil extend. each other in our civil estate.

each other in our civit estate.

From time to time social questions arise and sgitate the public mind in every country. We must be prepared for any emergency of this kind, so as to as as becomes true Christians and Catholics, Now, we shall find clear and full instruc-tions laid down in this Encyclical letter ears, viz:

1st. An humble and contrite confeson of sins, with a worthy reception of as Catholics, in discussing such questions. These principles are sometimes ignored, and hence it is more incumbent in us to teach them to our people, as neces sity arises, and occasion presents itself. We should warn our flock against all revolutionary principles, which unfor-tunately are now common in other countries; let us warn them against those Secret Societies, which the enemy of God and man has spread far and wide in these our days, and wide in these our days, and which were so forcibly condemned by the Holy Father in his Encyclical of last year and which the distributions. last year, and which the Catholic Church last year, and which the Catholic Church has never ceased to condemn. Let us remind our people of their duty to obey the constituted authorities; for there is no power, but from God; and he that resisteth the power, resisteth the ordinance of God; and they that resist, purchase for themselves damnation." Rom. XIII. 29.

You will please read the Encyclical on the first Sunday after receipt of it. "And may the God of peace be with y u all." Rom. XV. I am Very Rev. and Rev. Brethren,

Yours faithfully, &c., JAMES J. CARBERY Secretary. Bishop of Hamilton. Episcopal Residence, Hamilton, January 14th, 1886.

Clerical "Conferences and Appointments

The Rev. Clergy have been officially notified that two theological conferences will be held during the month of February, one in Dundas on the 16th prox, and the other in the northern part of the diocese. His Lordship has been pleased to make the following appointments: Rev. Father Cosgrove to be administrator of St. Patrick's Parish, Hamilton, Rev. Father O Connell pastor of Galt, Rev. Father Cassin pastor of Mt. Forest and Rev. J. J. Feeney (late assistant of Father Doherty of Arthur) to be pastor of Price

"Highly Recommended," is a produc-tion which a tradesman at Vangirard has invented for the Paris public. It is a "wine for domestic use," which can be used not only for drinking purposes, but for cleaning brass pans and clothing, for making ink, for destroying insects and poisoning rats. The prospectus informs us that this wine is perfectly harmless to those who drink it, and that it "gladdens

A Scene in the South of Ireland.

BY THOMAS DAVIS I was walking along in a pleasant place, In the county Tipperary: The scene smiled as happy as the holy face Of the Blessed Virgin Mary; And the trees were proud, and the sward was And the birds sang loud in the leafy scene. Yet somehow I felt strange, and soon I felt

and
And then I felt very lonely:
I pondered in vain why I was not glad,
In a place meant for pleasure only:
For I thought that grief had never been
there,
And that sin would as lief to heaven repair.

And a train of spirits seemed passing me by, The air grew as heavy as lead; I looked for a cabin, yet none I could spy In the pastures about me spread; Yet each field seemed made for a peasant's

And I selt dismayed when I saw them not. As I stayed in the field. I saw—Oh, my God!
The marks where a cabin had been;
Through the midst of the fields, some feet of
the sod
Were coarser and far less green,
And three or four trees in the center stood,
But they seemed to freeze in their solitude.

Surely here was the road that led to the cot, For it ends just beneath the trees. And the trees like mourners are watching the spot, And cronauning with the breeze; And their stems are bare with calldren's But the children-where, oh! where are they?

An old man unnoticed had come to my side, His hand in my arm linking— A reverend man, without haste or pride— And he said:—"I know what you're thinking;
A cabin stood once underneath the trees,
Full of kindly ones—but alas! for these!

A loving old couple, and tho' somewhat

poor,
Their children had leisure to play;
And the piper; and stranger, and beggar
were sure
To bless them in going away;
But the typhus came, and the agent too—
Ah! need I name the worst of the too?

Their cot was unroofed, yet they strove to hide
In its wall till the fever was passed;
Their crime was found out, and the cold ditch side
Was their hospital at last:
Slowly they went to poor-house and grave,
But the Lord they bent to, their souls will save.

and thro' many a field you passed, and will

pass.
In his lordling's cleared' demesne,
Where households as happy were once—but, They, too, are scattered or slain."
Then he pressed my hand, and he went away: ald not stand, so I knelt to pray:

"God of justice !" I sighed, "send your spirit down
On these lords so cruel and proud,
And soften their hearts, and relax their frown,
Or else," I cried aloud—
"Vouchsafe thy strength to the peasant's

hand To drive them at length from off the land!"

THE CATHOLIC CHURCH.

ITS ONE HUNDRED YEARS HISTORY I HALIFAX, - PIONEER PRIESTS AND BISH OPS.—THE PERSECUTIONS AND INDIGNITIES OF 1784.—SIR E. KENNY, D. CRONAN, EDWARD BUTLER, J HEENAN VETERAN CATHOLICS STILL

The introduction of the Roman Catho-lic religion was coeval with the settlement of the country, missionaries of the Jesuit and Recollect order, being scattered over the territory now included in Nova Scotia proper, Cape Breton island, New Bruns-wick, and extending into the present state of Maine. In the seventeenth and eighteenth centuries the occupants of the land were principally French, who were England, as fortune or skilful tactics favored one or the othe:—need not be referred to in this brief newspaper article, especially as readers are more or less acquainted with such facts through the midium of publications compiled by Hallishtton, Murdock and Campbell, and the papers collected by Commissioner Akins. While each nation endeavored to supplant the other bitter amposities were festivated. the other, bitter animosities were fostered by the conduct of the leading officials on both sides; and this fall. both sides; and this feeling, no doubt, entered into the hearts of some of the missionaries. This need not be wondered at, as it is naturally presumed that a chap-lain, notwithstanding his sacred office, when in service with an army will have a spark of patriotism in his bosom—will have feelings similar to his countryman who have hardships for Fatherland; and who have hardships for Fatherland; and still less need be the wonder when it is known that one of the leading causes for hostility against the French occupants of the colonies was their profession of the Roman Catholic religion—presumably because of the feeling in "old France" in favor of the restoration of the exiled family of Stewart to the English throne, and their desire to resture the Roman Catholic and their desire to resture the Roman Catholic ily of Stewart to the English throne, and their desire to restore the Roman Catholic worship in Britain. Missionaries were charged with many things of which they were innocent, and in numerous instances charges were entertained against them without much effort being made to have the same substantiated. Being a priest was sufficient proof of offence. As the French heren to result the country in French began to people the country in greater numbers, so did the number of missionaries increase, and they could be found laboring for the religious benefit of their countrymen—and the Indian also in places now known as Louisburg, Sydney, Cheticamp, Clare, Liverpool, Lunenburg, Annapolis, Grand Pre, Windsor, along the Shubenacadie river, Mas-town, in Colchester county; Minudie, Amherst and other places at present embraced within the borders of Nova Scotia. Among the missionaries who labored in the country between the years 1604 and 1749 were: Father Daubie, Beart, (or Biard), Masse, Fleche, (or Flesche), Des Enclaves, Miniac, Isidore, Sanquist, Felin Paim, Rasle, (or Rolle), Durand, Vincent, Thury, de Nouinville, de Bresley, Gaulin, Martin, Gionne, Fremin, Richard, Petit, Bigot, Trouve, Mondouse, Ignace, Gaudalie, de Chevreaux, de St. Poney, Lobnett, Daudin, du Thet, De la Loutre, Germain, La Corne, and others. the missionaries who labored in the cour

and others.

THE CHURCH IN HALIFAX.
As it was in reference to the larger territory, so was it in the case of the town of Halifax, founded in 1749 by Lord Cornwallis. Officials of the English government had the management of affairs; but few Catholics arrived with the first settlers. It was not long, however, ere a number found their way inside its bounded in the Management of affairs; but the year 1734, the society of foreign missions at Paris, sent out to deries, and soon the missionary was within halling distance. The penal laws, how
As it was in reference to the larger territory, so was it in the case of the town of Halifax, founded in 1749 by Lord Cornwallis. Officials of the English government had the management of affairs; but few Catholics arrived with the first settlers. It was not long, however, ere a number found their way inside its bounder of the larger territory, so was it in the case of the town of Halifax, founded in 1749 by Lord Cornwallis. Officials of the English government had the management of affairs; but few Catholics arrived with the first settlers. It was not long, however, ere a number found their way inside its bounder of the following extract from an official in the case of the town of a clark of the spin man, taking charge of his see as archbishop Hannon in May, 1832.

About the year 1734, the society of foreign missions at Paris, sent out to contained shall be of any force of reflect until his majesty's pleasure there in shall be of any force of reflect until his majesty's pleasure there in the management of a stone church was commenced, in 1818, the corntent was commenced in 1818, the and others.

THE CHURCH IN HALIFAX.

ever, were in force in the British departmants as well as at home, and Catholics were prevented from exercising their religion freely, and priests dare not exercise their sacred functions, and it is a fact that occasionally a priest would emerge from the woods and say mass in some private house or barn; but more frequently the people would meet the priest in the woods, and there in company with the converted Micmac, assist at the offering of the Holy Sacrifice to a power that was more just than their temporal rulers,—"this all being kept secret from the government." Previous to the British colonization in 1749, the French Acadians had under the order in council of queen Anne. under the order in council of queen Anne, confirmed to them by the treaty of 1713 confirmed to them by the treaty of 1713 full liberty of conscience and the exercise of their religion without any restrictions, and their priests were permitted to look after their spiritual interests. These French priests were all sent down from Quebec, from time to time, Acadia being under the jurisdiction of the bishop of

under the jurisdiction of the bishop of that See.

FATHER DE LA LOUTRE.

The Paris society of foreign missions sent Rev. Louis De la Loutre (in some documents the name is written Le Loutre) to Canada in 1787. In 1740 and 1741, he was missionary to the Micmacs in Nova Scotia. In 1743-44 he was in the vicinity of Port Royal. In the summer of 1745 he went to Canada, and in September of the same year he returned to his mission, visiting the St. John River mission on the way. His principal residence was known as Missiquash, near Fort Lawrence, in Cumberland. From this place he was in the habit of visiting Chebucto (Halifax), "preceeding down the bay and by the river Shubenacadie." He held the office of vicar general of Acadia, under the bishop of Quebec. The large sums of money he frequently received from France for the support of his mission, enabled him to construct an aboiteau in Cumberland county, by which a large tract was reclaimed from the sea. Owing to incurring the suspicion and displeasure of the British authorities—who charged him with inducing the French and the Indians to attack the English on several occasions; and also urging the latter to annoy the new settlement of Halifax, in 1749, "He HAD TO FLEE FROM THE COUNTRY. "HE HAD TO FLEE FROM THE COUNTRY.

in disguise, crossing the river St. John, and finding his way to Quebec, where it is recorded, "instead of a welcome he received bitter reproaches from his bishop." In 1754 or 1755, the bishop in a letter to him wrote:—"You have at last, my dear sir, got into the very trouble which I foresaw and which I predicted last, my dear sir, got into the very trouble which I foresaw, and which I predicted long ago. I re-minded you a long time ago, that a priest ought not to meddle with temporal affairs, and that if he did so, he would always create enemies and cause his people to be discontented." There is little doubt the Abbe being a lover of his native France, had a dislike for the English. It is also apparent that as a Catholic, his dislike for

apparent that as a Catholic, his dislike for the authorities increased from the fact that persons of his own faith, and he as a priest, were not permitted to exercise the functions of their religion with the same freedom as Protestants. Under these circumstances he was probably troublesome to some of those who were in high official position in the province. Yet it may be the case that he was not quite so bad that he was represented to be. The fect of his being a "Jesuit priest of the Romish church," may have constituted the chief part of the offences with which he was charged, notwithstanding the he was charged, notwithstanding the reproof the bishop of Quebec is said to have administered to him. A letter to the board of trade states that "He at length of Indians to Christianity. The occasional changes in the political government of the country—now by France, now by England, as fortune or skilful tactics

> THE DIFFICULTIES UNDER WHICH ROMAN CATHOLICS LIVED,
> and the prohibitions to which they were
> subjected after the founding of Halifax,
> the following extract is given from certain

sequent career nothing is known. In order that the reader may understand some of

standing orders: 'Ordered that no priest shall be per

"Ordered that no priest shall be permitted into this his majesty's province but by and with the advice, consent and approbation first asked and obtained from his majesty's government.

"That if at any time the inhabitants helonging to any of the parishes shall want a priest on account of a vacancy, they shall be obliged first to petition his majesty's government for leave to have one, and upon such leave obtained to apply where they please for a priest.

"That upon the priest coming into this province by virtue of the leave obtained by the inhabitants, he shall before he shall exercise any part of his priestly function

exercise any part of his priestly function present himself to the governor or com-manders in chief and his majesty's coun-

manders in chief and his majesty's council for admittance or approbation.

"That it is agreed upon and expected by the government that no missionary priest thus admitted shall possess himself of nor exercise any part of his priestly function in any other parish than in that for which he was petitioned without the government's narmission first had and other parish that and other parish that and other parish that and other parish that and other parish parish and other parish page and other page that the ernment's permission first had and ob-tained nor any priest so admitted by the government to remove himself from the parish allotted to him to another by any authority but by that of this government. That no Romish priest of any degree or denomination shall presume to exer-cise any of their ecclesiastical jurisdiction

cise any of their ecclesiastical jurisdiction within this his majesty's said province."
These orders were signed by P. Mascarene, the governor, and "by order of his honor the president by and with the advice of the council." They hear date of "Tuesday the first of March, 1742 3."

* NOTE—A similar prohibition is contained in Lord John Russell's noted "ecclesiastical titles bill," passed by the British parliament, and signed by Queen Victoria, in 1847, on the occasion of Cardinal Wise-

Cornwallis gave him a written approval as a cure in the province. For several years he was stationed at Louisburg, as vicar-general, by appointment of the bishop of Quebec. After the capture of Louisburg in 1758, he remained among the Indians and French at St. Peter's, in Cape Breton and the eastern part of Nova Scotia until 1759. This priest must have gained the good opinion of the government for it is recorded that in the year 1763, the authorities invited him to settle at Halifax, (the town having then been settled about ten years,) and to use his influence in quieting the Micmacs. He accepted the invitation, was successful with the Indians, and it has been stated received an annual stipend for his services. It has been recorded of him that shortly after arriving in the province, "Though he united (in early life), with the other priests in opposing British authority, he afterwards became a strenuous supporter of the government under which he lived, and was much respected at Halifax, where he lived on terms of friendship and intimace. and was much respected at Halifax, where he lived on terms of friendship and intimacy with the principal inhabitants, particularly with the Rev. Thomas Wood, assistant minister of St. Paul's to whom he imparted minister of St. Paul's to whom he imparted a knowledge of the Micmac language." He is said to have been an accomplished French gentleman. He died at Halifax in the year 1768, and was buried in St. Paul's burial ground, Pleasant street. His funeral was attended by the governor, council and private individuals civil and military. Several other priests, principally French, of the Recollect order, attended to the spiritual wants of the Catholics of the town, by permission of the local government.

Catholics of the town, by permission of the local government.

THE FIRST MASS
celebrated in Halifax, the commencement of a regularly stated offering of the Holy Sacrifice, is said to have been in a barn on the ground owned by Hon. Michael Tobin, (grandfather of Stephen Tobin), on South street, near the lumber yard. It has been stated that Mr. Tobin had the apartment prenared for the missionary on the occaprepared for the missionary on the occa-RELAXATION OF PENAL LAWS.

The Roman Catholics of the town hav-ing increased in numbers, the want of a suitable place in which to hear mass was suitable place in which to hear mass was keenly felt by a number of devoted members of the church. To secure a building, or a piece of ground on which to erect one, in which members of the 'old faith' could assemble to worship God, was a difficult matter about this time, owing to the penal laws. In the year 1781, five Roman Catholics presented a petition to Lieut. Governor Hammond, praying for a relaxation, or repeal, of the laws against Catholics, viz:—

a relaxation, or repeat, Catholics, viz:—
(Capt.) Wm. Meany, John Cody, John Murphy, on behalf of themselves and other 'natural born subjects professing the Roman Catholic religion in this province. No action was taken in the mat-ter. A second petition was presented in 1782, and on the fourth day of July in that year the lieutenant-governor gave his assent to a bill, a copy of which will no doubt be read with interest at the pre

sent date, viz:—
'Au act to repeal certain clauses in two acts of the general assembly of this pro-vince, which have been found to be op-pressive and injurious to that part of his majesty's subjects professing the Roman Catholic religion.

Catholic religion.

'Whereas, The second section of an act, made in the thirty-second year of his act, made in the thirty-second year of his late majesty's reign, entitled an act for confirming titles to lords and quieting possessions, is found to be oppressive and injurious to his majesty's subjects professing the Roman Catholic religion;

Be it enacted by the lieutenant governor, equical and assembly. That the said

ernor, council and assembly, That the said section of said above recital act, and every matter and thing therein contained be and the same is hereby repealed;

ant governor, council and assembly, That the third, fourth, fifth, sixth and seventh section of the said act, and every matter and thing therein contained be, and the

same are hereby repealed;
Provided nevertheless, That no person professing the Roman Catholic religion

Provided nevertheless, That no person professing the Roman Catholic religion shall exercise the functions of a priest, or set up places of public worship under the penalty of fifty pounds, without speciae licence from the governor, lieutenanl governor or commander in chief of the province, by and with the consent of his majesty's council, and previous to the obtaining such license such person or persons shall take the following oath, to be administered to him by the governor, lieutenant governor, commander in chief, or the secretary of the province, in the words following:

"I do swear, that I will bear faithful and true allegiance to his most sacred Brittanick majesty king George the third, and him will defend to the utmost of my power against all traitorous conspiracies, and all attempts whatsoever against his person, crown and dignity. And I will do my utmost endeavors to disclose or make known to his majesty and his successors all treasons and traitorous conspiracies or attempts whatever, which I shall know to be against him or any of them. And thete things I do plainly and sincerely promise and swear according to the express words by me spoken, and according to the plain and common sense and understanding of the same words according to the plain and common sense and understanding of the same words, without any equivocation, mental evasion, or secret reservation whatsoever. And without any dispensation already granted within this his majesty's said province."

These orders were signed by P. Mascarene, the governor, and "by order of his honor the president by and with the advice of the council." They hear date of "Tuesday the first of March, 1742 3."

* Note—A similar prohibition is contained in Lord John Russell's noted "ceclesiastical titles bill," passed by the British parliament, and signed by Queen Victoria, in 1847, on the occasion of Cardinal Wiseman, taking charge of his see as archbishop of Westminister. This act has not been repealed.

PATHER ANTOINE SIMON MAILLARD.
About the year 1734, the society of foreign missions at Paris, sent out to Canada the Abbe Antoine Simon Maillard, who subsequently became a missionary to the Indians and French of Acadia and Cana Braton. In Cotaber 1240 coverns

minds being deeply impressed with the most grateful sentiments to your honor in particular, and the honorable and humane legislature of this province in general, for the grace extended to us, by repealing in the present sessions, some grievous clauses of certain acts of assembly, which when made were certainly expedient, but in the present time appeared not only unnecessary but oppressive.

Permit us to return our most unfeigned and most humble thanks for the same, and to assure your honor that we are so highly sensible of the benefits we may en jy in future (by being, altho' in a circumscribed degree, upon the footing of the people professing our religion in his majesty's kingdoms of Great Britain and Ireland.) That we shall at all times be ready to lay down our lives and fortunes in defence of his majesty's person and government, and in support of our most excellent constitution. excellent constitution.

In behalf of ourselves and others:

WILLIAM MEANY, JOHN CODY, JAMES KAVANAGH, JOHN MULLOWNY, IOHN MURPHY. July 6th, 1782.

July 6th, 1782.

THIS DOCUMENT

was followed two days subsequently by the following, which will be read with interest by the Catholics of to day;

"Praise be to God on High, on earth, good will and peace."

Hallfax, Province of Nova Scotia, in North America, July 8th, 1782.

"Bretheen in the Lord — Forsmuch

"Brether in the Lord — Forsmuch as it hath pleased the legislature of this province under the Divine it fluence, and the dictates of justice and humanity to extend their grace to all persons professing the Roman Catholic religion by repealing certain laws which rendered not only the persons but the property of such

persons unsafe.
Permit us, the subscribers, to make known the same unto the holy fathers of our mother church to the end that a know-ledge thereof (with all grateful thanks) may be diffused thus in our congrega-

tions.

'The very infant state of the resurrection of the privileges above mentioned and the poverty of our communicants (they being chiefly composed of men, who in times of peace, got a comfortable livelihood by the fishery upon this coast, but since the present unhappy contest between our mother country and the colonies on the continent, have been plundered and drove from their habitations, to seek subsistance in any other possible manner, these unfortunate causes make our situation truly pitiable, not having the means to

these unfortunate causes make our situa-tion truly pitiable, not having the means to erect a decent building for our public worship, and being at present destitute of a settled pastor, is still more distressing. 'Wholly relying on the assistance of the humane and well disposed to forward this blessing so well begun, we commend ye to the protection and benediction of the Great and Almighty God, and remain with all humility. all humility.
Your faithful brethren, in behalf of ourselves and all others, the Roman Cath-

ourselves and all others, the Roman Catholics of this province.

WILLIAM MEANY, JOHN MULLOWNY,
JOHN CODY, JOHN MURPHY,
JAMES KAVANAGH.

From all the particulars given and the documents quoted, the reader will perceive that for a period of about thirty years after the settlement of Halifax, (in 1749), the Roman Catholics of the Lown had no the Roman Catholics of the town had no religious edifice, and were compelled to worship their God by stealth. About the time the last quoted document was issued the number of Roman Catholics must And whereas certain clauses in an act, made in the thirty-second year of his late majesty's reign entitled an act for the establishment of religious public worship in this province, and for suppressing popery, are also oppressive and injurious to that held worship that held worship in the province in the control of the that body of the people professing the Roman Catholic religion;
Be it therefore enacted by the lieutenthe signers of the documents given there appeared to be a man of energy—an Irishman, known as Captain Meany. This persevering man purchased a piece of ground from a Protestant family, and did so as a private individual, else the ground would have been refused had it been known that he acted as the representative of his fellow Catholics, and that it was intended to erect a Catholic place of worship on the lot. This deed was signed, sealed and delivered on October 16, 1782, and was subsequently conveved 16, 1782, and was subsequently conveyed for the benefit of the Catholic church in Halifax. The collection of funds was commenced immediately and continued through the next and following years. Preparations were made for
THE ERECTION OF A CHAPEL,
and the hearts of the Catholics of the town

and the hearts of the Catholics of the town were gladdened by the elevation of the frame on July 19th, 1784. [This is suppos-ed to be the correct date, although one ac-count gives 1783.] The building was completed in due time—1785—except the steeple which was constructed later. The church was called St. Peter's, and was built on the ground purchased by Capt. Meany, on north west corner of Pleasant or (Barrington) street and Spring Garden road.
The building stood nearly on the same spot where the brick schoolhouse now stands, opposite the head of Salter street, but some distance in from the street. A gateway led from the street, (Barrington) to the aptrance of the church which was to the entrance of the church, which was at the west end. The church was fifty to sixty feet long, by about thirty-five in width. The steeple was at the west end. It had galleries and convenient pews.

The choir occupied a space allotted them at the west end, opposite the altar, and it is said there were some excellent singers among the members. As the Catholic population increased, St. Peter's was proving to be too small for their accommodation. As the province had been accommodation. As the province had been placed in charge of a vicar apostolic, viz., Right Rev. Edmund Burk, bishop of Sion, in patibus; and as Halifax was chosen as his residence it was deemed necessary to erect a larger building for Divine worship.

an insulting proviso showing the intolerance of the powers that were a century since. Two days after the governor's assent was given to the act quoted the of following declaration was presented to the lieutenant governor, council and house of assembly:

MAY IT PLEASE YOUR HONOR,—'Our May Daniel Cronan, Edward Butler, now 84 years of siments to your honor in the being deeply impressed with the connected with the church, was one of the first to buy a pew in the new edifice, and house of assembly:

MAY IT PLEASE YOUR HONOR,—'Our deeply impressed with the church, was one of the first to buy a pew in the new edifice, and whose, memory is full of incidents connected with the church, was one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice. ege, and whose, memory is full of incidents connected with the church, was one of the first to buy a pew in the new edifice, and was also one of the first to be married there. (Mr. B. was also one of the first to secure a pew in the old St. Patrisk's echurch on Brunswick street, in 1846) St. Peter's church was taken down in 1830, the material being cut up and used for firewood in the boy's parochial school. The pews were transferred to the then recently erected St. Peter's church in Dartmouth, and are there yet. St. Mary's was never entirely completed in accordance with the original plan, as it was contemplated to have a steeple. The design, however, was never carried out. In 1830, when the church was finished, there was a debt on it of about £18,000. Bishopd Fraser at this time was paid from the receipts of the church £400 a year, and Father Laughnan £250 a year. At the end of seven years the entire debt was cleared off, owing to the good management of the warden and electors. St. Mary's was a very pretty church inside before the removal of the galleries and the alterations in the windows. And the alterations in the windows. And notwithstanding it has been enlarged, the notwithstanding it has been enlarged, the writer expresses his own views in saying that it might have been better and cheaper if the building had been allowed to remain as it was up to 1858, and a cuthedral erected in some other put of the city. St. Mary's was enlarged and altered in 1859.

DR. WALSH,
who subsequently became the first bishop
of Halifax, and the first archbishop of the
ecclesiastical province, arrived here on
October 16, 1842. He lost no time in securing church accommodation for the peo-ple placed under his care. In November, or December, after his arrival, he held a large meeting of parishioners, and explained his views to them in reference to a new ed his views to them in reference to a new church. Before the meeting adjourned, nearly £800 were subscribed, and his lordship secured 'Jackson's old church' on Brunswick street, paying John McGregor for it, in January 1843, the sum of £1,500. This building from that time until April 1883, was known as St. Patrick's church. At the time of the purchase it was used by the military authorities as a garrison chapel, and did not come into the posses-sion of the Catholics until end of year 1843. Shortly after the basement, was fitted up for the celebration of mass. In 1846 an addition was erected at the eastern end of the church, giving it the shape of a cross when completed. There was some

cross when completed. There was some delay in finishing the addition and repairs to the main building. It was not until early in 1848, that mass was said at the new altar, and at which Bishop Walsh preached a sermon suitable to the occasion. The last mass said in the building was on Sunday, April 11, 1883, by Father Dennis Biggar. Archbishop O'Brien ad-dressed the congregation, and confirmed a large number of persons in the after-THE FIRST PRIEST SUPPOSED TO BE REGU-

LARLY SETTLED IN HALIFAX
was a Rev. Father Jones, a Capuchin
Friar, (or of the Franciscan order?) Some rriar, (or of the Franciscan order of Some records state that he arrived from England, with other passengers, in 1789. Other rec-ords report him as being in Halifax at the completion of St. Peter's in 1785, so that records state that he arrived from England, with other passengers, in 1789. Other records report him as being in Halifax at the completion of St. Peter's in 1785, so that to completion of St. Peter's in 1785, so that to Ireland in 1789. He was a native of Ireland. He labored in Halifax very successfully for a number of years. Owing I reland. He labored in Halifax very successfully for a number of years. Owing to some disagreement he resigned the charge of the mission and returned to Ireland in the year 1798, (in 1800 according to some accounts). He officiated in St. Peter's church from the time it was finished until he left for Europe.

DR. BURKE.

Rev. Edr. Burke came to Halifax before Father Jones left—about 1798—and officiated temporarily at St. Peter's. In 1802 be was a permanently stationed in the town.

DR. BURKE.

Rev. Edr. Burke came to Halifax before Father Jones left—about 1798—and officiated temporarily at St. Peter's. In 1802 he was permanently stationed in the town by the bishop of Quebec, who soon after conferred upon him the power of a vicargeneral. He was appointed vicar apostolic of Nova Scotia in 1817, and consecrated bishop of Sion, in portibus, on Sunday, July 5th, 1818, at Quebec, by the bishop of that diocese. He fixed his episcopal seat in Halifax and resided there until he died in November, 1820.

REV. MR. MIGNAUTE, an educated French gentleman, was connected with St. Peter's about 1819, and officiated in Halifax for several years.

FATHER CARROLL,

FATHER CARROLL,
A nephew of Dr. Burke, Father Boland,
and Father Dunphy—who had been students of the bishop, subsequently assisted
him in his offices. Father Carroll was very popular with the people of every class and all denominations, and was presented with a testimonial when leaving Halifax. Father Dunphy was subsequently known as Dean Dunphy. Father Dollord, afterwards first bishop of New Brunswick, was for some time a priest in Halifax.

FATHER JOHN LAUGHNAN came from Boston to Prospect, while quite a young priest, and removed to Halifax in 1827 or early in 1828. He was appointed vicar-general by Bishop Fraser, and left Halifax in 1845. FATHER DENIS GEARY
was in Halifax about the time Mr. Laugh-

nan arrived, and soon after was station at St. Peter's church, in Dartmouth. Father McKeagney, Drummond, John Quinan and others rendered occasional assistance to Rev. Mr. Laughnan, while he was in charge of St. Mary's church.

Father R. B. O'Brien and L. J. Desse,

arrived at Halifax in 1838 (or 1839,) and Bishop Welsh arrived on October 16, 1842, Bishop Welsh arrived on October 16, 1842, accompanied by his secretary, Rev. Thos. L. Connolly, who succeeded him as Archbishop of Halifax. Sketches of the priests and bishops mentioned, must be deferred until another occasion. The list given is as complete as possible, owing to want of proper records. For other priests in Halifax, see article giving an account of them, in the Mail on the month's mind for late Archbishop Hannon in May, 1882.

It may be mentioned here that in 1787, the eastern part of the province was in-

document addressed by the Bishop of Quebec in 1818, to the Roman Catholics of Nova Scotia will afford some idea of the condition of Catholicity in the province seventy to one hundred years since:

'Since the year 1784 there has been amongst you an uninterrupted succession of Catholic clergy, appointed to lead you in the way of salvation. Not satisfied with providing for your spiritual necessities by subordinate pastors, our immediate predecessor undertook to pay you apastoral visit and performed it in 1803, with a consolation which could only be exceeded by that which we ourselves experienced, when in our turn we visited your churches in 1812 and 1815. We were filled with joy when we beheld in several parts of the province the people eagerly listening to the word of God and sincerely devoted to the Catholic faith. We found in the new Acadians at Torbay, Chizelcook, St. Mary's bay and Argyle, treese of the good characters of the record of the record. We found in the new Acadians at Torbay, Chicalcook, St. Mary's bay and Argyle, traces of the good character of treir ancestors. We fext an inexpressible delight at seeing the simplicity of the Irish of Prospect, and the eagerness of those of Halifax to assist at the church, to receive the secondary the secondary to the secondary to the secondary to the secondary the secondary to the secondary t those of Halifax to assist at the church, to receive the sacraments, to procure their children an early knowledge of the tonets and morals of our blessed religion. The highlanders of Merigomish, St. Margaret and Antigonish render themselves remarkable by the unprecedented affection shown to their clergy. We are informed of the zeal which led those of St. Margaret in the spring of 1816, to St. Margaret, in the spring of 1816, to repair to Halifax to take thence the body of the late Rev. Alexander McDonald, and carry it over a road of above one hun-dred miles to their own ground. We heard likewise, of the degree of respect and obedience shown to Rev. Mr. Gaulin, tduring his short stay in Antigonish.

* Rev. Alexander McDonald here rereve. Alexander McDonaid nere re-ferred to was a Scotchman—born at Clea-noeg, Glenspean, in the Braes of Lochaber, in 1774. He arrived at St. Margaret's, (Arising), in 1802. He died at Halifax, April 15, 1816. "The governor, and admiral on the station, offered to send a admiral on the station, offered to send a man-of-war with the remains to Arisaig, but a gallant little band of Highlanders who hastened to the capital on the first tidings of the death of their pastor, gratefully declined the proffered honor. Carrying his remains on their shoulders, they travelled homewards night and day, over all but impassible roads, forded rivers, through deep snows and deep forests until they reverently laid them in their peaceful grave."

+ This good priest became bishop of Kingston, Upper Canada, (Ontario) which position he filled in 1849.

The Wreck.

There is quite a remarkable production in Tennyson's new volume, "Tiresias and other Poems." It studies the great social problem, which in recent years has received sensational treatment at the hands of "advanced thinkers" and has led them of "advanced thinkers" and has led them into the wildest theories and the most wicked vagaries. The venerable Lauriste discusses it in a luminous way, and his verses have the old splender that has been lacking in his later efforts. The ancient flame again fires his veins and his voice rings out with the well-remembered clarion tones to his younger days.

The poem in question is called "The Wreck." Here are the opening lines:

Hide me, mother! my fathers belong'd to

In verses that will bring tears to the eyes, the poet tells the story of a woman who deserts her husband and child for a who deserts her husband and child for a lawless love, and rushes along the phrensied course of passion until a wreck robs her of her partner in guilt, and trouble reveals to her her iniquity, her degradation and her irreparable loss of honor and home and kin. Then she learns that her child, too, is dead—a corpse on the night that her lover was drowned; and this news comes to her addressed in her maiden name—she is no longer a wife or a mother.

conscience and her shame.

Such is life. The poet has held the mirror up to nature. Let all the world see and let the unwise take warning!

name—she is no longer a wife or a mother, and no barrier now shelters her from her

After Death.

Alas! it is but too true that all worldly Alas! it is but too true, that all worldly prospects must fail us—our family and relatives, honors, riches, friends, schemes, applause. The little rumor which conveys our praise will, itself, be hushed in the stillness of the tomb, where both friends and flatterers will be brought to eternal silence. Ah! if we did but know the gift of God, the everlasting peace which awaits the elect, with what energy would we spurn the poisonous waters with which the worldling attempts to staunch the thirst of his immortal soul, and eagerly quaff the limpid stream of pure love which continually flows from heaven on the earth.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES,

Especially Desirable for Children. A LADY physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."

The Day of Wrath

A HYMN OF LABOR Swing inward, O, gates of the future:
Swing outward ye doors of the past
For the soul of the people is moving
And ising from slumber at last;
The black forms of night are retreat.
The white peaks have s gnaled thee
And freedom her long roli is beating
And calling her sons to the fray.

And woe to the rule that has plunded and strong down the wounded and slubhle the wars of the Old Time have dered

And men poured their life-tide in value men poured their life-tide in value and volue. The day of its triumph is ending.
The evening draws near with its dand the star of its strength is descet To sleep in dishonor and gloom. Tho' the tall trees are crowned on the with the first gold of rainbow and
While far in the distance below then
The rivers in dark shadows run,
They must fall and the workmen sh

Where the lands and the low wate And the steeds of the New Time sha With the soles of their swift-flying

Swing inward, O, gates! till the mor Shall paint the brown mountains Till the life and the love of the New Shall conquer the hate of the Old. Let the face and the hand of the Ma No longer be hidden from view, Nor the lands be prepared for the ma Be trampled and robbed by a few. The soil tells the same fruitfal story
The seasons their bounties display
And the flowers lift their faces in a
To catch the warm kisses of day;
While our fellows are treated as cat
That are muzzled when treading
And millions sink down in life's ba
With a sigh for the day they were

Must the sea plead in vain that the May return to its mother for rest, and the earth beg the rain-cloud to Of dews they have drawn from he Lo! no answer comes back in a mu From domes where the quick it And from heights where the ma

Their warning to dwellers below. And woe to the robbers that gather In fields where they never have so Who have stolen the jewels from la And builded to Mammon the For the snow king askeep by the fo Shall wake in the summer's hot. And descend in his rage from the n Bearing terror, destruction, and And the throne of their god shall

bled,
And the scepter be swept from h
And the heart of the hauchty be h
And a servant be chief in the lan
And the Truth and the Power unit
Shall rise from the graves of the
And the wrongs of the Old Time l
In the might and the light of the For the Lord of the harvest hath

Whose lips never uttered a lie.
And his prophets and poets have r
In symbols of Earth and of Sky.
That to him who has reveled in.
Till the angel of conscience is du
The shock of the earthquake and
And tempest and torrent shall c

Swing inward, O, gates of the future Swing outward ye doors of the part of the Agiant is waking from slumber. And rending his fetters at last. From the dust where his pround him found him for the history of the histo

ORANGE LOYALTY

Boston Pilot.

The curious spirit of fanatic impels its victims to place hatr-neighbors before love of count invoke God's blessing on the pa no counterpart in this land of American history was the T those Americans who remains to the Crown after their fellow men had elected to be free. It in a modified form among the aries who opposed the war of who shared the English hatred

of Bonaparte. But it died or generations ago.

A different spirit prevails in Canada, and in Newfoundland ism has flourished since its b old country, under the English keeping Ireland divided and th

be conquered. In Canada it noxious weeds do in barren or regions. In Ireland and England Ora fesses loyalty and practices i The order plotted to prevent to of Queen Victoria to the three condemned for its disloyalty. son visited Canada in 1860 the of Toronto insulted him b make him march under an arc

with their offensive symbols.
to-day they threaten rebellio
be granted to their fellow-c
A prominent light of the o
Saunderson, "of Saunders
Belturbet, County Cavan, th himself at an Orange demon week:"At the first tendency obse

part of Lord Salisbury to yi in the demands of the 85 Pa nn the demands of the 85 Pa separation or for measures giventrol of the police and Loyalists and Conservative North of Ireland will join thurn out the Salisbury gov believe separation necessaril war, and it is the intention of the policy war, and it is the intention of the policy war, and it is the intention of the policy war, and it is the intention of the policy war, and it is the intention of the policy war shall be men that such a war shall be men that such a war shall be with Home Rule comes. Wh it will be the duty of Ul assume an attitude of arms. We have no wish to confron army, but Orangemen mus the worst."

Orangeism would be the sad tragedy. The rank ar membership are only too ho in their brutal bigotry. are unscrupulous and insince credit them with ordinary and they claim to possess of Indeed they are prone to pe as the most enlightened pa and the assumption is taken, generally is, for the momer value. Ultimately it is f discredited, as Toryism, co shallow, brazen false assure presentative character always Orange loyalty is on a level

A Good Corn Sheller A marvel of cheapness, of promptitude, is contained that famous remedy, Puts Corn Extractor. It goes ri of the trouble, there acts contained that nothing is operation until the corn is transfer substitutes offers. ware of substitutes offered Painless Corn Extractor— painless. Sold at druggists dea of

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only alternative, was to beat the armies and fleets of England. He could not see how separation was to be brought about if the country was accorded a native Parliament for the control of Irish affairs, as it would not research either a fleet or an

The Day of Wrath.

A HYMN OF LABOR. A HYMN OF LABOR.

Swing inward, O, gates of the future!

Swing outward ye doors of the past!

For the soul of the people is moving

And ising from slumber at last;

The black forms of night are retreating,
The white peaks have s gualed the day,
And freedom her long roll is beating

And calling her sons to the fray.

And wose to the rule that has plundered and trod down the wounded and slain. While the wars of the Old Time have thun dered. And men poured their life-tide in vain; The day of its triumph is ending. The evening draws near with its doom, And the star of its strength is descending, To sleep in dishonor and gloom.

Tho' the tall trees are crowned on the highlands
With the first gold of rainbow and sun,
While far in the distance below them
The rivers in dark shadows run,
They must fall and the workmen shall burn
they

Where the lands and the low waters meet, And the steeds of the New Time shall spurn With the soles of their swift-flying feet,

Swing inward, O. gates! till the morning
Shail paint the brown mountains in gold,
Till the life and the love of the New Time
Shall conquer the hate of the Old.
Let the face and the hand of the Master
No longer be hidden from view,
Nor the lands be prepared for the many
Be trampled and robbed by a few.

The soil tells the same fruitful story,
The seasons their bounties display,
And the flowers lift their faces in glory
To catch the warm kisses of day;
While our fellows are treated as cattle
That are muzzled when treading the corn
And millions sink down in life's battle
With a sigh for the day they were born.

Must the sea plead in vain that the river
May return to its mother for rest,
And the earth beg the rain-cloud to give her
Of dews they have drawn from her breast?
Lo! no answer comes back in a muster
From domes where the quick lightnings

And from heights where the mad waters Their warning to dwellers below.

And woe to the robbers that gather
In fields where they never have sown,
Who have stolen the jewels from labor
And builded to Manmon a throne;
For the snow king asleep by the fountains
Shall wake in the summer's hot breath,
And descend in his rage from the mountain
Bearing terror, destruction, and death.

And the throne of their god shall be crum-And the scepter be swept from his hand,
And the heart of the haughty be humbled,
And a servant be chief in the land;
And the Truth and the Power united
Shall rise from the graves of the True,
And the wrongs of the Old True be righted
In the might and the light of the new.

For the Lord of the harvest hath said it, Whose lips never uttered a lie.
And his prophets and poets have read it In symbols of Earth and of Sky.
That to him who has reveled in plunder Till the angel of conscience is dumb, The shock of the earthquake and thunder And tempest and torrent shall come.

Bwing inward, O, gates of the future!
Bwing outward ye doors of the past!
A glant is waking from slumber
And rending his fetters at last.
From the dast where his proud tyrants
found him
Unhonored and scorned and betrayed,
He shall rise with the aunlight around him
And rule in the realm he has made.

—JOHN G. CLAEK.

ORANGE LOYALTY.

Boston Pilot. Boston Pilot.

The curious spirit of fanaticism which impels its victims to place hatred of their neighbors before love of country, and to invoke God's blessing on the paradox, has no counterpart in this land of common sense. The nearest approach to it in American history was the Toryism of those Americans who remained "loyal" to the Crown after their fellow-countrymen had elected to be free. It survived men had elected to be free. It survived in a modified form among the reaction-aries who opposed the war of 1812, and who shared the English hatred and fear of Bonaparte. But it died out wholly,

generations ago. A different spirit prevails in Ireland, in Canada, and in Newfoundland. Organeism has flourished since its birth in the A different spirit prevails in Ireland, in Canada, and in Newfoundland. Organeism has flourished since its birth in the old country, under the English policy of keeping Ireland divided and thus easy to be conquered. In Canada it thrives as noxious weeds do in barren or malarious regions.

In Ireland and England Orangeism pro-

In Ireland and England Orangeism pro fesses loyalty and practices its opposite. The order plotted to prevent the accession of Queen Victoria to the throne and was or queen victors to the throne and was condemned for its disloyalty. When her son visited Canada in 1860 the Orangemen of Toronto insulted him by trying to make him march under an arch decorated with their offension amplete. In Iraland make him match under an arch decorated with their offensive symbols. In Ireland to-day they threaten rebellion if justice be granted to their fellow-countrymen. A prominent light of the order, Major Saunderson, "of Saunderson Castle," Belturbet, County Cavan, thus delivered himself at an Orange damonstration less himself at an Orange demonstration last

"At the first tendency observed on the part of Lord Salisbury to yield one iota in the demands of the 85 Parnellities for separation or for measures given localities control of the police and finance, the Loyalists and Conservatives from the North of Ireland will join the Liberals to turn out the Salisbury government. I believe separation necessarily means civil war, and it is the intention of all Orange men that such a war shall be if separation with Home Rule comes. When this comes it will be the duty of Ulster men to assume an attitude of armed resistance. army, but Orangemen must prepare for the worst."

Orangeism would be the most ridicu lous of farces, if it were not, unhappily, a sad tragedy. The rank and file of its membership are only too honestly sincer in their brutal bigotry. Their leaders are unscrupulous and insincere, if we may credit them with ordinary intelligence and they claim to possess extraordinary. Indeed they are prone to point to Ulster as the most enlightened part of Ireland, and the assumption is taken, as impudence generally is, for the moment, at its face value. Ultimately it is found out and value. Orbital discredited, as Toryism, copperheadism, shallow, brazen false assumption of a representative character always are. And Orange loyalty is on a level with Orange

A Good Corn Sheller for 25c. A marvel of cheapness, of efficacy, and of promptitude, is contained in a bottle of that famous remedy, Putman's Painless Corn Extractor. It goes right to the root of the trouble, there acts quickly but so painlessly that nothing is known of its operation until the corn is shelled. Beware of substitutes offered for Putman's Painless Corn Extractor. ware of substitutes offered for Putman's Painless Corn Extractor—safe, sure and painless. Sold at druggists.

IRISH NATIONAL LEAGUE.

ABLE ADDRESS BY LORD MAYOR O'SULLI VAN.

At a recent meeting of the Irish National League, Dublin, the Chairman, Mayor O'Sullivan, delivered the following remarkable address:

He said they all observed that the report of the secretary was a continuation hat of the least address.

He said they all observed that the report of the secretary was a continuation hat of the least address. National League, Dublin, the Calarman, Mayor O'Sallivan, delivered the following remarkable address:

The state of the the secretary wars a continuation of the same pleasant new which they were able to announce week after week— and the secretary wars a continuation of the same pleasant new which they were able to announce week after week— and the secretary wars a continuation of the same pleasant new which they were able to announce week after week— and the secretary wars a continuation of the same pleasant new which they were able to announce week after week— and the secretary wars a continuation of the pleasant new which they were able to announce week after week— and the secretary wars a continuation of the pleasant new that large and library continued on the same sealier into words are an examination of the same pleasant the seal of the strong financial support they received from their amounts, harden of the strong financial support they received from their amounts of the strong financial support they received from their amounts of the strong financial support they received from the seal decreased its world being an examination of the strong financial support they received from the seal decreased its world being an examination of the strong of particular these interest control to their own of the strong of particular three seals of the strong of th

measure of self-government for the Irish peopls. This announcement had been greeted, as the announcement of minor reforms had been grested in the past with an outburst of prejudice and bigotry and fury. It was, however, admitted on all sides, and by all parties, and Lord Salisbury was understood to have made the declaration, that a system of county boards which would give a good deal more of local management into the hands of the people should be established in Ireland. This system was to be the same, and equal in the three countries, and Ireland was to get no more and no less mutual kindness and toleration (ap-plause). The English Government were now face to face with a difficulty which and equal in the three countries, and Ireland was to get no more and no less than would be given to England and Scotland. If this were so, and if Lord Salisbury were correctly reported, one of the main objections to Mr. Gladstone's scheme had vanished for Lord Salisbury's scheme would give the control of the police to the county boards. The serious difficulty in the way of Irish self government upon any scheme whatever was the which he was reported to be about to make to restore harmony between the two countries—that he would apply him-self ere he closed his great career to the ment upon any scheme whatever was the unsettled condition of the Land question. The clamour that had been got up against Irish Home Rule was due mainly to two

and in his opinion there was only one way of settling it, and that was to be a scheme of purchase. They heard from the fanatical portion of the community to which he referred of another terrer, and that was a fear of persecution,

robbery, and oppression. This was even a more shameful libel. Was it likely that the Catholics of Ireland would be such

fools as to oppress the Protestant minority, when there was a Catholic minority

manliness to resent such shameful allega-

threats, uttered by a few boasters and

braggarts from an organization in the North of Ireland, he believed few of them

would be inclined to try conclusions with

A Western Soldier Wants a Wife.

task of raising from its ruins a country

long oppressed, and accede to the wishes

of the unconquerable Irish nation (ap-

The Rev. John J. Riordan, of Castle Garden, New York, has been requested by an Irish soldier at Fort Douglas, Utah, to get him a wife. The peculiar-ity of the case is that the soldier, who is 32 years old, doesn't want to marry her to get worse. The landlords asked for guarantees for their property. How could they guarantee the landlords against America and New Zaaland and Australia? (Applause.) Whether under an English until 1890, when his enlistment expires, but wants her to homestead a quarter section of land for him meanwhile, and offers to pay her expenses West. He has got a quarter section in Oklahoma, or will have if the reservation is ever thrown Jovernment or an Irish Government, the land question would have to be settled, and in his opinion there was only one

"I thought it would be thrown open to settlers, but this was not so, and I re enlisted and purchased three lots in the city of Denver. I still own this property It is very likely the Oklahoma lands will be thrown open. I came to the conclusion to consult you in regard to selecting for me a stout, healthy, sensible Irish woman who would be willing to become my wife and live and make improve ments on the homestead referred to, or in every part of British territory on which if not opened by the next Congress, in a similar case that might be taken up in

retailation might be wrought? What did Sir Richard Martin and Mr. Cogan say to the charge that the Catholics of Ireland, when they got power in their hands would oppress the Protestants? Had they the manliness to resent such shampful alloge. Kansas.
"If you should agree with me in approving of my suggestions you should assist or have drawn out articles of agreement of our engagement, which tions as these launched at the heads of the Catholics of this country, and at the priest-hood and hierarchy of Ireland? Were would be just as binding as if the cere-mony was performed. On these condi-tions I would send her \$75 to pay her the Protestant minority in Ireland so destitute of self-respect as to make these fare to Coffeyville, Kansas. So in case this spring she would be present to go on the homestead at once I would be able to send her between \$25 or \$30 destitute of self-respect as to make these piteous appeals to Eugland to save them from their countrymen? Sometimes the tune was changed, and civil war was threatened if any attempt were made to give Ireland Home Rule. If any measure of that sort were passed by England it would be the law of the land (hear, hear). It would be passed by the Queen, Lords, and Commons of that country, and would be portion of the Constitution; and to oppose it would mean high treason and

a woman on your recommendation oppose it would mean high treason and rebellion; and he doubted very much indeed, notwithstanding all these terrific under such circumstances than to wed a young woman on two or three months acquaintance, who might be liable to be seeking a divorce in a few years."

Horsford's Acid Phosphate EXCELLENT RESULTS.

DR. J. L. WILLIS, Eliot, Me., says: "Horsfords's Acid Phosphate gives most excellent results."

Swelled Neck. Swelled Neck.

Mrs. Henry Dobbs, of Berridale, Parry
Sound, testifies to a prompt cure of
enlarged glands of the neck and sore
throat by the internal and external use
of Hagyard's Yellow Oil, Yellow Oil is a
sure relief for all painful conditions.

would be inclined to try conclusions with the Queen's troops (applause). He did not believe one bit in these protestations of loyalty by the persons who threatened such things (hear, hear). The English Press had been writing a good deal on this subject of Home Rule, and they said the result of a concession of a native Parliament to Ireland for the management of purely local affairs would be the speedy separation of the two countries. For his part he could not see how they would be able to separate the two countries. That could only be effected in one or other of two ways. One was the mutual consent Corns cause intolerable pain. Holloway's Corn Cure removes the trouble.

Try it and see what an amount of pain is

REASON AND ERROR.

THE HOSTILITY OF THE WORLD TO RELI GION,—CARDINAL NEWMAN'S VIEWS,— HOW GRIEVOUSLY HE HAS BEEN WRONGED BY HIS CRITIC.

These comments we have taken from a recent issue of the London Tablet:

WHAT IS PROPERLY MEANT BY REASON.
The answer which Cardinal Newman has made in the Contemporary Review to certain statements for which Professor Fairbairn made himself responsible in the

mutual kindness and toleration (applause). The English Government were now face to face with a difficulty which would perplex them far more than if Dublin Castle had been captured by a coup de main. The question of how to deal with a strong, united, and determined Irish Party of 86 in the next Parliament was one which would not be easy of solution (applause). He hoped that Mr. Gladstone would pay little regard to the clamour which had been raised, but would persevere in the effort which he was reported to be about to

Explanations being made, His Eminence takes up the serious protest begun in the Apologia. In spite of the great advantages which the world has brought us; in spite of its vast conquests in the field of physical science, and its triumphs in the acquisition of that knowledge which is

ing what they maintain, and rearrant of their philosophy are content solemnly and serenely to take by implication their first principles for granted, as if, like the teachers of Christianity, they were insuited and infallible. To the were inspired and infallible. world, indeed, its own principles are in fallible, and need no proof. Now, if its representatives would but be candid, and say that their assumptions, as ours, are infallible, we should know where they stand; there would be an end to contr versy. As I have said before now, "Half the controversies in the world, could they be brought to a plain issue, would be be brought to a plain issue, would be brought to a prompt termination. Parties engaged in them would then perceive. . . that in substance. . . their difference was of first principles When men understand what each other means they see for the most parties.

when men understand what each other means they see for the most part that controversy is either superfluous or hopeless." (Univ. Ser., pp. 200 201. The world, then, has its first principles of religious productions of the service o gion, and so have we. If there were understood I should not have my present cause of protest against its reason as cor rosive of our faith. I do not grudge the world its gods, its principles, and its ship but I protest against its sending them nto Christian lecture rooms, libraries societies, and companies, as if they were Christian—criticising, modeling, measuring, altering, improving, as it thinks, our doctrines, principles, and methods of thought, which we refer to divine inform-

ERROR TAKES TIME FOR ITS FULL DEVEL-OPMENT. His Eminence was very jealous of the British Association at its commencement, because its members began with a profes-

because its members began with a profes-sion of theism instead of keeping to their own range of subjects. He argued that if they begin with theism they would end with atheism, and after half a century he is still suspicious of the upshot of popular schools. But the inundation of unbelief will not pour over us at once. Error takes time for its full development. A takes time for its full development. A century ago God was represented as a God of mere benevolence. This could not last because the God of Christianity was the God of the Old Testament as well as the New, and the New Testament opens upon us the unquenchable Woe thrice uttered by the Judge Himself. But the instinct of modern civilization denies the very idea of such a doom in the face a progressive future. Men would not be content with the curtailment of the punishment of Dives even to a hundred years, or twenty, or a dozen. In

spite of Scripture, men's minds shrink from the notion of such suffering altogether. But are we sure that long duration intensifies pain? And, again, what do we know of the obstacles to a reconciliation between God and man? The punishment was the sufficient and due to ishment may be self inflicted, and due to such a proud defiance and even loathing of God, that to change a man in such a case would be to change his identity. Again how do we know the rules necessary for the moral government of the universe?

MENT.

"Go to what is the root of the mystery, and tell us what is the Origin of Evil. Solve this, and you may see your way to other difficulties. Does not this greatest of mysteries, the "Origin of Evil," fall as heavily upon Natural Religion as future punishment upon Revelation? After all, the Theist needs Faith as well as the Christian. All religion has its mysteries, and all mysteries are co-relative with faith; and where Faith is absent, the action of "corrosive reason," under the assumption of educated society, passes on (as I have given offence by asserting) from Catholic-ity to Theism, and from Theism to a materialistic cause of all things. Dr. Pair-bairn calls it skeptical to preach faith, and practice it.' But the Divine Judgment is only one of

the doctrines which the abolition of the Woe to come is made to compromise. How will the doctrine of the Atonement stand if the final doom of the wicked b denied? The price paid pre-supposes an unimaginable debt; and if there were not an immense need would such a Sacrifice have been intelligible? What remains of the Christianity of that apostle with whom the whole foundation of the religious fabric was gratitude to that Power Who has delivered us from the wrath to come? "Shall I be answered that it is only dogma which is left out in modern Chris-

dogma which is left out in modern Chris-tianity? I understand; dogma is unnec-essary for faith, because faith is but a sentiment; vicarious suffering is an injus-tice; spiritual benefits cannot be wrought by material instruments; sin is but a weakness or an ignorance; this life has nearer claims on us than the next; the nature of man is sufficient for itself; the rule of law admits no miracles; and so on. There is any number of these assumptions ready for the nonce, and there is Micio's ready for the nonce, and there is interes axiom in the play, soon perhaps to come upon us, 'Non est flagitium, mihi crede adolescentulum sortarı.' When reason starts from assumptions such as these, its corrosive quality ought to be sufficient to satisfy Dr. Fairbain." CARDINAL NEWMAN GROSSELY WRONGED

So far Cardinal Newman goes in explanation of passages in his "Apologia," but in a postscript he goes back to Dr. Fairbairn, just to "denounce the monstrous words he has used" about His Eminence, which are as offensive to strous words he has used about his Eminence, which are as offensive to a Catholic as they are in themselves preposterous Dr. Fairbain assumes a "Leading Idea" by which he chooses

power, the world must be reckoned a worse enemy to religion now than at any time since Christiauity came into beingbecause the world is better educated and informed than it ever was before. There is one obstacle in its path—the province of religion. But can religion hope to prevail against the world?

"The partisans and spokesmen of society, when they come to the question of religion, seem to care so little about proving what they maintain, and on the warrant of their world."

"Is a "Dr. Fairbairu does not understand, and which its various assumptions and complex confusion. It hought," is, and complex confusion. It hought," is, and therefore let alone. The Cardinal, however, does not let the matter alone, and supplies the quotations from which the Professor shrank, and which his "underlying philosophy," gained so carefully, enabled him to dispense with his criticism. His like a crew at sea without a captain. Or, rather, her captain prefers to smoke his pipe in his cabin and save her son and herself from outbreaks that only widen the family hearth, and make the heart of the young sullen and ware her son and herself from outbreaks that only widen the family hearth, and make the heart of the young sullen and complex confusion. The Cardinal, however, does not let the matter alone, and supplies the quotations from which the Professor shrank, and which his "underlying philosophy," gained so carefully, enabled him to dispense with his criticism. His like a crew at sea without a captain. Or, rather, her captain prefers to smoke his pipe in his cabin and save her son and herself from outbreaks that only widen the family hearth, and which his discontented.

A mother may be too indulgent to her sons; or ste may insist on little things and neglect large ones. But this is and neglect large ones. But this is pardonable enough, in view of the fact that she is like a crew at sea without a captain. Or, rather, her captain of smoke his vife if, in fear, she tries to save her son and herself from outbreaks that only widen the fam

him to dispense with his criticism. His capitally complete the service of the minimum continuous states of the minimum capital. Or, facility, for the property of a Fundamental View. There is said to have been a man who wrote English History, and months of thought over an election came and the continuous capitals. Or, facility, for the property of t a man who wrote English History, and could not be persuaded that the Hep-

Fairbairn, for his own sake, did not include in the course of his studies are old edition of the "Apologia." In that case, edition of the "Apologia." In that case, perhaps, he might have paused before subjecting himself to a chastisement such as that which fell upon the incautious controversalist whose almost forgotten attack called forth the greatest religious essay of the age.

Boss of His Boots.

During one of Col. Tom Scott's visits to St. Louis, he was hailed on the street by a little bootblack with, "Boss, have your boots shined?"

The colonel pleasantly shook his finger at him, saying, "My boy, I am no boss."

The little waif swung his box over his shoulder, and, eyeing the great railroad king from head to foot, replied. "You are boss of your boots, ain't you?"

If you suffer from Headache you may be sure that your Stomach, Liver or Blood is at fault, and perhaps all three are combined in bad action. If so, the best remedy is Burdock Blood Bitters, which cures Headache by regulating the organic action generally.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial.

HALF ORPHANS.

N. Y. Freeman's Journal. It is a common complaint of parents that children will not stay at home in the evenings. Fathers grumble because boys disappear into outer darkness as soon as the evening meal is over, and mothers sigh, but see no remedy.

Fathers, as a rule, blame this state of affairs on the mothers, and hold them responsible for the roaming propensities and all the short comings of their sons. But it is not always the mother's fault, if her sons find home dreary and monotonous.

A father who expects his sons to stay at home must do his part towards making it cheerful. If he thinks it enough to come home at night, and after that, to bury himself in a newspaper until bed time, he must expect that his children will find somewhere else the interest that he does not attempt to simply. not attempt to supply.

If people made one-half of the efforts to be agreeable at home which they make to seem pleased in the houses of strangers, omes would be real oases in the worldlooked forward to during the warday hours of the day with anticipation of enjoyment and rest.

All this has been said before over and over already, but it needs to be said over and over again. The country needs homes more than schools. And parents must make these homes, if they are to exist.

If a barrier gradually rises between father and sons, until the latter find more pleasure and refreshment in the society of strangers than at home when their fathers strangers than at home when their fathers are present, who is to blame? The children themselves? Hardly; because the parents have really made the children's minds and characters what they are. The mothers? No, because a mother cannot take the whole burden of a home on her shoulders, in spite of a father's indifference. She cannot successfully struggle against the effect of his influence. To make home happy, fathers and mothers must go hand in hand, and be in full sympathy with their children.

Victor, Hugo has gushed a good deal

Victor Hugo has gushed a good deal over the "Art of Being a Grandfather."
The art of being a father is more difficult. It is not studied as much as it ought to be. Fathers generally like to consider it as a science in the abstract, while expecting mothers to be both father and mother in practice. It almost seems as if they thought it consisted of frequent grumb ling at the inability of mothers to perform

this duel part.

If a father's duty to his family consists in the providing for the physical needs of his family, he generally does it. But if it consists in things beyond that, he generally does not do it.

How many fathers take the trouble to

to sympathize with them? How many stoop to sympathize with them? How many point out the right and the wrong clearly and firmly?

If some fathers could look as leniently

a "Leading Idea" by which he chooses to interpret such phenomena of intellect as he is pleased to ascribe to the Cardinal. Readers of Cardinal Newman's works will certainly marvel that any one who professes to have read or rather "studied" all his works, tracts, essays, lectures, histories, and treatsies," should suppose that skepticism is a key to his thoughts, arguments, and conclusions. After all, however, Dr. Fairbairn selects for notice over and above the "Apolgia" only some clauses in an Oratorian, and two sentences in an Oxford sermon. But the half sentences quoted from the "Apolgia" only some clauses in an Oratorian, and two sentences in an Oxford sermon. But the half sentences quoted from the "Apolgia" or broken some household rungually controlled to have been out later than usual, or broken some household rungually cannot blame his wife if, in fear, she tries to save her son and herself from outbreaks that only widen the family hearth, and

paign, and spare no trouble to elect his favorite candidate, will get impatient could not be persuaded that the Heptarchy was over or Queen Anne dead, I forgot which; and who, when pressed with a succession of facts to the contrary, did but reply as each came before him, 'Oh, but excuse me, that was an exception!' Dr. Fairbairn reminds me of that man."

We need add nothing to this, unless indeed we express our regret that Dr. Eairbairn for his own sake, did not interest that the contract of the contract o she is not a St. Christopher, made to bear all burdens. The father who brings his load of cares

and vexations home into the family circle and, depositing them in a proinent place, looks at them in every light, and forces his family to look at them and not to grumble, is his home not considered attractive?

"Why don't the boys stay at home?"

Because they have no "home." There is a house, with tables, chairs, and the usual appointments; a father in a state usual appointments; a father in a state of chronic dissatisfaction, and a mother shrouded in gloom, and fearing every minute that her lord and master will ask: "When did Tom or Dick or Harry get in last night?" And so the situation is "strained," until the boys are out of sight and out of reach.

It is hardly (possible that a boy who is thoroughly in sympathy with his father can be estranged from home. A mother never quite understands her son. She may know his weaknesses well, and constructs for him a hundred imaginary virtues by way of indemnity; but it takes a father to grasp a boy's character, to develop his mind, and to prepare him for temptations of which have little idea.

Nothing is too good for family enjoyment. Every appliance possible for making home comfortable ought to be secured, and home made, so far as possible, a place of delight. The housewife who closes her boys out of the room where the treasures of the family are kept makes a mistake. It is better that sons should wear out their mother's car sons should wear out that the she should find some disorder in her house after an evening spent by her boys at home than that they should contract mortal disorders of the soul.

It is hard work, sometimes, to keep up cheerfulness at home after a day of trouble and toil; but when the task is divided among all the members-

"The cares that infest the day
Fold their tents, like the Arabs,
And silently steal away."

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Catholic Record

LONDON, SATURDAY, JAN. 23, 1886

CALENDAR FOR JANUARY.

ligation.
Octave of St. Stephen.
Octave of St. John.
Octave of the Holy Innocents.
Vigil of the Epiphany. St. Telesphorus,
P. and M.
Epiphany of Our Lord. Holiday of Obsignation.

7 Of the Octave St. Hillonius, Abbot. 8 Of the Octave. Et. Seyeriar, Bishop

9 Of the Octave. SS. Julian and Bassillissa MM. [St. Agatho, Po Sunday in the Octave of the Eolphan Of the Octave. St. Hyghnus, P. and M. Of the Octave. St. Arcadius, Martyr. Octave of the Epiphany, St. Veronic Virgin.

12 Of the Octave. St. Arcadius, Martyr.
13. Octave of the Epiphany, St. Veronica, Virgin.
14 St. Hilliary, Pp., C. and Doctor of the 15 St. Paul, First Hermit. St. Maur, Abbot.
16 St. Marcelius, P. and Martyr.
17 24 Sunday after Epiphany. Feast of the Holy Name of Jesus.
18 Chair of St. Peter in Rome.
19 St. Canute, K. and M.
29 St. Fablan P, and Sabastian, MM.
21 St. Agnes, Virgin and Martyr.
22 St. Vincent and Abastian, MS.
23 Espoussis of the B. V. M. and St. Joseph.
24 3d Sun. after Eph. St. Timothy, Bishop and Martyr.
25 Conversion of St. Pau'.
26 St. Polycarp, Bp. snd M.
27 St. John Chrys., Bp., C. and Doctor.
28 St. Francis de Sales, Bishop, Contessor and Doctor of the Church.
30 St. Martina, Virgin and Martyr.
31 4th Sun. after Eph. St. Peter Nolasco, Cf.



ENCYCLICAL LETTER

OF OUR MOST HOLY LORD LEO XIII., BY DIVINE PROVIDENCE

POPE, IN WHICH AN EXTRAORDINARY JUBILEE PROCLAIMED.

TO OUR VENERABLE BRETHREN THE PATRI ARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES, IN THE

that an extraordinary year of Jubilee should be kept throughout the whole Christian world, and the treasures of heavenly gifts, the dispensation of which is in Our power, should be thrown open to the faithful—that with the favor of Gol we have determined to decree for the ensuing year. The advantages of this step will not escape you, Venerable Brethren, who are so familiar with the spirit of the age and the temper of the time, but there is a special reason now which makes Our decision seem more than usually opportune. In view of the than usually opportune. In view of the for himself all the necessaries of life; so fact that in Our recent Encyclical Letter in supernatural things, seeing that of States should conform as closely as possible to truth and the Christien ideal, it practice of Christian virtues. For a State is what the lives of the people make it: and just as the excellence of a ship or and just as the excellence of a ship or a house is dependent upon the good quality and the right adjustment of its component parts, so, unless the individual citizens lead good hives, the State cannot keep in the path of virtue, and without offending. Civil government and those things which constitute the public life of a country come into existence and perish served in without tailing. And if We is served in without tailing. And if We is served in without tailing. a country come into existence and perish by the act of men; and men almost always succeed in stamping the image of their opinions and their lives upon their public titutions. In order therefore that Our

And in this matter effort is the more needful because perils everywhere aboutd everywhere the worst examples are affect you once more, Venerable Brethren, who ing public morals; wicked societies which are the guardians of coclesiastical discipline ing public morals; wicked societies which We ourselves have denounced before now, skilled in all evil arts, are doing their best to lead the people astray, and as far as they are able, to withdraw them from God, their duty, and Christiauity.

Amid these many and Pressing evils, which are the more serious becaue they are already of long duration, nothing authors of the dissensions, if such there must be left undone by Us which can

afford any hope of relief. With this purpose, and in this hope, We preclaim a sacred Jubilee to all those who have their salvation at heart, and need to be reminded and exhorted to raise their thoughts, now busied with worldly matters, to the contemplation of heavenly things. And this with a gain not merely to the inlividuals themselves but to the whole before in Ua."

sideration which they should ever keep in mind that the only begotten Son of God, even at the approach of His last torments, asked nothing more urgently of His Father, than the mutual love of those who believed to the whole before in Me, and I in Thee, that they also may lividuals themselves but to the whole contemplation of heavenly things. And this with a gain not merely to the in-lividuals themselves, but to the whole future well-being of the commonwealth, because in proportion as individual citizens alvance along the path of perfec-

be one in Us,"

Relying, therefore, on the mercy of the omnipotent God, and the authority of the

blessed Apostles St. Peter and St. Paul.

and making use of that power of binding and loosing which our Lord has given to Us, though unworthy of it, We grant under the form of a General Jubilee a

plenary indulgence to all the faithful of both sexes upon this condition and sub-ject to this obligation, that during the coming year of 1886 they perform the things mentioned below.

The civizens and inhabitants of Rome

must pay two visits to the Lateran, the Vatican, and the Liberian Basilica, and

pray there for some time to God according to Our intentions for the well being and the

exaltation of the Church, for the rooting

out of all here-y, and for the conversion of all who are in error, and in accordance

with Our intentions pour out prayers to God that concord may reign among

citizens advance along the path of perfection, there is a corresponding increase in the general rectitude and probity, in the public life and morals of the nation.

But you will observe, Venerable Brethren, that success will largely depend upon your industry and zeal, as it will be needful to prepare the people properly and carefully if they are to reap the fruits which are to be placed before them. We commit it to your judgment and prudenes to place this matter in the hands of priests whom you may select, that by priests whom you may select, that by discourses fitted to the capacity of the crowd they may instruct them, and above all exbort them to that perance which, according to St. Augustice, consists in the daily chastisement of the good and the faithful followers of Christ in which we strike our breasts, saying forgive us our sins." With good reason We mentin here in the first place that part of penace unity may be the lot of all the faithful. here in the first place that part of penance which consists of the voluntary punishment of the body. You know the temper of the times—how many there are who love to live delicately and shrink from

They must also fast for two days, only using the food usually allowed in times o Lent and other days set aside by the Church as fast days. They must also, after having properly confessed their sins, receive the Holy Communion, and, in whatever requires manhood and generosity; who, when ailments come, discover after having properly confessed their sins, receive the Holy Communion, and, in accordance with the advice of their confessor, give an alms each according to his means, to the furthering of some work likely to promote the propagation and increase of the Catholic Church. Each may choose the object he prefers; but We think it well specially to in them sufficient reasons for not obeying the salutary laws of the Church, thinking the burden laid upon them more than they can bear, when they are told to abstain from certain kinds of food or to fast during a few days in the year. It is not to be wondered at if, weakened by these habits of indulgence they gradually give themselves up body and soul to the name two, towards which assistance may more imperious passions. It is therefore necessary to recall to the paths of moderae given with the greatest advantage; and of these each is an object which in of these each is an object which in many places is in need of help and aid, and fruitful in advantage, not less for the State than for the Caurch. We mean the Primary school for boys and the Seminariae for the Clares. tion those who have fallen or who are likely to fall through this sort of effeminacy. Therefore those who speak to the people should lay it down persistently and clearly that according not only to the ries for the Clergy.

Those who reside outside Rome, in whatever part of the world they may live, must pay two visits at prescribed intervals to three churches to be appointed by you, Venerable Brethren, your Vicars or Officials, on your or their command, by those who have the charge of souls; or three visits if there are only two churches. and clearly that according not only to the law of the Gospe', but even to the dicta'es of natura! reason, a man is bound to govern himself and keep his passions under strict control, and moreover, that sin cannot be expiated except by penance. That the virtue of which We have spoken may be durable, it will be prudent to put it is come sort under the account and

those who have the charge of souls; or three visits if there are only two churches, or six visits if there is only one; and also must comply with all the conditions already laid down above. This indulgence may be applied by way of suffrage to the souls who have departed this life joined in charity with God. We give you power to reduce the number of the visits according to your independs to certain churches in the case it in some sort under the safeguard and protection of a stable institution; you know well, venerable brothers, to what We allude; We mean that you should continue each one in his own diocese to protect and propagate the third Order called the Secular Order, of the Franciscan Friars. To keep up the spirit of penance judgment to certain churches in the case of chapters, congregations, as well secular as regular, communities, confraternities, universities, and colleges where the visits are made in procession.

Sailors and travelers may obtain the inin the Christian multitude nothing is more effectual than the example and the grace of the Patriarch Francis of Assisi, who combined with the greatest innocence of life so much zeal for mortification that the image of Jesus Christ crucified was not less visable in his life and conduct

Sailors and travelers may optain the haddleence upon their return home, or their arrival at some fixed station, by visiting six times the principal church, or the parish church of the district, and complying with the other conditions which We than in the signs which were supernaturally impressed upon bim. The laws of his Order, which We have medified for the parish church of the district, and complyly impressed upon bim. The laws of his
Order, which We have medified for the
times, are as light to bear as they are effectual for the practice of Christian virtue.

In the second place, as every hope of
safety lies in the protection and succour of
our Heavenly Father in the midst of so
great private and public necessities, We
would earnes'ly desire to see confidence
united with the revival of an assiduous

The laws of his
mark therein substituted as the district, and complyling with the other conditions which We
have already laid down. In the case of regulars of either sex, and even in the case
of persons belonging to enclosed orders,
and also in the case of all
others, whether ecclesiastical or lay,
who are prevented either because they are
good reason, from fulfilling the above conditions, or some of them, the conditions which We
ave already laid down. In the case of
persons belonging to enclosed orders,
and also in the case of all
others, whether ecclesiastical or lay,
who are prevented either because they are
good reason, from fulfilling the above conditions, or some of them, the conditions which We
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and also in the case of all
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good reason, from fulfilling the above conditions, or some of them or expected either because they are
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pe ARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES, IN THE GRACE AND COMMUNION OF THE APOSTOLIC SEE,

LEO PP. XIII.

Venerable Brethren, Health and Apostolic Benediction:

That which We, by the Apostolic authority, have more than once decreed, that an extraordinary year of Jubilee

Inited with the revival of an assiduous power to commute for other pious works, and also has power to dispense from Communion children who have not yet made their first Communion. Moreover, we without, our forelathers, with their eyes lifted to Heaven in supplication, taught us how and when we should seek for the light of our souls, for the strength of virtue, and for help suited to the need. For deeply engraved upon men's minds uthority, have more than once decreed, that an extraordinary year of Jubilee

year of Jubilee and it shall be given you;" "We ough

dod. For we wish this Jubilee to be placed under the patronage of the Most Holy Rosary of the Virgin; and with her assistance We are confident that there will be many whose souls, set free by the cleansing away of the stains of sin, will be renewed by faith and piety and justice, not only to the hope of eternal salvation, but also as an earnest of a more peaceful time. We point out how important it is that bimself he can do nothing, he has received from God the faculty of prayer, that sible to truth and the Christian ideal, it will easily be understood how fitting it is that We should now use every effort to that We should now use every effort to excite men, or to lead them back to the excite men, or to lead them back to the Us and how commendable is the zeal with only to the hope of eternal saivation, but also as an earnest of a more peaceful time.

As a pledge of heavenly graces and a witness to our fatherly goodwill towards you. We give from the bottom of Our heart the Apostolic Benediction to you and your Clergy, and the whole people committed to your care and watchfulness.

Given in Remore St. Detects the second of the property of the Given in Rome, at St. Peter's, on the wenty-second day of December, in the year

served in without failing. And if We insist upon this exhortation, as We have already done several times, not one of you will be surprised, for you understand how institutions. In order therefore that Our teaching may sink into men's minds, and, what is the great thing, actually govern their daily lives, an attempt must be made to bring them to think and ret lke Christians, not less in public than in private. our times, easy to practice, and fruitful in results. But as the first and the chief fruit of the Jubilee must be, as We have The great virtues of our forefathers have in large measure disappeared: the most violent passions have claimed a freer indulgence; the madness of opinion which knows no restraint, or at least no effective restraint, every day extends further; of those whose principles are sound there are many who, through a misp'aced timidity, are frightened, and have not the courage many who, through a misplaced timidity, are frightened, and have not the courage even to speak out their opinion boldly, far less to translate them into deeds; detriment of souls. If We recall this to

loglish press for slandering the Irish people, in accusing them of being addicted to crime. He appealed to the hierarchy to condemn such slanders.

This is a timely pronouncement of the good Archbishop of Dublin, English

allowed to travel together the journey of life; but if we remain united to God by the bonds of holy charity and conformity of will—if in all our trials and sorrows we newspapers seem for the moment to be guided by passion in dealing with Irish atlairs. Indeed, so blinded are they in their hate of Irishmen that the most deliberate mis statements are circulated far and wide for the purpose of creating in the public mind a spirit of opposition. in the public mind a spirit of opposition towards contemplated concessions to Ireland. Holders of large tracts of land in the country are doubtless spending goodly sums of money amongst English newspapers for the purpose of carrying a on this style of warfare against Home Rule. Time was when the press of the mother country was believed to echo the opinion of the nation. That period, however, has passed. It would seem as

wenty-second day of December 1885, the eight of Our Pontificate.

LEO PP. XIII.

THE ENGLISH PRESS.

Archbishop Walsh has denounced the

AFTER EIGHTEEN YEARS.

Sunday last was the 18th anniversary of the day on which Bishop Walsh took possession of St. Peter's Church in this cently presented a very handsome altar city, the Dominican Fathers, who had ministered here for several years previous, having the week before vacated the premises, and taken their departure for the States. At the conclusion of high Mass, on Sunday last, His Lordship adverted to this anniversary, and stated that, on that day 18 years ago, he had taken possession of old St. Peter's and had preached his first sermon to the faithful here. He remembered well that day; he preached on the Sacred Name of lesus, and at the conclusion of his sermon announced that he entered on his duties in their midst in the name of and by the authority of Jesus Christ. Eighteen years are a long period in the exisence of an individual, and embrace the best years of his life, when the first span of the arch rests on his mature manhood. During that time God had blessed their united labours in a very large neasure. The work of the Church had made marked progress amongst them, and had attained results and reached heights of prosperity and power and influence for good, which, in the beginning of his episcopate, and in his most sanguine anticipations, he did not dare to hope for. Old, unsightly buildings at that period cumbered the church and, like Lucifer of old, becoming traitors and here—an old church, too small for their accommodation, and too mean for Catholic worship in such a city-a small uncomfortable presbytery, a rickety frame school house, and their only institution, that of the Sacred Heart, with a good staff of teachers and hardly any pupils, and having complete leisure to enjoy the cheerless spectacle of a beg. and study, also, the case of those to whom garly array of empty benches. Even the cemetery, the sacred home of their

dead, was in litigation in chancery. Now, thanks to the blessings and the mercies of God, and to their united labours and sacrifices, a different state of things prevails. The Sacred Heart academy is in a most flourishing condition. Three new school houses have been built, two of which are un. posed folly; loss of position, in business rivalled in this city; a splendid or in society; sometimes great financial orphan asylum and home for the aged loss, as in the case of persons who were poor has been established; St. Mary's heirs to a large fortune, but who were dis-Church property has been acquired, inherited on account of their change of and the church built ; and last, but greatest of all, St. Peter's new Cathedral native country, as in the case of the noble stands proudly erect in all the finished Russian Prince Gallitzin, who renounced grace and beauty of its style, and in royalty at home to embrace Catholicity, the harmony and majesty of its propor. and who became an humble missionary tions-an imperishable monument of the priest far away among the wilds of the faith, piety, and zeal of the clergy and

laity of this city and of the diocese at large. God forbid that we should refer to in the domain of religion would be barren and fruitless unless blessed and show its emptiness and absurdity, re. the face of the earth. When you shall have do themselves of this power provided the confessor chosen is approved for nuns. To confessors upon this occasion, and while the time of this Jubilee lasts, We grant all these things that are commanded you, say : We are unprofitable servants : we have done that which we ought to do." His Lordship continued to say that in a the faculties which were granted by Our Letters Apostolic of February 15th, 1879, beginning with the words Pontifices peginning with the words Pontifices maximi; always excepting the things which were excepted in those Letters.

Finally, let all do their best to gain the graces of heaven during this time by a special devotion to the great mother of God. For we wish this Jubilee to be placed

our midst ; death has visited almost every family in this congregation, has ruthlessly broken the family circle, and left vacant with their hopes and promises, are for many of you gone forever, and in their stead have come the responsibilities and trials and disappointments of life. But our good God is the God of every age and condition of life. He is the God who giveth joy to our youth and protects our old age; whose merciful Providence spreads a shield over all our days; keeps us as the apple of His eye, and hides us under the shadow of His wings. Let us trust in Him to the last, in all our trials, in all our difficulties, in all the sorrows that may darken the pathway of life—let us hope in Him and have recourse to him—let us say to him, with holy David, "though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me." We cannot see into the future; we know not how long we, as pastor and flock, may be allowed to travel together the journey of confide in and lean upon Him—if in all our actions we have in view the divine honor

The celebrated French Dominican The celebrated French Dominican preacher, Father Didon, is at present engaged in the preparation of a work likely to make a great sensation, namely, a "Refutation" of M. Renan's so called "Lite of Jesus," The learned Dominican, in the preparation of this work, made a special and a lengthened visit to Palestine. The work will not appear for some months to come, and it is not unlikely that Pere Didon may have to visit Palestine once again, in order to if it now gave expression to the views of those who are prepared to pay the largest price.

The world seem as visit Palestine once again, in order to refute the recent theories put forward on the family and brethren of Jesus Christ. A GRATEFUL CONVERT.

A convert to the Catholic Church, re siding in Burlington, Vermont, has reand a costly stained-glass window to the church that is attached to the convent belonging to the Ladies of the Sacred Heart, in Boston, Mass., as a token of gratitude to Almighty God for the priceless gift of Faith. How thankful all Catholics ought to be for this gift, which is, indeed, a priceless one; but how many only neglect to return thanks, but who fail to look upon Faith as being really a divine gift which comes only from God, even in the case of those who are "born Catholics" as they express it. And how very, very careful they ought to be lest this gift be sometime withdrawn from them, on account of their unworthiness, as has already been done in the case of so many others, in this and past generations, who had imagined themselves to be secure. no matter how much they trifled with the graces and mercy of Almighty God, some of whom may have been known to the reader, personally, or, at least, by reputation. Persons in every condition of life, even bishops, priests and laymen, high up in religion and in society, who had been looked upon as leading good and holy lives, have fallen, and fallen very low. apostatizing from the one true Church, to the God who made them. And why is it that so many have thus lost and continue to lose this priceless gift of faith ? Investigate carefully the case of any one you please, and it will invariably be found that the great and principal cause is pride and human respect, coupled with a neglect of devotion to the Blessed Virgin Mary, the gift has been transferred-converts to the Holy Church-and see how directly opposite their dispositions were. Deep humility, earnest prayer for light from heaven; and, far from being influenced by human respect, many of these converts have had everything worldly to draw them away-friends and acquaintances scoffing at them or bitterly bemoaning their sup religion : and even banishment from their Alleghany Mountains in America during the early days of our neighboring Republic. These are the persons to whom the gift of Faith has been transferred these things in a vain and boasting spirit. from those who failed to appreciate its May, 1863. We know very well that men's labours priceless character; and let all Catholics beware lest they, too, be numbered among those from whom it is transferred-like the made fruitful by God. Paul may plant ancient Jews, who were once the chosen and Appolo water, but it is God who people of God, but who afterward, on gives the increase. And our Lord account of their rejection of Christ, himself, to chide human vanity and to caused by pride, became wanderers upon

THE LOYALIST ORANGEMEN. We are informed by cable that a great meeting of so called "Loyalists" was retrospect of eighteen years many sad as held at Belfast on the 18th. A resolution well as pleasant memories are awakened. was adopted pretesting against the pas-Several families] have disappeared from sage by Parliament of any measure granting Home Rule to Ireland. Many delegates from the North of Ireland were present. A resolution was adopted places at the hearth. The days of youth, declaring unwavering loyalty to the throne; denouncing the separation of Ireland from the Union; refusing to recognize an Irish Parliament if one should be established; protesting against the "pernicious and immoral practices of the so called National League;" summoning the Government to enforce the laws and to suppress disloyalty and rebellion, and to protect the lives and liberties of the peaceable and industrious subjects of Her Majesty. This miserable fraction of the Irish nation, it must be expected, will oppose every popular measure having in view the benefit of the people as a whole. The Orangemen and their masters do not desire a change, for the reason that they have home rule now. They have, in fact, all the rule. They make the laws-they execute the lawsthey hold nearly all the lucrative government positions-they live on the fat of the land-and they have at present fifteen thousand policemen and thirty thousand English soldiers at their disposal "to protect the lives and liberties of the peaceable and industrious subjects of Her Majesty," The "Loyalist Orangemen" must have all or nothing. If he be given all, he is loyal, very loyal. Tell him he must be con tented with a fair share of what is going, placed on the same level as his neighbor, and he will rave and rant and threaten to pull the crown from the head of the Queen. The Orangeman is not loyal because of any particular love he bears for Queen or country, but for the reason that "loyalty" is to him a source of profit. There is a remarkable similarity in the condi-

long as his happy hunting grounds are left undisturbed, gives no trouble. Ireland has been, and is now the happy hunting ground of the Williamites. A change must come, and they are about to don their war paint and sharpen their scalping knives.

DEATH OF THE REV. R. BEAUSANG.

We deeply regret this week to be called upon to chronicle the death of the Rev. R. Beausang, a priest of the diocese of London; which occurred at the residence of Rev. Joseph Bayard, Sarnia, on Thursday, 14th instant. The reverend gentlemen succumbed to a complication fidiseases. For over a year he had been ailing, having had at different times two or three attacks of paralysis, and also suffering from Bright's disease. The funeral took place on Saturday. Solemn Requiem Mass was celebrated by Rev. Father Roan, of Corunua, Father Van Lawe, of Port Huron, acting as deacon. and Father Quigley, of Wyoming. sub deacon, Father Corcoran, of Park. hill, acted as master of ceremonies The rev. pastor of Sarnia, assisted in the choir. Rev. Father Jas. Beausang, of Newmarket, cousin of the deceased was present in the sanctuary. The funeral oration was delivered by Father Van-Lawe. The deceased clergyman, he said, was born in the year 1822, in the county of Cork, Ireland. He was ordained priest in the year 1849, in St. Sulpice Church, Paris, France, being then in his 27th year. After his ordina tion he returned to his native country and served as a priest in the diocese of Cork. In the year 1864 he was selected by his bishop to visit America for the purpose of collecting funds the Irish university. spent two years in this good work and again returned to Ireland. In the year 1869 he once more visited America and became a priest of the diocese of London, The scene of his first spiritual labors was the parish of Sarnia, where he ministered to the wants of the people during five years. He was also for a length of time in charge of the parish of Ashfield. Latterly, his health becoming impaired, he retired from active work.

The reverend preacher concluded his discourse by calling on the people to pray for the repose of the soul of Father Beausang, in return for the many graces and blessings received by them during his pastorship.

EDITORIAL NOTES.

RIGHT REV. DR. CONATY, Bishop of Kilmore, county Cavan, Ireland, died on the 16th inst. He was consecrated Bishop of that diocese on the 24th of

STATEMENTS have been extensively telegraphed to the effect that there is now good reason to believe that the Nationalists will support Mr. Gladstone through thick and thin. The Nationalist members have resolved on making a field day in Parliament on the starvation be found. A debate on the miserable condition of the Irish law administration can easily be got up on the Achille condition of, and the necessity for a national Government capable of comprehending the wants of the people, and providing for them, brought to the attention of the country.

IN THE English House of Commons, Bradlaugh, the infidel, has been permitted to take the oath. Speaker Peel said he was unable to recognize anything done by a previous Parliament in regard to this case and he was powerless to prevent him from taking the oath. He could take the oath, and take the risks of the law if any were involved. Bradlaugh stalked the floor of the House in a defiant manner, kissed the Bible unctuously, shook hands with the Speaker smiling, and drove away directly after being sworn in. He was cheered as he departed from the building by a large crowd of his supporters.

AND Now we have that unclean thing called Socialism invading Ireland. In Dublin even the Odd Fellows would not allow their hall to be used for a meeting of the society, and they were forced to retire to an obscure house on Wellington quay. Schumann, a Dane, was made chairman. A Russian Nihilist named Loppman, who opened the debate, advocated the use of the dagger in furthering the objects of the people in case of failure of other means. The first "object of the people" will be to give these gentry even a warmer reception than that accorded the Mormon missionaries. There is no room in the land of St. Patrick for the lazy, cowardly cut-throats banded together to promote Socialism.

Mr. Thos. O'Hagan, M. A., recently delivered an address on elocution before the Brockville Business College. During the course of the address he gave selections from some of the most popular authors.

The entertainment is spoken of in very laudatory terms by the local press.

tion of the Irish Orangeman and the Indian of the wild west. The latter, so ter, and at Middleport.

ORITUARY. Mrs. John F. O'Connor, Ottawa.

Mrs. John F. O'Conner, ottawa.
With the decline of the old year an
its last sunset, there went out from th
house of Mr. J. F. O'Connor, of Ottaw
all the sunshine and happiness that red
dered his hearth cheerful, and h
house happy, and the darkness of des house happy, and the darkness of deslation and sorrow settled the place. The partner of higher sorrows had passed away. Tho who knew his young wife can realize his. Mrs. O'Connor was the four daughter of John Bowes, Esq., arctect, of the Public Works Departmen Ottawa, and sister in law of Mart O'Gara, Esq., Q. C., Dr. Rourke of Londo and J. J. McHugh, Esq., Carlyle, N. V. T. She had been ailing for some timbut her physicians were hopeful that si would soon recover. However, a suddatatack of inflammation of the lungs dreher span of life to a close. During her span of life to a close.

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Mrs. Julia O'Connor, ever cheerful as happy, her society was sought after, are courted by her numerous friends.

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wife-in your charity pray for her s

Miss Nellie Ryan.

On Monday, the 11th instant, at the dence of her mother, Glengarry Ave Windsor, Miss Nellie Ryan died afte illness of three days at the early at twenty-one years. The deceased y lady was a general favorite amongst who had the pleasure of knowing Taken away in a comparatively brief and in the bloom of life, from a parent and loving family and friend death has cast a shadow over ma Windsor home. Her funeral, one o largest that has been witnessed in Wifor a long time, took place in St. Alsus Church, immediately after Req High Mass, on Thursday. The cele of the mass was Rev. L. A. Dunph London, and Rev. M. J. Ferguson, wich, and J. Scanlan, Windsor, deaco sub deacon respectively. Rev. C. Mc. acted as Master of Ceremonies, and Rev. Dean Wagner occupied a place sanctuary. The choir of St. Alph church, ably assisted by Mrs. J. A. roy, and Mrs. G. W. Baby, rendere Requiem Mass in a most impressive ner. The solo "Angels Ever Brigh Fair," by Mrs. Kilroy deserves a mention as a masterpiece of a most sand touching character. May the Miss Nellie Ryan. mention as a masterpiece of a most se and touching character. May the se the departed young lady rest in pea

That the hand of death falls upon times when least expected was ex-fied in London on Saturday last. Patrick Tierney, an old and resp resident of London was in his health on that day at twelve o but before another hour had elaps soul had taken its flight to its Mak is supposed that an affection of heart was the immediate cause of heart was the immediate cause of Amongst our old residents, those the early, days were forced to fa hardships and trials of newly-districts, few held a higher place hearts of those who know him th good and honest Patrick Tierney now numbered with the depart large family, most of whom have to manhood and womanhood, are mourn the loss of a fond and in father. The funeral, which we father. The funeral, which we largely attended took place on I A solemn requiem mass w brated in St. Peter's Cathedra which the sorrowing procession its way to St. Peter's cemetery. It soul of the deceased rest in pes may perpetual light shine upon h Mrs. Wm. Starr.

Mr. Patrick Tierney.

Mrs. Wm. Starr.
On Tuesday, the 12th inst., Mr.
Starr, relict of the late Major Star
in Detroit, Mich. Mrs. Starr wa
and highly respected resident of
herself and husband coming her
early days when London was a smo
During her long residence she h
many warm friends amongst all
the people, but more particularly
of her works of charity, amongst
whom the hand of distress ha
Her great desire at all times was
treasures in heaven by active assi
every good work. The fune
place on Thursday from the res treasures in feature by detailed a cevery good work. The fune place on Thursday from the resher son-in-law, Mr. John M Sydenham street, to St. Peter's C where a Requiem High Mass thence to St. Peter's cemetery. are

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Roches-

Moreover, read holy scripture carefull

frequently they saluted Him or bade Him farewell, just as we Catholics do within our Church to day, by adoring on

bended knee, as in the Catholic genu-flection. Look, for instance, at the Eastern Magi and the lowly Shepherds

Christ Child had become the God Man, Mark how the Ruler, in approaching Him, came up and adored Him; first, before He began his prayer. St. Matt., ix., 18, just as Catholics in their Churches do to-day; and again, note how the leper of the Gospel, in saluting our Blessed Lord, fell on his face before

His feet. St. Luke, xvii., 10, and finally in Pilate's Hall, see how, bowing their knees, they adored Him. St. Matt, xv., 19. Thus scripture is replete with instances showing how it was customary

in Christ's own time to first adore or

bended knee upon entering the Divine presence, as Catholics in their genuflec

presence, as Catholics in their genuinections and in their Churches do to-day; and as in entering, so also in leaving the presence of God, they adored frequently like us on lowly knee. Thus Simon Peter, when taking leave of Christ, fell down at Jesus' knees. St. Luke, v., 8. Just as Catholics in their farewell genulactions extill take leave of Him to day

flections still take leave of Him to-day within God's Holy Church. O how na tural! How beautiful, then, to note the

Catholic genuflections, originating with our dear religion in the days of Christ,

and to see in it to day only a continu-ance of that ancient custom so preva-lent when our Saviour walked with men.

How striking, too, the evidence it furnishes that Christ was once really here

on earth, visibly teaching in our midst, and that He is here still, just as really, though invisibly, in His silent, ever-

chap. i., 6. Far greater need, then, have we to adore Him, the creatures

only Catholic Church ever on earth— the little stable Church of Bethlehem

lehem other than the Christ within the

Catholic Church to day? Or has the Christ of Bethlehem changed, that we

should not adore on lowly knee within His presence still? When heathens even did so much for God, are we Chris-

tians only to do less? O, surely not Hence it is that we Catholics, ever mind

ful of the real, though invisible, pres-ence of our Lord within our Church,

ence of our Lord within our Church, always genuflect or bend the knee immediately when entering that Holy House, wherein faith teaches us God dwells. Star guided to their God and to His Stable Church, the wise men, Heaven taught, entered on adoring knee, because the Star of Faith shone within their bearts and so within

brightly in their hearts, and so within

our hearts and in our Church the Star of Catholic Faith still shines, and, shining, guides us to God's larger Beth-lehem Home to day, His Holy Church,

and when it stops, glassed before the mystic manger of the Tabernacle where-in He dwells. The faith of Bethlehem

teaches us to bend and adore, for we know that God is really there. O how

the Catholic genuflection, begun and born in Bethleiem, still lives, and has its being within the Catholic Church to day! Surely the Catholic Church of the Cath

ORITHARY

Mrs. John F. O'Connor, Ottawa.

With the decline of the old year and its last sunset, there went out from the house of Mr. J. F. O'Connor, of Ottawa, all the sunshine and happiness that rendered his hearth cheerful, and his house happy, and the darkness of desolation and sorrow settled in the place. The partner of his joys and sorrows had passed away. Those who knew his young wife can realize his loss. Mrs. O'Connor was the fourth daughter of John Bowes, Esq., architect, of the Public Works Department, Ottawa, and sister in law of Martin O'Gara, Esq., Q. C., Dr. Rourke of London, and J. J. McHugh, Esq., Carlyle, N. W. T. She had been ailing for some time but her physicians were hopeful that she would soon recover. However, a sudden attack of inflammation of the lungs drew her span of life to a close. During her Mrs. John F. O'Connor, Ottawa. her span of life to a close. During her illness she was constantly visited by the Rev. Father Pallier, who attended to her spiritual wants. And on New Year's tree which he was reconstantly the less than the state of the spiritual wants. eve, while he was pronouncing the last benediction, her spirit calmly glided into

Mrs. Julia O'Connor, ever cheerful and happy, her society was sought after, and courted by her numerous friends.

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position, the sunshine of a good heart and kindly nature shed its warm influence on all with whom she came in contact. As a visitor to the sick, she brought a cheerfulness, which exerted its exhibitating influence, and her visits were looked for with pleasant anticipations. In the social circle, she moved as an accomplished lady, siffable and amiable. She was possessed with more than ordinary talents, and, as a musician, excelled without exciting envy. With those qualities, and ever anxious to contribute to the well-being of others, she rendered the home circle a happy one.

appy one. The funeral, which was largely attended, The funeral, which was largely attended, took place on Saturday morning, at ten o'clock, from her late residence, Daly street, to St. Joseph's Church, where a solemn Requiem Mass was celebrated by the Rev. Father O'Connor, of Perth, with deacon and sub-deacon. The church was draped in mourning, and a full choir was in attendance as a mark of appreciation of her services in connection with that same choir. Her old friend, Mrs. Kearns, presided at the organ. As the funeral entered the church the organ pealed forth in grand and solemn pealed forth in grand and solemn tones, the "Dead March in Saul" The body was laid on a large catafalque, surrounded by innumerable candles. The hole of the service was very impre but the "Dies Irae," as rendered by her old friends and companions, was doubly effecting. After the service for the dead the funeral procession again formed amid the tears of sorrowing relatives and friends, and proceeded to the cemetery, where the body was placed in a vault to await interment. We tender our sinawait interment. We tender our sin-cere sympathy to the afflicted husband father, brothers and sisters. A dutiful child, a kind sister, and a loving wife-in your charity pray for her soul,

Miss Nellie Ryan.

On Monday, the 11th instant, at the residence of her mother, Glengarry Avenue, Windsor, Miss Nellie Ryan died after an illness of three days at the early age of twenty-one years. The deceased young lady was a general favorite amongst those who had the pleasure of knowing her. Taken away in a comparatively brief time and in the bloom of life, from a fond parent and loving family and friends, her death has cast a shadow over many a Windsor home. Her funeral, one of the largest that has been witnessed in Windsor for a long time, took place in St. Alphoneus Church, immediately after Requiem High Mass, on Thursday. The celebrant of the mass was Rev. L. A. Dunphy, of London, and Rev. M. J. Ferguson, Sandwich, and J. Scanlan, Windsor, deacon and sub deacon respectively. Rev. C. McManus acted as Master of Ceremonies, and Very Rev. Dean Wagner occupied a place in the sanctuary. The choir of St. Alphonsus church, ably assisted by Mrs. J. A. Kil-Miss Nellie Ryan. Rev. Dean Wagner occupied a place in the sanctuary. The choir of St. Alphonsus church, ably assisted by Mrs. J. A. Kilroy, and Mrs. G. W. Baby, rendered the Requiem Mass in a most impressive manner. The solo "Angels Ever Bright and Fair," by Mrs. Kilroy deserves special mention as a masterpiece of a most solemn and touching character. May the soul of the dearsted young lady rest in peace. the departed young lady rest in peace.

Mr. Patrick Tierney. That the hand of death falls upon us a That the hand of death falls upon us at times when least expected was exemplified in London on Saturday last. Mr. Patrick Tierney, an old and respected resident of London was in his usual health on that day at twelve o'clock, but before another hour had elapsed his soulhad taken its flight to its Maker. It is supposed that an affection of the heart was the immediate cause of death. Amongst our old residents, those who in the early, days were forced to face the hardships and trials of newly-settled districts, few held a higher place in the hearts of those who know him than the good and honest Patrick Tierney who is now numbered with the departed. A large family, most of whom have grown to manhood and womanhood, are left to mourn the loss of a fond and indulgent The funeral, which was very largely attended took place on Tuesda A solemn requiem mass was cele orated in St. Peter's Cathedral, after which the sorrowing procession wended its way to St. Peter's cemetery. May the soul of the deceased rest in peace, a may perpetual light shine upon him.

Mrs. Wm. Starr. On Tuesday, the 12th inst., Mrs. Wm Starr, relict of the late Major Starr, died in Detroit, Mich. Mrs. Starr was an old and highly respected resident of this city, herself and husband coming here in the early days when London was a small town. early days when London was a small town. During her long residence she had made many warm friends amongst sil classes of the people, but more particularly because of her works of charity, amongst those on whom the hand of distress had fallen. Her great desire at all times was to lay up treasures in heaven by active assistance in every good work. The funeral took place on Thursday from the residence of her son-in-law, Mr. John Miller, on Sydenham street, to St. Peter's Cathedral, where a Requiem High Mass was sung, thence to St. Peter's cemetery. We ex-

tend to the surviving members of the family our most heartfelt condolence in their sad sfliction.

Miss Julia O'Meara.

Miss Julia O'Meara.

After a short illness, borne with that beautiful resignation to the will of God so becoming in a true child of the Church, Miss Julia O'Meara, youngest daughter of Mr. Martin O'Meara, proprietor of the Dominion House in this city, resigned her pure spirit into the hands of her Saviour on the 14th of this mohth. Deceased had attained her twentieth year. She had been for a length of time a pupil at the Sacred Heart Convent in this city; and was remarkable for talents of a high order. Amongst her schoolmates she was one of those whose absence will she was one of those whose absence will be keenly felt for many a day. Bright and cheerful was her disposition always—the buoyancy and brilliancy of a beautiful mind, brimtul of sweetness and goodness rendering her companionship a gen-uine source of pleasure and profit to all. A fond father and a loving brother and A fond father and a loving brother and sisters will grieve as they gaze on the vacant place left lonely by the absence of the lovely girl who has departed never to return—companions, too, will though for perhaps a briefer period, lament their loss, but, after all, there is comfort in the reflection that while grief must their loss, but, after all, there is comfort in the reflection that while grief must have its way while bitter tears will flow as long as aching hearts have sorrows. The transition, is for her a glorious and an eternal one, where a dear and loved mother gone before will be met and greeted, and where those remaining for a brief period on earth, may hope to again behold the joy of the household whom God has taken to the enjoyment of his glorious kingdom.

The funeral took place on Sunday from the family residence to St. Peter's Cathedral, thence to the cemetery. It was

Correspondence of the Catholic Record. FAREWELL TO THE WORLD.

one of the largest and most respectable that has been seen in London for some

years. We desire to offer to Mr.
O'Meara and his family our sentiments
of most hearty condolence in their sad

On Sunday last at Ottawa, in the chapel of the Mother House of the Grey Nuns of the Cross, a very impressive and very affecting ceremony took place. His Lordship of Ottawa received the final vows of seven young ladies and admitted six others who had spent six months as postulants, to the novitiate. The spacious chapel was brilliantly lighted and crowded with members of the confraternity and friends of the young ladies. The following received the holy habit: Catherine Finn, in religion Sister St. Odelia; Emma Gillie, in religion Sister St. Barbara; Virginie La Chance, in religion Sister St. Onesime; Hermeline Bellereve, in reli-Onestme; Hermeline Bellereve, in religion Sister St. Constance; Emma Beaubien in religion Sister St. Thomas Aquinas Eizabeth Lamothe, in religion Sister St. Svivester.

Entering the sanctuary at the com mencement of Mass they received from the hands of the Bishop their habits, which he had previously blessed. They then retired and re-entered the chapt clothed retired and rethered the daspers in the garb of religion, and singing: "I renounce the world and all the vanities thereof for the sake of the love of our Lord Jesus Christ, whom I have seen, whom I have loved and in whom I have

"Prudent virgins trim your lamps, behold the spouse cometh, go ye forth to meet him." Singing appropriate verses from the Holy Scriptures, they advanced and knelt at the feet of the Bishop who said, "My daughters what do you ask?" Together they replied, "Monseigneur we ask that we be permitted to consecrate ourselves entirely to our Lord Jesus Christ, to serve Him with fidelity all the days of our lives in devoting ourselves to the service of the poor and to the instruction of young girls in the spirit of faith and charity." When the Bishop asked if they had well considered the extent of the sacrifice, the constant mortification and continfice, the constant mortification and contin nce, the constant mornincation and contin-ual renouncement of self which the vow exacted of them, they answered that they had, and were determined with the help of God to make the sacrifice. After the first Gospel Rev. Father Sexton, of Ottawa College presched an alcount College, preached an eloquent sermon in which he referred, in the most touching language, to the sacrifice that the young ladies were about to make. The renunciation of all that is most dear to the human heart was implied in their triple vow of poverty, chastity and obedience. The rev. gentlemen said that the angel of heaven rejoiced at the sight, and God himself looked lovingly down on those who gave up all for his name's sake. We can, he said, hear again his divine promise to reward all such a hundred fold. The rev. Father Gaudet, O. M. I., also of the College gave an interesting discourse in French, appropriate to the occasion. The novices then advanced into the sanctuary and repeated one by one the irrevocable

"In the name of the thrice Holy Trinity, in presence of our Lord Jesus Christ, of the Glorious and Immaculate Virgin Mary, and before you my Lord, the representative of God, I—make perpetual vow of poverty, chastity and obedience according to the constitution of their Congregation of Grey Nuns of the Cross and to consecrate myself, from this day and for all my life, to the service of the poor and the instruction of young girls. So help me God." to the service of the poor and the instruction of young girls. So help me God."
The Bishop then invested each with the
veil saying, "Receive the holy veil that
thou mayst learn to despise the world and
give thyself up entirely and in a spirit of
sincere humility to Jesus Christ, thy
spouse, who will defend thee from all evil
and lead thee on to life eternal." Kneeling at the Altar railing they sang, "The
Lord hath placed a sign upon my face that
I may admit none other to my affection."
Later on, in the ceremony they received

"In the name of the thrice Holy Trinity,

they have voluntarily assumed. They were afterwards given their rings, indicative of the spiritual alliance contracted with Jesus Christ which will be consummated in Heaven.

or the Catholic Rreord. THE CATHOLIC GENUFLECTION.

WHY CATHOLICS BEND THE KNEE UPON ENTERING THEIR CHURCH. And all the kindred of the Gentiles shall adore in H.s sight."-Ps., xxi., 27, 28. We Catholics bend the knee, upor entering our Church, to adore, as it were, upon the very threshold of His Church the God we believe to dwell therein. It is an outward manifestation of our faith in the Divine presence. It is the Catholic's salute to his God. When we Catholic's salute to his God. When we meet a friend upon the street we salute with a bow. This is the salute of a creature to his fellow-creature; but in meeting our God in Church we Catholics adore on bended knee. This is the salute of a creature to his Creator—of a Christian—and a Catholic to his God. Christian-and a Catholic to his God. Surely if we do right to bow thus to creatures, we do no wrong to bend to God! Are we to do more for the crea-ture than for the Creator, or less for God than for man? O, surely not! We observe certain marks of respect in en-tering the houses of men, such as taking and mark well how, when our Saviour lived on earth, men were wont to enter or leave His Holy presence. Not unoff our hats, for instance, through polite ness. How much more so, then, in entering that Greater House—the House of God—ought we to show even greater signs of respect, and even of devotion? and this we Catholics do by bending low the knee to adore and worship God the moment we enter the portals of His See how, falling down, they adored.
St. Matt., chap. ii., 7, when entering
the presence of the Christ Child of
Bethlehem! Again, later on, when the
Christ Child had become the God Man. Holy Church, thereby to remind us that we are no longer in the house of man, but in the house of God's O, how becoming to enter thus God's Holy Church. It tells us immediately where we are, in the presence of our God, while in genu-flecting often it reminds us continually we are-in the House of God How truly, then, in the language of holy writ, the Catholic genuflection says:—
"Indeed, the Lord is in this place; this is no other but the House of God and the Gate of Heaven. Genesis, xxviii., 16, 17. How becoming, after all, is the Catholic genuflection, and how natural Catholic genufication, and how natural for hearts filled with reverence and love for God to adore on bended knee the moment they enter the Holy Church wherein He dwells. How beautiful, too, the faith that teaches us to thus bow down at the entry of God's Church, to show how, first, as is most fit, we ofter God ourselves before we offer Him our mosts! O how this humble and devout wants! O, how this humble and devout posture exerts its influence immediposture exerts its influence immediately over our souls, shows the reality of our faith, and adds devotion to our worship! and how truly grand, indeed, it is to see that living, acting faith which makes the soul and body thus agree, that both may worship God! In entering other churches, we enter them as we do the houses of the earth, and are, therefore reminded of them: but in therefore, reminded of them; but in entering the Holy Catholic Church, we immediately bend our knee to God, and thus we are reminded that we are enter ing not, indeed, a house of earth-a ing not, indeed, a house of earth—a human habitation—but the House of Heaven and the House of God. Moreover, what is the Church? Is it not the place wherein we worship God? Certainly. When better, then, could we begin our worship than at the very entry of that divine abode? or how better could we show that worship than, as we Cotholics do, by adoring on bended knee, and at the threshold of His Church, the God we believe to dwell knee, and at the threshold of His Church, the God we believe to dwell therein? Such, then, is the Catholic genuflection—that beautiful reflection from the body as from a mirror of the soul's great love for God, for thus we know the soul has seen her Lord, and so invites the body to adore. O how grand, then, must be the faith that teaches the Christian and the Catholic child to enter thus God's Holy Church, and as he enters, so also must he leave from atar, and nearer the adoring child to enter thus God's Holy Church, and as he enters, so also must he leave that divine abode by adoring on bended knee, that God may bless him ere he goes! Sweet, indeed, and beautiful it is, to see the Catholic thus salute and bid farewell to God; but sweeter still, and far more beautiful, to see the God-

Shepherds. Soon they will be within that humble House of God. Watch well, then, those royal adorers, those pious souls! and note how they enter that lowly Bethlehem Church! The star stops! They enter, and behold! Heathens, only as they are, as soon as they catch sight of Jesus, falling down they adore on bended knee their newborn Saviour King. St. Matt., ii., 7, thus showing how first they offer Christ themselves, as is most fit, before they offer Him their gitts. Beautiful scene! So faithfully mirrowed in the Catholic genufection of to-day! Shall we, then, be Christians, and refuse, in entering that self-same Catholic Church grown larger, to bend like them the knee to God who dwells therein? Is the Christ within the Catholic Cnurch of Bethlehem other than the Christ within the such acts, but far more so the gloriou Catholic faith that gives them birth ! Such Genuficctions Not Idolatry. We will now see that such genuflec-tions are not acts of idolatry. Many indeed, do really imagine that not merely these, but in fact all the genuflection we Catholics make in Church, or else where, are idolatrous rather than Christian acts. In this, however, they err owing, no doubt, to an ignorance of Catholic teaching regarding these genu-flections, which, briefly expressed, is thus:—" That we Catholics never genuthis:—"That we Catholics never genu-flect, or bend the knee, to adore or worship except to God, and God alone; and whenever else we bend or bow it is not to adore or worship, but simply out of honor, reverance, and respect." How simple! Where, indeed, is the idolatry, simple! Where, indeed, is the idolatry, or even the wrong, here? Idolaters in worshiping, bow down to false Gods. Catholics, however, in genuflecting, bow only to the true God, and it is never idolatry to bow or bend in worship to our God. Idolaters, again, kneel to visible Gods, made often with their own hands. Catholics, on the contrary, in their genuflections, kneel only to the invisible God, not made by mortal hands. Instead, therefore, of the Catholic wor-Instead, therefore, of the Catholic worship being idolatry, it is faith; and instead of the Catholic genuflection being an idolatrous act, it is rather a beautiful and devout act of Christian faith, that certainly cannot but be pleasing in the Such Genuflections are in Accordance with Scripture.

like faith that prompts such acts of worship and of love. Beautiful, indeed,

Thus, in Ps., xxi., 27, 28, we read that: "Ail the kindred of the Gentiles shall adore in His sight." And O how truly is this seen and realized in the Catholic genuflection, where the kindred of the Gentiles, the children of the Catholic Church, adore on bended knee the moment they are in God's sight within His Holy Church! Again, in Philippeans, Chap. II., 10, we read that: "In the name of Jesus every knee should bend." Hence, if even at the name of Jesus we are told to bend the

Lord passed before him quickly, was unknee, how much greater reason have we Lord passed before him quickly, was unable to look upon it, but, making haste, bowed down prostrate to the earth adoring. Exodus, xxxiy, 8. So we Catholics, entering the Sinai of our Holy Church, and seeing the glory of God passing therein, like another to bend it in His very presence as in His Holy Church, for if this veneration be due even to the name, how shall we refuse it to Himself—the Mighty One of Heaven? St. John, in a vision he had of Heaven, tells us that he saw four and God passing therein, like another Moses, unable to look upon it reverently, making laste, bow down prostrate to the earth adoring in the Catholic genuflection, and as we bend our knee thus of Heaven, tells us that he saw four and twenty elders bowing down before the throne of the Most High God: Apoc., iv., 10, and in that other fainter vision of Heaven, seen within the Catholic Church to-day, how beautiful to behold Catholics also bowing down like them before that self-same God enthroned within their Church, thus reflecting here the worship of the Saints above, and by a similarity of faith, bringing down, as it were, to earth the Heaven of the saved, low to earth, our heads, our hearts. Our souls bow, too, in unison with our bodies in silent adoration of the invisible God whose glory is before us. O, beautiful genuflection! Beautiful union, when genuflection! Beautiful union, when soul and body thus agree, that both may worship God! and beautiful, too—beau-tiful beyond expression—that glorious Catholic faith which teaches reverant and repentant hearts to bend their bodies low, and thus accord in the a similarity of faith, bringing down, as it were, to earth the Heaven of the saved, and making of our Church a nearer Heaven still! Beautiful genuilection! how near in Thee earth seems to be to Heaven after all, for in the vision of a saint, earth, through St. John, looks up to Heaven, and sees in other saints the genuflection of the Catholic faith, while Heaven, through her saints, looks back to earth and sees in us the Catholic genuflection. Heaven born within our bodies low, and thus accord in the wor ship of the soul! This, indeed, is faith; not that idle, empty faith devoid of works that shortly dies. St. James, ii., 17, but the busy, acting Catholic faith that surely lives. Thus does Holy Scripture speak in favor of the Catholic genuflection. Let us now see how genuffection, Heaven born within our Holy Church! O how near earth draws to Heaven in the worship of the Catho The Catholic Genuflection Accords With Reason. lic Church, and in the Catholic genufled tion how the Church prepares her children for the Kingdom of her Lord

What is this genuflection after all? Simply bending low the knee to adore and worship God. Is there anything wrong or unreasonable in this? If so, what is it? Or when did it ever become unreasonable or wrong to genuflect or bend the knee to God anywhere, and, last of all, in Church. Nay, on the contrary, would it not rather be unreasonable believing as we Catholics do, that the Church is the home of God's real though invisible presence, were we not to bend our knee to God, in entering His holy house. Suppose my dear non Catholic friends, you who object to Catholic genuflections, suppose I say, that you your selves were really to see God visibly be fore you upon entering your own church would you not immediately bend low the would you not immediately bear how the adoring knee? O surely you would; hence, of you and of such faith, Christ could say: "Because thou hast seen Me, thou hast believed" and adored, St. John xx. 29. How much better however to hear from Christ those other words that Catholics in their faith, and in their genuflections, bending to the God they cannot see, deserve: "Blessed are they that have not seen and have believed," and adored, St. John, xx. 19. Such indeed dear friends, is Catholic faith, and such a faith it is the Catholic genuflection shows. O be candid then, my dear dissenting friends, and admit that the Catholic's genuilection to his God is after all a grand and glorious act of Christian faith. Think you, God will be displeased because His children bend before Him thus within His blessed presented. ence? O surely not! If persons could but realize fully that the Church is what they claim they believe it is, and what we Catholics know it is, the House and Home of God on earth, they certainly would not wonder at or blame the faith that teaches us to genuflect in entering that Divine abode. Remember once what the church really is and Christian Faith will instinctively teach us how to enter it, for when the heart is truly humble the body soon will bend, and the soul, when once in presabiding presence in our Holy Church! In Hebrews we read of Christ: "Let the Augels of God adore Him." He b. ence of her God delays not long to urge the body to adore! Moreover when the body to adore! Moreover when Christ lived on earth, we have already Christ lived on earth, we have already seen that it was customary upon approaching Him to bend low the knee and adore, and now that He lives invisibly in our Holy Church, may not Catholics still approach Him in the self-same way and thus preserve those pious customs of our early Christian Faith? On the control of the self-same way and thus preserve those pious customs of our early Christian Faith? only of God. Hence, with reason, we genuflect before Him in his Holy Church. Finally, look at the first, the surely they may, for as it was but right that they should bend then before Almighty God, so it is not wrong for us to bend before Him now within His Holy Church, hence it is that not only in enering, or leaving our church, but some times even in passing it, we Catholics genufiect or bend the knee to God who dwells therein. How reasonable then is lic Church to-day. There, too, are the worshippers, the Eastern Magi, coming from afar, and nearer the adoring

Usage.

the Catholic genuflection. Finally, The Catholic Genufication Accords With Look at worldlings for instance! how often they bow to show honor to each other. If earthlings then may bow to one another, why may not Catholics bend in honor to their God? When did it become right to bow to creatures and wrong to bend to God? Shall that wrong to bend to God! Shan that right in all things else, be wrong only in religion? Look at children of the world! how often they go on bended knee to ask or receive a blessing from an earthly parent and this is only right, why wrong then for Catholic children to go on theirs to beg or receive the bless ing from their heavenly Parent, God? Were we to seek to day the presence of our reigning queen, court etiquette would require us under pain of being considered impolite, to bow or bend the knee, first profoundly to the sovereign herself, then less profoundly according to their rank to those who serve the to their rank to those who serve the throne, nor in the judgment of the world is this manner of proceeding at court accounted unreasonable or strange. Why then should it regard Catholics as such, when, in entering that more Sacred Court, God's Holy Church, they like-wise bend the lowly knee before their Soverign Lord? Are subjects to rightly bow in homage to their earthly rulers and Catholics to wrongly bend in homage and Catholics to wrongly bend in bolings to their God? Or in the world before a human throne, are we to bow before the great ones of the earth, and in God's Charch, before the throne of God, not to bend at times before the great one of heaven or even to His servants out of honor, should we choose? So seems at least, to judge, the wisdom of an unwise world! Strange indeed, it is, it sees not its own inconsistency in thus conced-ing to the creatures, what it refuses to its Creator and its God, but stranger still, that while condemning it yet exacts from others, and regards as right when for itself the worship and the genuflection of the Catholic feith. Speaking for my-self alone, I would not, could not, bow in homage to my earthly sovereign were I not allowed to bend in homage to my heavenly sovereign, God, for much indeed as I would love, honor and esteem the ruler God had given me, more, inestimably more, I trust and hope, I would love, honor and esteem my God. How-ever, I digress to continue: Look at citi-zens, how often they deliver to a con-

queror the keys of their captured city queror the keys of their captured city-upon bended knee in token of submis-sion, may not Catholics, then, on bended knee, submit to that Conqueror of Love, Almighty God, the keys of the citadel of Almighty God, the keys of the citadel of their hearts in token of adoration? Surely they may, and as it is generally at the very gates of their city, that citizens, lowly bending, submit the keys of their city to their conqueror, so likewise it is at the very portals of their Church that Catholics, humbly adoring, transmit the keys of the citadel of their hearts to God. O, how fitting that it should be so, and that we, who once were driven God. O, how fitting that it should be so, and that we, who once were driven from the gates of sin-lost Paradise by God, should, when at the gates again, or entry of that grace-restored Paradise, God's holy Church, lowly bend the knee God's holy Church, lowly bend the knee to earth and humbly genuflect to remind us of our loss and of our fall! How beautiful, then, the god-like faith that speaks to us of this and through these genuflections thus anticipates the desire of our souls to worship low the desire of our souls to worship low when entering the church and presence of our God! O, surely such a faith as this is God's, for it is the faith and in-ward yearning of the God-created soul! Such, indeed, is Catholic faith which teaches us to reverence on bended knee, whenever we enter or leave the knee, whenever we enter or leave the holy Church of God, and such, too, is the Catholic genuflection that shows this living faith! Oh, how such faith, such genuflections carry back our minds to the time when Christ lived on earth and walked, with wear and when "Bowne," walked with men, and when, "Bo their knees they adored Him." Mark xv., 19) or back, even farther still to that humble stable Church of Bethle-hem where then began, by Eastern Magi, hem where then began, by Eastern Magi, and by lowly shepherds that genuflection, or adoring of our God on bended knee, which we Catholics, in that same unchanging Church, do still observe today, and will for ever, for the faith of Bethlehem, the faith of God never changes, but lives on in its worship to the end. Such, indeed, is Catholic worship, such the Catholic genuflection, and such such the Catholic genuflection, and such the changeless Catholic faith. Fides,

CATHOLIC PRESS.

London newspapers are not over-famous for refinement of diction, and now, in treating of the Irish home rule question, they surpass themselves in point of coarseness and incivility. The Thunderer, eager to manifest its truly British love of fair to manifest its truly British love of fair play and its steadfast adherence to pure, idiomatic English, gravely informs its readers that the eighty-six followers of Mr. Parnell are "guerillas." The Standard, not to be excelled in courtesy by its older neighbor, avoids experimenting in Spanish and uses only old fashioned "English undefiled," saying that the Parnellite mem-bers of the House of Commons are "black-mailers," adding that the Irish leader is losing the trust of his retainers. When journals ranking so high as the Standard and the Times descend to worldly vituper-ation and billingsgate, it is a sure sign that their armory of specious arguments and sophistry is quite exhausted. It is a and sophistry is quite exhausted. It is a sign that they can say little else. The day is not far distant when both *Times* and Standard will be shamed into a temperate and serious discussion of the condition and prospects of Ireland. One thing is assured, that neither Mr. Parnell nor his eighty six supporters need feel a bit dis-commoded by the epithets of the London Press. Hard words break no bones, and scurrility cannot impede the resistless march of the Nationalist party in their progress towards self-government.

The newspapers, probably erroneously, reported Archbishop Corrigan, of New York, as stating that, Irish-Americans annually sent to Ireland \$40,000,000. The report, however, has called out a positive statement from an Irish banker. He says American account at all the banks in Ireland is about £400,000 yearly. In other wards, Irish Americans pay an annual tribute of two million dollars to the Land-ladion. that the gross amoun lordism that dominates Ireland. This money "goes to pay the rent," and the bond slaves of Iri-h landlordism are working out their tribute in American fields, mills and shops. The Irish banker probably under-estimates the amount of this contribution. Even the figure he mentions is an exorbitant and intolerable tax. It speaks the interest we have in settling the Irish question. We want landlordism exterminated, root and branch. American money will gladly be given for an offensive warfare against the land sharks, but every dollar that "goes to pay the rent" seems only to serve to fatten the foe.

N. Y. Freeman's Journal. lordism that dominates Ireland. N. Y. Freeman's Journal.

N. Y. Freeman's Journal.

The Louisville Courier-Journal hits very nicely the policy of trying to make the Indian white. We are fond of accusing the English of trying to make alien races English in habits and ideas. The policy of the United States towards the Indian is just as narrow minded and thoughtless are register and involve register. as any English and insular policy has ever been. The Courier Journal, dropping into rhythm and sarcasm, says

Give the Indian to the army,
Give the Indian to the solder,
Then shut off his fire-water;
Teil him that the bar-room's nowhere;
Teil him he must hoe potatoes,
Put in wheat and be a swineherd,
Teach his ma dens tutter-making,
Pie construction, roller skating;
How to wear a new fall bonnet;
How to don the gorgeous sealskin;
Teil him that if he'd a dude by
He must have a cane and mow some,
Teil him that the d'ally papers
He must read, that he way know more—
More about his wife's dear mother;
More about his wife's dear mother;
More about his wife's dear mother.
Thus the Indian, thus the red man
Shall become a noble pale-face.

The public school and the newspaper are offered alike to the colored man of the South and the Indian of the West. Let him hoe and sow, if he can be gotten to do it. But let him be spared the other adventages of civilization, if possible.

In Barcelona, the second city in Spain, as regards importance and population, a Catholic workmen's "circle" has been formed, under the patronage of St. Joseph, the members of which bind themselves to do their utmost to sup-press bad language and blasphemy. Their example might be imitated in our

Father Beckx, the retired General of the Jesuit Order, is reported to be

What is up? is a question that is being asked in Dublin, in view of the numerous appointments of paid magistrates that that have been going on for several weeks just past. No fewer than a dozen were gassted within the last month, yet there have been no corresponding dismissals or resignations. Does the Earl of Carnar-

The so-called "loyal minority" are making extraordinary efforts to account for the overwhelming defeat they sustained at the polls. The brazen mendacity exhibited in some of their stories is simply marvelous; the childish folly shown in others is amusing. One of their little tricks is to pretend to believe that all the people in Ireland, excepting those who actually voted for the National candidates are "loyalists?" They figure this out in a variety of ways, all of which are designed to show that the gentlemen who made such a wretched score at the pollsought to be regarded as the real representatives of the people, and the fellows who topped them by thousands should be treated as the rejected candidates. This is certainly a new way of looking at electoral results; and under an extended franchise too!

complimented. Comment on it is alto-gether unnecessary. But we cannot help contrasting the present state of things with that which prevailed in former times. The purity of the recent Irish elections, and the order maintained is almost un-

The Rev. Dominic Mangan, of the Re-Mangan received ordination, last September, in Teignmouth, after a brilliant colle-

On the estate of Sir Ivan S. Robinson, Bart, of Rokeby Hall, Dunleer, the ten-ants, without a single exception, have paid the rents. The tenants of Lord Bellew, on the Barmeathelestate, met the receiver, Mr. O'Reilly, J. P., in Dunleer, when they demanded 20 per cent. reduction. Previously the tenants held meetings on the subject, the result of which was that all determined to hold out for the reduction named. The Vice Chan-cellor agreed to allow the small holders a reduction of 20 per cent. and the larger ones 10 per cent. The tenants on the reduction of 20 per cent, and the larger ones 10 per cent. The tenants on the estate of Colonel Moore Brabazon, Tullyallen, have requested a reduction of 30 per cent. on the rent, due or else they will pay no rent. The tenants on the county Louth estate of Lord Viscount Massereene and Ferrard have requested a reduction of 20 per cent in their case. reduction of 20 per cent, in their rent, and decided to pay none until it is granted. He has instructed his solicitors, Messrs. Meade and Colles, to institute legal pro-

Cork.

The wrath of the gods must have fallen on the Cork Steam Packet Company; for surely they have lost their reason. When they fell out with their best customers, attle dealers, it might have been suspected that there was a bee buzzing in the upper stories of the managers of that unlucky firm. When they persisted in the quarrel and defied the Nationalists of the Southern Province, the condition of the company looked more serious; but their latest act leaves no doubt that in their fury they have resolved on their own complete effacement. As cattle form the principal item of exportation from Ireland to England, so on the return journey coal made up the bulk of the cargo. Having lost the cattle they actually made war on the coal merchants, by offering to sell coal at their own stores, at prices which would leave it impossible for the coal merchants to compete with them. This the Cork coal merchants (many of whom are Frogenius and their coal merchants coal merchants (many of whom are Frogenius and their coal merchants (many of whom are Frogenius and merchants). coal merchants (many of whom are Frotestants,) naturally resented, and they have appealed to their friends throughout the Province, not to countenance the aggression. Among the first to respond to the appeal, were the honest and sturdy coal porters, who refused to assist in ruining their old friends and employers, the merchant; and the result has been that the Park at Company's steamers have laid by the quay with cargoes undischarged.

Kerry. Kerry.

A special meeting of the tenantry on the Kenmare estate was recently held at

Lord Kenmare, in making an unmerciful sweep on the tenantry of this locality by serving with write and civil bill processes

sweep on the tenantry of this locality by serving with writs and civil bill processes the greater number of them.

The Rev. Thomas Sullivan, P. P., Annascaul, Tralee, calls public attention to some recent proceedings of Mr. S. M. Hussey. Finding that his tenants were unable to pay their present rents, Mr. Hussey conceived the brilliant idea of forcing them under threat of eviction to avail of the benefits of the Land Purchase Act by purchasing at a price which they could not possibly hope to pay. A year hence the Government, as landlord, might look in vain for the first instalment of the purchase money. What cared Mr. Hussey for such considerations? He would have pocketed his winnings, and Government and tenants might settle their business as best they could. The tenants refused to be entrapped, and their recusancy has been punished by write which will be executed by due process of law.

Limerick.

One of the largest orders ever obtained

One of the largest orders ever obtained by the Limerick Army Clothing Factory from the Government for military clothing has been just received by the proprietors of the company. It is estimated that the new order, which will be entered upon immediately, will give employment to between eight hundred and a thousand operatives for the greater part of next year.

The Franciscan Fathers, Clonmel, having begun the much-needed restoration of their old church, earnestly ask for help to carry the work through to its completion. Built in 1269, the Church of St. Srancis, at Clonnel, long ranked among the noblest ecclesiastical edifices in the land; it was the pride and glory of the demptorist Order, second eldest son of Alderman John Mangan, Drogheda, has gone on the Australian Mission. Father faith in the hearts of our forefathers. Antrim.

The political committee of the Ulster Reform Club have reselved to warn the Liberals in Ulster against "being led into a combination with Conservatives under the guise of a loyalist Union."

Down. On Dec. 20th a disgraceful act of rowdyism was perpetrated on the Armagh road, a short distance from Newry. The gates leading to Violet Hill, the residence of the Most Rev. Dr. Leahy, Bishop of Dromore, were wrenched off their hinges and delib-erately smashed and broken in such a manner as to render them useless. The object of this outrageous conduct cannot be ascertained, and efforts are being made by the constabulary to make the guilty parties amenable.

The tenants on the Tyrone estate of Mr. Greson have been refused a reduction of 25 per cent, which they asked for. At Ballycastle, the trustees of the estate of the late Col. Knox Gore, refused an abatement, and an English proprietor, Mr. Ross Foord, who holds land in the same district, has declined to accede to the de-mands of his tenants. Lord Listowel's tenants have also met with a refusal from the agent, Mr. Beecher. The reductions offered on the Bessborough estate are varied, but there appears to be a proba-

bility of a settlement being arrived at. Fermanagh.

The Rev. Cormac Smollen, C.C., died on Dec. 24, at the residence of Very Rev. Archdeacon Smollen, P.P., Enniskillen, brother of the deceased. The deceased clergyman had not been on the mission for some time back owing to failing health. He was last stationed in Trillick, county Tyrone, but for some time past has resided in Enniskillen, where he was much esteemed, and loved by all who had the privilege of his acquaintance. The deceased was 66 years of age, some forty of which he had spent in the ministry.

Monaghan.

Mr. Dacre Hamilton, of Cannacassa, county Monaghan, when applied to for a reduction, simply slammed the door in

the faces of his tenants.
On the evening of Dec. 18, the town of Clones was made the scene of a black-guardly exhibition of Orange scoundrel-ism. The Orange Vandals mustered in considerable force, and after parading the town proceeded to the church, on the gates of which they erected a pole and burned an emgy. They then proceeded to the residence of one of the most beloved curates in the diocese—the Rev. Puls are a good blood purifier, liver Father Quinu—and stoned his windows. the League rooms to a sert their rights, Cowardly availing themselves of the ab. | 8 ms.

sence from home of the owner of one of the oldest and most respectable Catholic merchant's houses in the town, they smashed his windows. The property of Mr. McAviney—the gentleman who took such a praiseworthy part in resisting the oppressive tyranny of Wrench in connec-tion with the Clones Park Market—suf-fered similarly, as well as various other for dimilarly, as well as various other Catholic houses. A large body of police accompanied the scoundrels, but no arrests were made, and no attempt to stop their

On Dec. 21st. Woodford was the scene

On Dec. 21st, Woodford was the scene of an extraordinary armed demonstration. One hundred and fifty constables went to protect a man named Finlay, whilst engaged in serving processes on the mountain property of Sir Henry Burke, Bart. Scarce half a dozen of the 150 tenants remained unserved. The rental of two-thirds of these average about £2 each. Since the Arrears Act they have fallen into arrears in many cases. The legal costs (10s) marked on the backs of the processes amount to as much as the rent costs (10s) marked on the backs of the processes amount to as much as the rent collectable, even were these able to pay or determined to hold out. The legal costs of eviction, will be more than two or three years' rent. A sense of these stern truths made the people show absolute indifference and apathy. In a few instances they tore the processes into shreds, and cast them into the face of Finlay and his escort. With one voice they declared they would submit to eviction rather than allow one penny to be wrung for legal costs from their starving families. Their holdings are absolutely the outcome of their own industry and labor.

correlates to construct the greater part of next protections results; and under an extended franchies too!

The tenants on the estate of Lord Cliffeen, Brownstown, county Kildare, having memorialed for a reduction of rents, to halp them to meet the pressure of the time, met the agent, and the limits of the second than that are admitted to pay. A contract to this is that historial than that the same that the same is also the same property of the late S. G. Iraland, Robertstown, county Kildare, met the agent, and, in pursuance of an agreement, previously ome to by them, and the senants possess of the same of the attended with palpitation of the heart; the vision becomes impaired with spots before the eyes; there is a feeling of great prostration and weakness. All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. It has been found that medical men have mistaken the nature of

over:—I have always taken a great interest in your medicines and I have recommended them, as I have found numerous cases of cure from their use. For sale by Wm. Saunders & Co., Drug gists, London, and A. J. White (Ld.,) branch office, 67 St. James st., Montreal, P. Q.

Dangers of Delay,

If we were allowed to look into the future and see the fatal consequences that follow a neglected cold, how differthat follow a neglected cold, how differently would our course be; could we realize our danger, how speedily we would seek a cure; but with many it is only when the monster disease has fastened its fangs upon our lungs that we awaken to our folly. What follows a neglected cold? Is it not diseases of the throat and lungs, bronchitis, asthma, consumption, and many other diseases. consumption, and many other diseases of like nature. It is worse than madness to neglect a cold, and it is folly not to to neglect a cold, and it is tony not to have some good remedy available for this frequent complaint. One of the most efficacious medicines for all diseases of the throat and lungs, is Biekle's Anti-Consumptive Syrup. This medi-cine is composed of several medicinal herbs, which exert a most wonderful influence in curing consumption and other diseases of the lungs and chest. It promotes a free and easy expectora-tion, soothes irritation and drives the disease from the system.

THE SIGNS OF WORMS are well-known, but the remedy is not always so well determined. Worm Powders will destroy them.

GOOD THE YEAR ROUND .- National

thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomæa, from the retention of the effet matter of the skip, suppressed perspiratoxomæa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the custschi in tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper struc-

rowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

—The Mail.

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G. W. R. Going West-Main Line.

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Thro Bag-Winnipes, close 5 00 am, 5 00 pm; due for delivery 8 mm, 2 00 pm; due for delivery 8 mm, 1 20 pm, 5 00 pm; due for delivery 8 mm, 1 20 pm, 5 00 pm; due for delivery 8 mm.

Biennelm, close 5 00 am; due for delivery 800 am, 100 pm, Mt. Brydges, close 5 00 am, 120 pm; due for delivery 12m

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Windsor, close 5 00 am, 10 15 am, 120 pm, 500 pm; due for delivery 8 00 am, 12 am, 5 00 pm G. W. R. Going West-Main Line.

complaints of has this disease in some of its varied forms. It has been found that medical men have mistaken the nature of this disease. Some have treated it for a pliver complaint, others for kindry disease, etc., etc., but none of the various kinds of the complaints, others for kindry disease, etc., etc., but none of the various kinds of the complaints, others for kindry disease, etc., etc., but none of the various kinds of the corresponding to the control of the corresponding to the c

Belton, Thorndale, (daily) St Ives, Cherry Belton, Thorndale, (daily) St Ives, Cherry Grove, Plover Mills (Tuesday and Friday), close 100 pm; due for delivery 5 00 pm Thro Baga-The Grove and Seaforth, close 500 pm; due for delivery 1 00 pm Thro Bag-Parkhill, close 6 30 am; due for delivery 1 00 pm

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The Eeligious Element in Our Am Clyfilzation. By His Grace, The Miser of the Mountain. By Ar A Lucky Thought. A Funny Incident of the Zulu War.

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With large Illustration.
With Portrait, By Mrs. MA. Hush. By Adelaide Anne Proctor. A Poem. With large Illustration.
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The Legend of Guadalupe. A beautiful Tale The Witness from the Tomb. A Legend

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Laugh, and the world laughs Weep, and you weep all alor For the brave old earth m for the brave old earth in mirth
It has trouble enough of its
Sing and the hills will answe
Sigh it is lost on the sir;
The echoes rebound to a joyfu
And shrink from voicing ca

The Way of the W

BY ELLA WHEELS

Rejoice, and men will seek y Grieve, and they turn and green want full measure of yo But they do not want your Be glad, and your friends are Be sad, and you lose them a There are none to decline wine,
But alone you must drink li

Fesst, and your halls are crow Fast, and the world goes by Forget and forgive—It helps y But no man can help you to There is room in the halls of For a long and lordly train But, one by one we must all I Through the narrow aisle o

Words of Wisdo

The more you say, the Simplicity of character is result of profound thoughts.
The plant of happiness
without the air of cheerfuln

Make friends with your cr can, but never make a cre friend. The harvest gathered in th he present.

Many people mistake stu

bravery, meanness for economics for wit.

Promises made in time require a better memory commonly possess.

Cheerfulness is an excel
quality. It has been call
weather of the heart.
We should be as careful

as of our actions, and as faing ill as from doing ill. For a gold currency the being encouraged to sacrific their liberties, their children. are of thine inward family, root in temper plead a right in thee.

To avenge one's self is to one has been wounded; but part of a noble mind to be an injury.

Who is wise? He that every one. Who is powerf governs his passions. Who that is content.

Those that would be safe be suspicious of the temper. that sounds a parley is not He who expresses in his c

and charity accomplishes to tiful works; the good man the greatest of all artists.

Public opinion is a weater to the second sec pared with our own private a man thinks of himself, th

determines, or rather indica It does us good to admir and beautiful; but it does more good to love it. We we admire, but we become we love.
The foundation of good

sphere is a good man, and a to give breadth, depth and will react in ultimate impr beart before it can blossom and the continual passing of into right action alone can

Men who complain most the inequalities of the hum erally a little blind to those wealth and blessings that monopolize, and no wealth The man who will not en

lutions when they are fresh have no hope from ther they will be dissipated, lost the hurry of the world, o de latry or the word, or indolence.

leaves are light, and us and wavering, and change dance; yet God has mad the oak; in so doing He lesson not to deny the sto within becaus, we see the without.

Warm Hearts and Rag

Warm hearts are somether ragged jackets, as is following incident:

A kit is a box of tools of it is needed in a particular it is needed in a particula iness.

It surprised the shiners around the post-office the "Little Tim" coming at quiet way, and hear him want to sell my kit. He a hull box of blacking, a and the out-fit goes for tw "Goin' away, Tim?" qu "Not 'zactly, boys, but the awfullest kind just no "Goin' on 'skur?" ake "Not to-day, but I mu ter," he answered.

One of the lads passed and took the kit, and Tim to the counting-room o

and took the RI, and I into the counting-room of paper, put down his monguess I can write if you g.

With slow-moving fin death notice. It went almost as he wrote it, bu

have seen it. He wrote:
"Died—Litul Ted—of
aged three years. Fun
gone up to Hevin, left w
"Was it your broth Cashier.

Tim tried to brace up, The big tears came up, hand he pointed to the

and he pointed to the gasped:
"I—I had to sell my ki he had his arms around he d—died."
He hurried away hom went to the boys, and the group and talked. Thome an hour before a left the kit on the door box was a bouquet of flopurchased in the market

AN. 23, 1886.

variety and interest ions, surpasses either ccess, and we believe ualities have become

tory. Illustrated.

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FFEY.

BE HAD.

Feest, and your halls are crowded,
Fast, and the world goes by,
Forget and forgive—it helps you to live,
But no man can help you to die!
There is room in the halls of pleasure
For a long and lordly train,
But, one by one we must all march on
Through the narrow aisle of pain.

For the brave old earth muse both mirth. It has trouble enough of its own. Sing and the hills will answer, Sigh it is lost on the sir; The echoes rebound to a joyful sound And shrink from voicing care.

The Way of the World.

BY ELLA WHEELER.

Words of Wisdom.

The more you say, the less people Simplicity of character is the natural

Simplicity of character is the natural result of profound thoughts.

The plant of happiness cannot thrive without the air of cheerfulness.

The innocence of the intention abates nothing of the mischief of the example.

Make friends with your creditors, if you can, but never make a creditor of your friend.

The harvest gathered in the fields of the

The harvest gathered in the fields of the past is to be brought home for the use of he present.

Many people mistake stubbornness for

meanness for economy, and vile-Promises made in time of affliction require a better memory than people

commonly possess.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

We should be as careful of our words

so of our actions, and as far from speak-ing ill as from doing ill.

For a gold currency the people are being encouraged to sacrifice their goods, their liberties, their children and them-

Give no quarter to those vices which are of thine inward family, and having a root in temper plead a right and propriety

in thee.

To avenge one's self is to confess that one has been wounded; but it is not the part of a noble mind to be wounded by an injury.

Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content.

that is content.

Those that would be safe have need to be suspicious of the temper. The garrison that sounds a parley is not far from being He who expresses in his conduct justice

and charity accomplishes the most beau-tiful works; the good man is, in his way, the greatest of all artists.

Public opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that it is which

determines, or rather indicates, his fate. It does us good to admire what is good and beautiful; but it does us infinitely more good to love it. We grow like what we admire, but we become one with what

we love.

The foundation of good labor in any sphere is a good man, and all that is done to give breadth, depth and fullness to him will react in ultimate improvement upon

his work.

Knowledge must be made vital in the heart before it can blossom into conduct, and the continual passing of right feeling into right action alone can form a worthy

Men who complain most loudly about the inequalities of the human lot aregenerally a little blind to those great stores of wealth and blessings that no class can couldn't get work at a dollar an a half a onopolize, and no wealth can buy. The man who will not execute his reso-

lutions when they are fresh upon him can have no hope from them afterwards; they will be dissipated, lost, and perish in he hurry of the world, or in the slough of indolence.

of indolence.

leaves are light, and useless, and idle, and wavering, and changeable, and even dance; yet God has made them part of the oak; in so doing He has given us a lesson not be deny the stout heartedness within because we see the lightsomeness without.

Warm Hearts and Ragged Jackets.

Warm hearts are sometimes found under ragged jackets, as is shown by the following incident:

A kit is a box of tools or whatever outfit is needed in a particular branch or bus-

It surprised the shiners and newsboys around the post-office the other day to see "Little Tim" coming among them in a quiet way, and hear him say: "Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the out-fit goes for two shillings."

"Goin' away, Tim?" queried one.

"Not 'zactly, boys, but I want a quarter the awfullest kind just now."

"Goin' on 'skur?" asked another.

"Not to-day, but I must have a quar-

"Goin' on 'skur?" asked another.
"Not to day, but I must have a quarter," he answered.
One of the lads passed over the change and took the kit, and Tim walked straight and took the kit, and 'lim waked straight
to the counting-room of a daily newspaper, put down his money and said: "I
guess I can write if you give me a pencil."
With slow-moving fingers he wrote a
death notice. It went into the paper
almost as he wrote it, but you might not
have seen it. He wrote:

have seen it. He wrote:
"Died_Litul Ted_of scarlet fever; aged three years. Funeral to-morrow, gone up to Hevin, left won brother."
"Was it your brother?" asked the

Tim tried to brace up, but he couldn't.
The big tears came up, his chin quivered,
and he pointed to the counter and

gasped:
"I—I had to sell my kit to do it, b—but
he had his arms around my neck when
he d—died." he d—died."

He hurried away home, but the news went to the boys, and they gathered into a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the doorstep, and in the box was a bouquet of flowers which was purchased in the market by pennies con-

tributed by the crowd of ragged but big-hearted boys. Did God ever make a heart which would not respond if the right chord was touched. Laugh, and the world laughs with you, Weep, and you weep all alone, For the brave old earth must borrow its

Poor Relations.

"It is a melancholy truth," says Dickens, "that even great men have their poor relations;" but it seems to us that it is more sad to reflect that small men are provided with the same abominations. The great man may perhaps stand upon his own dignity, and carry his poor relations along with him without finding them a hurt or hinderance; his greatness adds a lustre to their insignificance, which in no wise detracts from his importance; he floats on the top of the wave, and takes them in tow. But there is nothing for the small man to do except to grin and bear them; there is little or nothing in his internal conomy to mitigate the affliction, unless he should happen to possess that virtue which is able to convert misfortunes into which is able to convert misfortunes into advantages, which enables him to make use of his indigent friends, or to regard their vulgar circumstances with indulgence or indifference. One hardly knows, meanwhile, if there is anything to choose between the poor relation who is servile and after the pattern of Uriah Heep, or she who is inaccessible and afraid of patron-age, who holds you at arm's length, lest you should presume too much upon the age, who holds you at arm's length, lest you should presume too much upon the accident of her poverty or your consanguinity; to whom one would dare offer only the choicest gifts; whose double distilled sensitiveness takes alarm at the slightest familiarity. Perhaps, however, in order fully to understand the situation, and to make just allowance for pride which is overweighted and humility which is slavish, it would be necessary for each of us to be a poor relation once in a lifetime to look at existence through her spectacles; to suffer her slights, her embarrassments; to wear second-hand clothes, accept second-hand attentions; to be the person whom it is always safe to overlook with no fear of retribution; obliged to receive favors, and continually from the same source; to let talent become sterile for lack of fertilizing opportunity; to waste one's sweetness on the desert air of obscurity. Perhaps such an experience would make us more tender and more considerate of the poor relation when she comes in our way. Hath not a poor relation senses, affections, passions, no less than a Jew? If you wound him, shall he not turn? Is his sight so obscured by poverty that he does not know injuries and selfishness from carresses and generosity? Is he so chastened by want that he accepts insults with gratitude? No doubt it is oftener our own consciences rather than any disagreeable trait or unuttered censure which own consciences rather than any disagree-able trait or unuttered censure which render the poor relation offensive to us; her very existence is a tacit reproof of our self indulgence and luxury; the ghost of her necessities refuses to be laid, but haunts us with an almost unreasonable pertinacity; and though it is the fault or virtue—of our own organization, the fact that she remains a living rebuke to us does not increase our enjoyment of her

The Lime-Kiln Club.

"I can't see dat Prof. Trespass Johnson "I can't see dat Prof. Trespass Johnson am in de hall to night," said Brother Gardner as he looked up and down, "De fack am, I didn't zactly 'spect he would be. Sartin events hev occurred to render his absence a necessity. De Seckretary will turn to his name on de roll an' scratch it off, and write across it in red ink the word 'expelled.'"

ink the word 'expelled.'"

When the Secretary had carried out the request the President continued: "Up to a y'ar ago Prof. Johnson was an active, respected member of dis club. day he got it fur a dollar. If he couldn't hey roast duck fur Sunday he put up with a beef bone soup. His family had plenty to eat an' to war, an' when rent day cum around he had de cash ready

for his landlord.
"Jist about twelve months back some "Jist about twelve months back some white man told de Professor dat he had just as good a right to a pianer, gold watch an span of horses as a rich man. He was told dat the aristocracy war coinin' money out of his labor. He was made to believe dat the pusson who wouldn't pay two dollars to hev a kitchen ceilin' whitewashed, was an oppressor. It was pounded into him dat, if he sot on de fence all summer an' talked agin de blue blood of dis kentry, somebody would furnish him roast turkey all winter. "Many of you saw how he was affected. He begun to hate honest work. His mouf began to grow bigger. While his cloze growed seedy his importance increased daily. When his wood-pile grew low he cussed Vanderbilt. When his flour bar'l was empty he reviled Jay Gould. When his children becum ragged he ripped at capital. When his wite becum bar-fut he swore at de aristocracy. When his landlord bounced him for non-payment of rent he howled an' raved about oppressors and tyrants.

"De climax cum las' nite. I heard dat he had bin boastin' dat de rich must divide wid him, an' I concluded to watch my hen coon. About 'lehen q'alcelt da white man told de Professor dat he had

he had bin boastin' dat de rich must divide wid him, an' I concluded to watch my hen coop. About 'leben o'clock de Professor showed up. I had twenty-two choice hens. He had none. He was gwine to divide wid me an' take 'leben. My frens, I can't 'zactly describe what happened arter I got my paws on him, but I know he went away empty-handed I know he went away empty handed, limpin', sore an' in de hands of an officer. He am no longer a member of dis club. If dar' am any odder member wid' social-istic ideas now would be a good time fur him to make a grab fur his hat an' back

A deep silence followed. Not a man

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cause of Christianity. It is the very poor that we find sometimes, like the widow of old, casting in all the living they have. Noble men of very moderate means often give a tenth of their income. With few exceptions the very rich give very little, and if it were possible for a man to buy his way to heaven, many would find it still a very hard thing for a rich man to enter the kingdom of heaven, unless their payments were much larger than their present free-will offerings. their present free-will offerings

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From Montreal we learn that there was a very largely attended meeting held on the 15th in St. Ann's hall, for the purpose of forming a branch of the Catholic Mutual Benefit association for St. Ann's parish. Mr. J. D. Quinn occupied the chair, and Mr. T. P. Tansey acted as secretary. Grand Deputy Organizer T. J. Finn addressed the meeting, giving a full explanation! of the benefits to be derived by the members of the association; Mesers. NEW BRANCH IN MONTREAL. by the members of the association; Messrs.
T. W. Nicholson, president of Branch No.
26, Chancellor O'Brien, P. O'Rielly, and T. P. Tansey also addressed the meeting, after which several persons gave in their names to become members of the new Branch. After a vote of thanks to the chairman and the members of Branch No. 26, who were in attendance, the meeting adjourned till Friday the 22nd inst.

Stratford, Jan. 13th, 1886. Received from D. J. O'Connor, Record-g Secretary, Stratford, Branch 13, C. M. B, A., draft for two thousand dollars, being the full amount due me by the Catholic Mutual Benefit Association for

Witnesses-T. F. Ryan, D. J. Kenny.

Bro. John Gibson one of the charter members of Branch 16, Prescott, and at present Financial Secretary of Branch 38, Cornwall, is about returning to Prescott, where he becomes proprietor of a large store. Mr. Gibson has been a very energetic worker in the C. M. R. A. energetic worker in the C. M. B. A. cause, and was instrumental in organizing Branches 16, 33 and 38. The latter Branch is increasing in membership very rapidly and bids fair to become the largest in Ontario, owing no doubt to the great interest taken in its working by its

president, Rev. Father Murray.
Mr. Gibson has also taken great interest in separate school aftairs, having held the office of school trustee for six years

We wish Bro. Gibson every success in his new undertaking, but hope he will not discontinue giving a helping hand in furthering the good work of our C.M.B.A.

PRESENTATION. Branch 19, C. M. B. A., Ingersoll, Jan. 12, 1886.
To Mr. Joseph Lone, Rec. Sec. :—
Your friends in this branch embrace the pleasing opportunity of the occasion of your marriage to-day to present you with this easy chair as a small token of their esteem and respect, not only, as a very useful officer of the branch, but as a kind and obliging triend. Wishing you

and yours every happiness, we are, in behalf of this branch, Very Truly,

sages. Another part of the main building opens into the chapel by a gallery, where the Sisters can assist at Mass, and is also intended for the use of the choir. The chapel is a perfect gem. It contains three altars, and is furnished with commodious pews. On the whole, the additions are well laid out, and reflect great credit on the architect, Mr. Robert Clohecy, of Hamilton, who, in this and many other buildings of which we will speak at another time, has shown that he understands his business, and promises to be one of the foremost in his profession. The contractor is Mr. Wm. Casey, of Main street. Hamilton, formerly of Dundas. The work is done in that thorough and perfect style that has always characterised that gentleman's contracts. The chapel is of brick, with stone foundation. On the front, and facing the town, is a beautiful statue of Our Lady.

Sorrespondence of the Record.

A SUCCESSFUL MISSION IN THE NORWICH CATHOLIC CHURCH.

A grand mission was opened in the lorwich Catholic Church on 3rd instant, Norwich Catholic Church on 3rd instant, and closed on the morning of the Stb. The famous missionary Fathers, Miller and Kautz, of the Redemptorist order of priests, at the kind invitation of Father Brady, came to our humble church, with their great soul-saving message, as soon as possible after the Woodstock mission. their great soul-saving message, as soon as possible after the Woodstock mission. These holy missionaries, during their stay, told us in grand and stern language the mission of Holy Mother, Christ's mystical spouse—the Church on earth. They were but her humble ministers taking part in the magnificent work of our divine Saviour's great army of the Priesthood. If we are allowed to judge from the exterior efforts of man, the good that is being interiorly worked, we most assuredly assert that the message of our Divine Saviour proclaimed by these good Fathers, received a hearty welcome in the hearts of both young and old of this parish.

For the first two days a constant rain fall making the roads almost impassable, did not prevent us from responding in full number to the earnest words of the fathers. From early morn until late at

full number to the earnest words of the fathers. From early morn until late at night could be seen faithful souls going to and coming from the church.

The holy sacrifice of the Mass was offered up at 6 and 6.30 o'clock by the missionary Fathers, and at 9.30 by Father Brady, at which the people all attended.

At 10 o'clock an instruction for one hour was given by one of the fathers. In the afternoon, at 3 o'clock, a short instruction preceded the recital of the Holy Rosary, and was followed by a magnificent sermon by either of the fathers, which lasted from one hour and a quarter to one hour and three quarters, and, no doubt, owing to the forcible manner in which they were delivered their length seemed not to weary. Confessions were heard from 8 o'clock till 12 o'clock, and in the afternoon from 2 o'clock until 7 o'clock. After the first day the people flocked in large numbers to the sacred tribunal of God's mercy. The number of confessions heard dur-At 10 o'clock an instruction for one

The number of confessions heard dur-ing the whole mission was 178. Nearly

ing the whole mission was It's. Nearly the entire congregation responded to God's goodness by receiving His precious Body and Blood.

After every instruction articles of devotion were blessed. That the people appreciated the untiring efforts of the missionary Fathers during this mission is evident from the substantial manner in which they manifested it by presentin which they manifested it by presenting their pastor with a purse of \$50.00 for the fathers, to assist in the work of education. The missionaries, during their stay, were the guests of Mr. Peter Mc. Nally, whose generous heart is best seen by Christ's annointed, who have made his house their stopping place for many a

long year.
Two converts were baptised and received into the church this week.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

FIRST SUNDAY AFTER THE EPIPHANY. In these few words, my brethren, the sacred writer raises the vail that conceals sacred writer raises the vail that conceals the mysteries of our Lord's hidden life and gives us an insight into the domestic concerns of the Holy Family at Nazareth. Jesus lived with Mary and Joseph. He was obedient and subject to them, and so He advanced in age and wisdom and grace with God and man. The door of the Holy House is opened to us, but only for a moment, so that we might get a glimpse of the domestic life of a model family. Joseph the father, day by day, works at his trade to support the family. He rises in the morning; gives his soul He rises in the morning; gives his soul to God in prayer. He to is through the day. He comes home at night to enjoy his rest in the company of Jesus and Mary. He meets with trials, but he is patient-he is tempted, but he sins not-he leads a busy life, but he still finds time to pray. Mary the mother tends the house-hold duties with care and precision, and by her sweet, kind way, diffuses an air of

the family table from which are dispensed the necessities of life.

There is about the sanctuary in the Church of God an atmosphere of piety and reverence. It has a sanctity that no stranger dare violate—it has a privacy which no one but he who has a right dare invade. So there should be about the sanctuary of home. A priest would never allow a heretic or an infidel to sit in the sanctuary of God. He would never allow a corrupt man to stand on the altar of God. Take care, then, Christian parents, how you violate the sanctity of your homes. Take care what heretical or infidel books you allow to pass the gate of that sanctuary. Take care what bad newspapers you allow within its sacred precincts. Take care of the persons whom you allow to stand around your family altar. It is one thing, you know, to be obliged to meet a man in everyday life; it is a far different thing to invite him to your home and permit him to violate its sanctity.

It is the duty of a priest on the altar of

anctity.

It is the duty of a priest on the altar of It is the duty of a priest on the altar of God, by his good example, to edify his flock; to stand at all times before his people a bright shining light of Christian virtues. So, too, it is your duty, priests at the family altar, to be a model of all virtues to your children, so that they might learn from you what it is to be a Christian. Would it not be horrible for a man to come in on the altar and utterrepeated tian. Would it not be horrible for a man to come in on the altar and utterrepeated curses? Would it not be fearful to see him stagger up to the altar of God in the state of intorication? It happened once while Mass was going on, during the Elevation, while all heads were bowed in humble adoration, a drunken man rushed into the church and in a loud voice uttered a horrible oath. It made the

vent to her wrath in harsh language and sometimes even cursing?

See to it then, dear parents; make your homes holy places—real sanctuaries where you can do your duty as priests of our All-Holy God. Keep from them all evil influences, so that they might be places where even the Child Jesus would not be ashamed to dwell.

Correspondence of the CATHOLIC RECORD. FROM OFFA.

There was a most successful entertainment given in the Roman Catholic School here, consisting of dialogues, recitations, tabelau, and music, vocal and instrumental, on the evening of Dec. 22nd, 1885, and, notwithstanding the unfavorable state of the weather and roads, was very well attended, the building being comfortably filled. filled.

filled.

There was upwards of \$40 realized at the entertainment, which was expended in excellent books as prizes to the children. It was a most pleasing sight to see the large collection of beautifully bound books and the bright intelligent children coming forward to receive them as their names were called, and what they distinguished themselves at during the year. The whole affair reflected great credit and praise on their worthy teacher, from the praise on their worthy teacher, from the finished way the whole concert was conducted, no prompting, nor a single mis-take from first to last. In fact it would compare most favorably with any of the

best talent in our cities.

After the distribution of the prizes, there was a pleasing event in the presentation of a beautiful and chaste silver cake tation of a beautiful and chaste silver cake basket, and kindly worded address, from the children, to Miss Conlon, the teacher, who is leaving, read by Miss Louise O'Leary; and to which Miss Conlon made

As the worthy chairman, T. Coughlin,
M. P., remarked, he but re-echoed the
feelings of the whole section, when he expressed our thanks and gratitude to our
teacher for all she has done for the educa-

Belleville, who comes most highly recom-mended to us. The following is the programme.

mended to us. The following is the programme.

PART I.

Introduction—Galop (Volin and Organ).

Song—I am happy Mother darling.
School children.

Recitation—A little gift from Ireland,
L. O'Leary.

Song—Barney McCoy,
Miss O'Brien and Mr. Breen.
Dialogue—Investigating Committee.
Song—The Tar's Farewell, Frank Mohan.
Dialogue—When Women have tacir Rigats.
Song—No Sir,
Miss. S. Buckley.
Dialogue—Old and New Year in characters.
Song—A Warrior Bold, Thos. Mohan.
Recitation—Mary Queen of Scotts.

Jos. Caughlin.

Tableau—Execution Mary Queen of Scotts.
PATR II.
Introduction—Instrumental, violin & organ.
Song—Take me Home.
Dialogue—Trisn Schoolmaster.
Song—Twickenham Ferry.
Mr. M. McInuye.
Dialogue—Too much Side Show.
Song—A dear spot in Ireland,
Thos. Mohan.
Distribution.
Tableau—Crowning of Muses.
With best wishes for self and Record,
Very truly yours,
Offa, January 11th, 1886.

ORANGE TREASON TORRETAND.

ORANGE TREASON TOURELAND. The poor, benighted Orangemen of the North of Ireland die hard, but they will peace and contentment throughout the have to give in. They kicked up a similar nome. Jesus the child is obedient and submissive to His parents in all they ask. was about to be disestablished. What a Here is the model of a true Christian

pitiful spectacle they make of themselves before the eyes of the world; threatening home. Its groundwork is the love of before the eyes of the world; threatening bride was attended to be altar by Miss (3od; it is surrounded by an atmosphere of virtue, and to its members it is the holiest and dearest spot on earth. Such show who were to blame for the depth of shreeman and Mr. Joseph Merew. The holiest and dearest spot on earth. Such show who were to blame for the depth of shreeman and Mr. Joseph Merew. The show who were to blame for the depth of shreeman and Mr. Joseph Merew. The show who were to blame for the depth of shreeman and Mr. Joseph Merew. The show who were to blame for the depth of shreeman and Mr. Joseph Merew. The show who were to blame for the depth of shreeman and Mr. Joseph Merew. The show who were to blame for the depth of shreeman and Mr. Joseph Merew.

dence of the Catholic Record ST. JOHN, N. B.

LECTURE BY REV. WM. DOLLARD ON "THE IRISH RACE,"

On January 12th, every available inch of space was occupied in Hamilton's hall by persons desirous to hear Rev. Wm. Dollard discuss "Clan-na:Gael," and long before the hour for the lecture, at least 400 people had to be refused admission.

Mr. R. O'Brien presided, and Rev. J. J.

sion.

Mr. R. O'Brien presided, and Rev. J. J.

Walsh and Rev. F. T. Carney occupied seats on the platform. The Telegraph reports the lecturer as follows:

Fr. Dollard said that in the history of the church could be found the most perfect organization that the world ever witnessed, but in the records written in old ruins and on battle fields, and in the council chambers, the Clan-na Gael, the Irish race, were comething that was only less perfect. In its history the world witnessed the people of one race and one country who, though scattered far and wide, thought as with one mind, felt as though through one heart, sending a lifetide surging through one great anatomy. The time was not a quarter of a century ago when a British minister, in an interview concerning the importance and strength of Irish agitations, sarcastically remarked: "Pshaw! We have 35,000,000 to their 4,000,600!" "But," the response came echoing from Irish exiles all over the globe: "You mistake, kind sir. Please count us in." The chief factors in the conservation of a people are the influence of their neat, the influence of their neat the Please count us in." The chief factors in the conservation of a people are the influence of their past, the influence of their religion, and the influence of their patriotism, pure and exalted. Some may say that the past is dead, but it ever lives and is creative of true life, and has a peculiar influence in forming what might be called the nature of a people. Particularly is this true of the Irishman. He had something grand to look unon—the records into the church and in a loud voice uttered a horrible oath. It made the hearts of the good Catholic people stand still, and their blood ran cold in their veins. Is it any the less horrible for a father to come home intoxicated to the household sanctuary, or a mother, when anything goes wrong in the house, to give vent to her wrath in harsh language and sometimes even cursing?

See to it then, dear parents; make your mains of pre-historic civilization, of Chris. mains of pre-historic civilization, of Chris tian glory and devotion. Archwologists cannot tell of the reasons for the building cannot tell of the reasons for the building of the towers that are yet standing in many a valley of Erin; but the builders of these towers walk pari passu with the builders of the pyramids of Egypt. Beautiful churches, too, that deck many a hill-side and are mirrored in many a land-locked lake or rippling river of the old land speak of its glorious past; and their beauty makes the heart sad, because it is but the beauty of decay. For the long faded glories they cover they are cherished and thought over until through them the past becomes creative of true them the past becomes creative of true life and patriotism.

The second great conserving factor of the Clan-na Gael was their love for their religion. Their is a strong bias towards the supernatural in their disposition. The history of Ireland's connection with the Catholic Church is without blot or their and according to the connection with the Catholic Church is without blot or their and according to the connection with the catholic church is without blot or their and according to the connection with the catholic church is the catholic church is the catholic church in the catholic church is the catholic church in the catholic church is the catholic church in the catholic church is a strong that th stain, and so closely is it interwoven with her nationality that it cannot be considered apart from her history. Strong indeed would be the meed of praise that would be too great to be given to the champion of Catholic emancipation, Daniel O'Connell. The lecturer here sketched in glowing terms the love of the Irish peasant for his pastor, and continu-ing said that at no time were the Irish re intimately related with the church than at present.

The third great factor in a national

existence was patriotism. He did not claim that this was an exclusively Irish attribute. He did not dispute with the Englishman who boasted that when slavery touched the soil of Britain the soul of the slave walked forth in its majesty free and disenthralled. He sympathized with the Scotchman who stool up for "the land o'cakes" and glories in a Wallace and a Bruce; he had no cold words for the pressed our thanks and gratitude to our treacher for all she has done for the education and manners of the children of this neighborhood.

Our school is in a most flourishing condition and is second to none in the country, and we fancy that we will have an efficient teacher again in Miss Lynch, of Bellaville, who comes most highly recoming the second to the contended that patriotism was the pivot of all an Irishman's affections; in fact, his contended that patriotism was the pivot of all an Irishman's affections; in fact, his of all an Irishman's affections; in fact, his love almost amounts to infatuation. The Irish mother oft gave evidence of love for country, and when her boys had gone to distant lands in search of fame or fortune, many a time did her eyes turn westward and anxiously look for that phantom ship that was to bear them back to her. If a pride in history that is glorious, in tenacity to faith and religion that is almost supernatural, in an undying patriotism, entitle a people to freedom then is Erin of all other nations preeminently worthy of it. He trusted that God would speed the day when the foremost of her stalwart sons would bend the knee to her in knightly homage as she bows her beautiful head to receive from his hand the crown of a glorious nationhood.

The lecture was one of the best national lectures ever delivered in this city. The lecturer was repeatedly applauded and at the conclusion received quite an ovation.

Correspondence of the Catholic Record,

WEDDING BELLS.

The great bell of the parish church, French settlement, rang forth a mery peel on Thursday morning last, on the occasion of the marriage of Mr. Kimmo Pellow, of Grafton, Dakota, to Miss Bridget Shreenan, youngest daughter of Mr. Bernard Shreenan of this place. The bride was attended to be altar by Miss Ellen Shreenan and Miss Rachael Shreenan, and the groom by Mr. Arthur behalf of this branch, Very Truly,
J. S. SMITH, President,
D. H. HENDERSON, Financial Secretary,
C. B. RVAN, Asst. Recording Secretary.

Correspondence of the Record.

FROM DUNDAS

The new additions to the House of Providence are nearly completed. They comprise a chapel, 32x64 feet. Under the chapel there is a dining and sitting room for the old men. Adjoining the chapel is the vestry, while underneath are the furnace and drying-room. The latter is a most ingenious arrangement, and consists of clothes horses on rollers. The clothes are put on and run into a room of very high temperature, where they dry in a short time. The egress to the chapel from the nain building is by means of covered pas.

The Communion rail in this sanctuary is the hearth-stone around which the family gathers.

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The communion rail in this sanctuary is the hearth-stone around which the family gathers.

The Communion rail in this sanctuary is the gard of freedom.

It there was any further proof needed to show who were to blame for the depth of the abund to her late impoverished condition and kept her there so long, the display of treason to food, The parents are the priests in this sanctuary is the Church of God. The parents are the priests in this sanctuary is to the Church of God. The parents are the priests in this sanctuary is to the Church of God. The parents are the priests in this sanctuary is to the Church of God. The parents are the priests in this sanctuary is to the Church of God. The parents are the priests in this further proof needed to shoul hoo where to balme condition and kept her there so long, the display of treason to furnishe the prover is the depth of God. The parents are the priests in this sanctuary. It was God who ordained that they would be faithful

NOW READY. SADLIER'S

FIFTY-FOURTH ANNUAL PUBLICATION.

Now in press, and will be ready early in December, the CATHOLIC DIRECTORY, ALMA-MAC AND ORDO for 1886, containing full Statistics of the Catholic Church in the United States, Canadas, Great Britain and Ireland, together with much useful information flot Price-1 vol., paper cover, \$1.25; 1 vol., bound in cletb, \$1.50

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RECORD office, London.

THE ONTARIO MUTUAL

FIRE INSURANCE CO. LONDON, - - ONTARIO.

The annual general meeting of the members of this Company will be held at their office, Victoria Buildings, Richmond street, in the City of London, on Wednesday, 27th Jan., 1886,

at 2 o'clock p.m., when a report of the Com-pany's business will be submitted, and the election of Directors proceeded with. P. F. BOYLE, Secretary.

London, 4th January, 1886.

Change of Business!

FRANK SMITH & CO.

Beg leave to tender to the Citizens of London and surrounding country their sincere thanks for the liberal patronage extended to them for the last thirty-five years. They now beg to say that they have sold and transferred their right, title and interests in the London business to John Garvey, of Peterboro, consisting of stock-in-trade, book debts, notes and securities of all kinds. Peterboro, consisting of stock-in-trade, boodebts, notes and securities of all kinds.

All debts due to the above firm will in future be the property of John Garvey, and payable to him. All accounts against the above firm on account of the said London business will be settled by him. We trust the patronage so liberally extended to us in the past will be extended to Mr. Garvey, whom, we real satisfied, will use all his efforts to give the public every satisfied. FRANK SMITH & CO.

London, January 1, 1886.

With reference to the above, in soliciting the patronage of all the old customers of the above firm and as many new ones as will favor me with their valued patronage, I beg to say that I will use my best efforts to give satisfaction. The present stock will be cleared out at a great reduction on cost FOR CASH in order to make room for the spring the patronage of all the old customers of the above firm and as many new ones as will favor me with their valued patronage I beg to say that I will use my best efforts to give satisfaction. The present stock will be cleared out at a great reduction on cost FOR CASH in order to make room for the spring importations of new goods. All parties having claims against Messrs

Frank Smith & Co., on account of the above business, will please hand them in, and all parties indebted will please call and arrange the same at their earliest convenience.

John Garvey

London, 1st January 1886.

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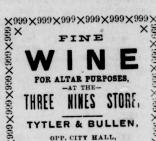
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THE FOLLOWING WORKS WILL BE sent to any address, free by post, on receipt of price. Register letters, and address THOS. COFFEY, Catholic Record office, London. Ont.: O'CALLAGHAN'S HISTORY OF THE IRISH BRIGADES. Cloth \$1.25; paper 75c LIFE AND TIMES OF O'CONNELL, by Luby. Cloth \$1.50; paper 75c.

McGEE'S HISTORY OF IRELAND. Cloth \$1.59; paper 75c. FATHER BURKE'S LECTURES. Paper

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DICK MASSEY. By Russel. 25 cents.
DONAL DAN O'BYRNE. 25 cents.

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VOLUME 8.

NICHOLAS WILSO 186 Dundas Sti Tailors and Gents'

FINE AN MEDIUM WOO A SPECIAL

INSPECTION I THE LITANY OF LO

ONE OF THE MOST EXQUISITE ERED INTO ENGLISH VER. DALTON WILLIAMS. DALTON WILLIAMS.

The following metrical "Litany of Loretto" was ward Dalton Williams, the "Shamrock," who, during tation, now stirred the res Dublin Nation to the higher by his national lyrice them to that other tradition to the total them to that other tradition to the total them to that other tradition of mirth by his initiventures of a Medical Sendering into English "Litany of Loretto" was Catholic magazine, many deserves to be reproduce prominent place in Cath Like that other beautifu Williams',—"The Sister 18',-"The Sister which has no rival in Eng Gerald Griffin's writing or -this poem shows how accord with the religious people were the "Men of English press and the penglish Government in represented as being athet as well as revolutionists.

against the tyranny that their kindred by the mill their kindred by the minudoubtedly, as it was as Christians, as men, a But, that they were, in ligious, their whole reco othing, perhaps, more i tives, which, now again when its author has been a quarter of a century, in Louisians :-God the Father, brightly of Where the heavens Thy FAngels' sighs the chorus s

God Most High and Holy May our souls, through Jo All Thy gifts divine inhe

Queen of Virgins, fairest, Hope of sinners, best and All our wounds who swe

Though a tenfold thrald Though hell's burning d Even then Thy love can

Mother, guiding, shield Rainbow, Mercy's thron Joy of Sorrow, Star of M Trampler of the serpent Holy honor's crystal ch Tower of Ivory, Golden Garden where the Spou Heaven's Gate, that ne Mystic Rose, the Queen

Round Thy feet, with b Float and gleam in plur Winglets of transparen Oh, my soul! the jutils Of our Lady's coronati Queen of all God's brig Seraph, cherub, throne Luminous with living Flashed along the crys

Virgins, prophets, eld Martyrs, still from bat Followed, atmosphere Round, the radiant in Offspring of angelic ra Smile between the ste

Rolls the shrine of lig Voices of harmonious Hail thee God's supre Before the Throne, an Tue sanctuary's gates Flash back, and God!

There the breeze of li Light-like waves in New born stars salut Harps celestial, thun Hymn thee, reigning Starry-crowned, and Tower of David, silv Caristall power to th O'er earth, heaven, s

The Sinner's Refuge, Vase of singular dev Still the passions' w

Queen of martyred change our woes to Granting humble he Shower thy Son's en O'er our sorrow-cha Biessed who the Cro

Right the wrong, by Love than hate sha Dove of Peace, deta