

The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, MAY 24, 1884.

NO. 293

CLERICAL.

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Correspondence of the Record.

BERLIN LETTER.

VISIT OF BISHOP CARBERY.

For some considerable time past the faithful of Berlin have been awaiting with pious expectancy, the visit to their parish of the distinguished prelate who has been appointed to rule the destinies of the Hamilton diocese. Friday evening, the 9th inst., His Lordship Dr. Carbery, accompanied by the Very Rev. Vicar General Heenan, arrived on the 7 o'clock train from Hamilton and was received with every token of respect and esteem by the large crowd assembled on the platform to greet him. After paying a short visit to the church, His Lordship proceeded to St. Jerome's College, where, after bestowing the episcopal blessing, he was presented with an address of welcome by the students. His Lordship expressed himself as much pleased with the college and the whole exterior bearing of the students, and assured them of his earnest co-operation in all measures that would tend to their spiritual and temporal improvement. He had expected much from St. Jerome's, but the realization had exceeded his most ardent expectations. The very encouraging sentiments in which His Lordship responded to the address were as highly gratifying to the professors of the institution as they were flattering to its students.

Saturday morning His Lordship celebrated Mass in the parish church, during which the Rev. M. Halm, a theological student in the seminary, was ordained sub-deacon. Although the weather was far from being favorable, the church was already thronged with large numbers of the faithful, all anxious to assist at the divine ceremony, and receive the episcopal blessing.

After mass His Lordship withdrew to the convent adjoining the church, where an excellent breakfast, prepared by the nuns, was awaiting him.

The sisters' school was next visited, where His Lordship was presented with another floral offering and an address by the little children, whose intelligent rendering of the various parts assigned them, reflected the highest credit on their teachers, and elicited the warm commendations of the Bishop. A noticeable feature in His Lordship's character and one which visibly impressed all present, was the kindness and benignity he displayed towards the young people, and the lively interest he took in all their exercises.

On the following day (Sunday) the episcopal party set out for Hamburg to dedicate the church lately erected in that town. It is a beautiful edifice of the Gothic design, and a fitting memorial of the generosity of the parishioners, and the zeal and energy of their beloved pastor, the Very Rev. Provincial E. Funckin, of St. Agatha. A few miles out of Hamburg, the party was met by fifteen or twenty gentlemen, on horseback, and escorted to the house of Mr. Hartmann, where a larger and more imposing procession was formed, and proceeded slowly to the church. Arrived there, His Lordship performed the solemn and impressive ceremony of blessing the church, which, although large and commodious, was filled to its utmost capacity, representatives of all the religious denominations in town being present. Immediately afterwards solemn High Mass was celebrated by the Very Rev. Vicar Gen. Heenan, the Rev. Wm. Kloeffer officiating as deacon and the Rev. M. Halm as sub-deacon.

After the Gospel the Rev. L. Funckin ascended the pulpit and preached a fine and instructive sermon, which was listened to with marked attention throughout. The rev. gentleman took for his text, "He came unto His own, and His own received Him not, but as many as received Him, He gave them power to be made the children of God, etc. (St. John 1. 11.). He reminded his hearers that though they had reason to be justly proud of the beautiful church, erected in their midst, they should nevertheless think they had done nothing unless they would build themselves as living stones on the cornerstone, Christ, in order to raise a spiritual temple agreeable to God. This, he assured them, would be the real reception of Christ, and by doing this they would become children of God, and be made partakers of the heavenly rewards promised for all eternity. After explaining the reasons why Christ is so seldom received, the speaker concluded his earnest and eloquent discourse by stating they would have to crush human nature in its pride and two-fold consciousness in order to raise the new man, created in virtue and holiness.

Next to the primary object of His Lordship's visit—the consecration of the church—his remarks to them were looked forward to by the congregation as the principal event of the day. It was therefore with feelings of inward delight and respectful awe that they beheld him arise to address them. The venerable prelate chose for the subject of his discourse, the explanation of the ceremonies he had just performed, and the importance attached to them by the universal Church. He laid before them in clear and beautiful language the exposition of all those sacred customs and venerated ceremonies, which the Church has made use of since Christianity first began. He led his hearers back over the space of past ages even beyond the birth of Christianity itself, and in the old law of the Jews, pointed out the rites and ceremonies commanded by God, which if they were not identical, at least bore a striking analogy to those he had just performed. In conclusion His Lordship admonished them in words of glowing eloquence, ever to adhere with a firm and unshaken constancy to the ancient traditions of their glorious faith; to maintain and preserve this faith against the oft-repeated attacks of the enemies of Christianity by their own exemplary, faultless and Christian-like conduct.

The easy and natural grace of the orator, his splendid diction and brilliancy of eloquence, together with the force and clearness of the discourse itself, all combined to make a deep and lasting impression on the minds of his hearers. After the sermon a collection, to which all contributed liberally, was taken up, the sum amounting to \$136. This having terminated the ceremonies of the day, His Lordship, accompanied by a venerable escort of clergy, repaired to the residence of Mr. Hartmann, where a dinner, gotten up in honor of the occasion, was in readiness. Besides the rev. clergy, there were present Mr. Livingstone, M. P., Mr. Presprich, reeve, together with several other prominent gentlemen of the town and vicinity. Later on in the afternoon His Lordship took his departure from this enterprising little town after having received substantial proofs of the good-will and affection of its citizens.

On his return to Berlin a short stoppage was made at St. Agatha, where it is needless to say, the people were highly elated at the distinguished honor shown them. After spending a few moments at the church and shedding a ray of comfort and hope on the inmates of the orphan asylum there located, His Lordship again continued his journey towards Berlin, where he arrived about 9 o'clock in the evening. The following morning being the one fixed for his return to Hamilton, the students, although regretting much that their illustrious guest was soon to depart, were far from being selfish enough to hope for a longer visit than his limited time would allow. Accordingly, when the hour for his departure had arrived, they assembled in the garden, and kneeling down on either side of the passage, received the coveted blessing as he slowly walked between them.

The cheers and other manifestations of delight, which greeted His Lordship on the way to the station, was sufficient proof of the high regard in which he is held here, and the genuine satisfaction his visit had occasioned.

Berlin, Ont., May 16th, 1884.

STRATHROY.

SOLEMN CLOSING OF THE MISSION AND CONFIRMATION.

On Sunday last took place the closing of the renewal of the missions given in Watford and Strathroy by the Redemptorist Fathers, and was presided over by His Lordship the Bishop of London. It is admitted on all sides that Revd. Fathers Miller and Knutz, who conducted the mission, are most successful in their work. Their sermons are practical, instructive, and their eloquence never fails to soften the hearts of their hearers. During the whole week—early in the morning—late in the evening—large numbers from both the town and surrounding country, many living at great distances, flocked to the services, and few now remain in the parish who did not perform their Easter duty and attend the mission. At 7.30 a. m. His Lordship Bishop Walsh gave First Communion to the children and addressed them a few words. The little ones listened most attentively. The girls, dressed in white, with wreaths and veils on their foreheads, the boys with their robes and recollected deportment, that they understood the importance of the action they were about to perform.

At 10.30 His Lordship, after having examined the candidates for Confirmation, and satisfied himself that they were properly instructed, assisted pontificaly at High Mass, which was sung by Rev. Father Miller. Never before was there seen in the Church of Strathroy such a vast congregation. The choir rendered in excellent style Farmer's Mass in E flat. After Mass the Bishop preached to the congregation and to the children. We must say that every word he spoke came from the large heart of a holy bishop, and was directed by the experience of thirty years of missionary labor in the Church of Upper Canada. He spoke to the children of the dangers before them, had companions, drunkenness, and the evils of mixed marriages. To the parents he pointed out the necessity of instructing their children, of watching over them, and that their responsibility was all the greater owing to the fact that there is no Catholic school in the parish. The sermon, which lasted nearly an hour, was not only a masterpiece of eloquence, but was a proof of the great solicitude of the Bishop for every soul in his diocese. His Lordship then administered the sacrament of confirmation to 93 persons, of whom 17 were adults, some lately received into the Church.

In the evening the church was again crowded for the closing exercise of the mission, which consisted of the rosary, sermon, the renewal of baptismal vows, Benediction of the Blessed Sacrament and the Papal Benediction. In the sanctuary

the baptismal font was placed on an eminence, beautifully decorated with a profusion of natural flowers and lights. Father Miller's last sermon was most powerful and touching. He aroused great enthusiasm in the congregation, especially at the moment he called on the congregation to arise, lift up their hands and renounce once more the devil, his works, and his pomps. The words of the missionary and the impressiveness of the ceremony will long be remembered in Strathroy. After the sermon Father Miller imparted to all present the Papal Benediction. A bright youth, Master Harry Koppleberger, then advanced to the altar rails, and, in the name of the children of the parish, read the following address:

To the Right Rev. John Walsh, D. D., Bishop of London:

MY LORD,—We, the children of the parish of Strathroy, cannot allow this occasion of your episcopal visitation to pass without acknowledging our sincere gratitude to your Lordship for the deep interest you have always taken in us, as well as our veneration and devotion to you as our chief pastor. We feel as well as our parents do that your love for children is not confined to those of your episcopal city, but is equally shared with all the children of your diocese.

To give your Lordship therefore some tangible proof of our love and respect, kindly accept the donation of a stained glass window for our new cathedral, which will ever stand as a monument of your zeal for God's glory and the honor of our diocese.

THE CHILDREN OF STRATHROY PARISH.

The Bishop thanked the children and the parents for their expressions of devotedness to his person and his episcopal character and for their donation of a stained-glass window for the Cathedral. He stated that they spoke the truth when they said in their address that each child in the diocese, no matter how far distant from him, was equally dear to him. And again when they used the expression, "Our Cathedral," for the Cathedral is the mother church of the diocese and therefore a diocesan work. The Bishop gave the people some very interesting facts connected with the building of the new Cathedral and after Benediction of the Blessed Sacrament took occasion of thanking the Redemptorist Fathers for the good work they did throughout the diocese. It was the first time the Bishop had assisted at their missions and he thanked them publicly for their zeal and disinterestedness, and heartily endorsed the action of the Pastor, Rev. Fr. Feron, for inviting them last year to give the mission and this year the renewal of the mission, in his Parish.

BOURGET COLLEGE, RIGAUD, QUEBEC.

MODERN SYSTEM OF PRACTICAL EDUCATION.

Correspondence of the Record.

We hope to interest our readers by informing them that a new course of studies will be opened in September, 1884, at Bourget College, Rigaud, P. Q. This college is under the direction of the religious of St. Viator and is beautifully situated at the foot of a verdurous mountain, two miles distant from the Ottawa River, about forty miles from Montreal and eighty-five miles from Ottawa. The former system of education of Bourget College, which comprised until this year, the French Commercial and Classical courses, will be increased in September by a third course styled the Complete English Commercial Course. This course will be solely taught in English and divided into three departments. The following is a very short synopsis of the capital programme of the new course mentioned in the college circular, which will be sent free to all those who send their address to Rev. Fr. T. R. Couin, P. S. V., Director, Rigaud, P. Q., viz: telegraphy, stenography, natural sciences, geometry, algebra, arithmetic, book-keeping, banking, political economy, business customs, commercial law, epistolary and commercial correspondence, drawing, penmanship, rhetoric, (literature) elocution, grammar, history, geography, religious instruction, reading, spelling, etc. etc.

PRACTICAL DEPARTMENT:—A well organized business class will be carefully attended to, and will render pupils capable to fill immediately after leaving college responsible positions, which would otherwise require several years of apprenticeship. In this class there will be a counter and a bank fitted out for the convenience of the students who take an active part in all kinds of business transactions. Each pupil will be furnished with a capital consisting of cash, merchandise, notes, real estate, etc., corresponding with his business. He will rent a store; buy and sell goods, hold correspondence with other firms, compute interest, discount, and other calculations in connection with his business; mark the cost and retail prices on goods in private letters; make deposits in the college bank, which will be well furnished with a complete set of books, and provided with its own checks, receipts, orders, notes, drafts, etc., as that of a regular banking establishment. After sufficient practice in this direction, the student will then be promoted to the bank department, which will be disposed for the following accounts: cashier, bookkeeper, runner, porter, paying teller, receiving teller, assistant teller, assistant bookkeeper, and discount clerk. Students will use printed cards and paper to represent money and the different kinds of merchandise. Telegraphy, music and stenography will be optional. A diploma will be given to all those who pass a satisfactory examination in the various branches above mentioned. The religion of non-Catholics will not be

interfered with. The board is always very wholesome and abundant. Board and tuition only costs \$100.00 a year. English boys who desire to learn French will have an excellent opportunity of doing so. Young men should endeavor to acquire a profound knowledge of all those branches in order to become skillful accountants, and fulfil with honor the various positions of after life.

BOTHWELL LETTER.

A very successful Triduum was opened here on the 14th. It was a red-letter mission for Bothwell. On Wednesday evening His Lordship Bishop Walsh delivered a very impressive sermon on the importance of salvation. His Lordship's words found an echo in every heart and were listened to with rapt attention. "I wish all my people could hear that sermon," was the verdict of a Protestant minister who was present.

Eloquent and practical discourses were also given by Rev. Fathers Corcoran and West. On Thursday morning His Lordship, accompanied by Rev. Frs. McKeon, Corcoran, West and Dixon, proceeded to Thamesville, and confirmed 40 candidates. The prompt and pointed manner in which the children answered the catechism in presence of an overflowing congregation, was a source of pleasure to all those who heard them.

It. Rev. Mgr. Bruyere, V. G., arrived by the afternoon train, Thursday, and preached the same evening to a large congregation. His sermon, on the devotion to the Blessed Virgin, was noted for its piety, sweetness and unction. The sermon was followed by the Benediction of the Blessed Sacrament, after which the children who were present from the different sections of the parish underwent a strict examination and received tickets for Confirmation. Morning came and the sun shone out from a cloudless sky.

Crowds flocked in from every side, the children were all neatly attired, and marched ahead of the Bishop and priests from the pastor's residence to the Church. As the procession entered, the choir sang out the soul-stirring *Vivat* in excellent voice and soon the sacred edifice was filled to the doors. The candidates for Confirmation then passed an examination highly satisfactory to all present. Mass was celebrated by Rev. Father West, the choir singing Mozart's 12th Mass in faultless style. A trio (*Sancti Dei Vini*), by Miss McKeon, Miss Brody, and Father McKeon was a musical gem of a high order.

Before administering the sacrament of Confirmation, His Lordship Bishop Walsh addressed the congregation on the dignity and duties of Christians. This sermon was both practical and eloquent and left a lasting impression in Bothwell.

The sanctuary and altars were beautifully decorated and as the Bishop, arrayed in cope and mitre, stood, surrounded by his venerable Vicar-General, the priests and altar-boys dressed in scarlet and white, and imposed hands on the children to be confirmed, the scene was one that will not soon be forgotten here. About 100 children and adults were confirmed.

RELIGIOUS RECEPTION IN HAMILTON.

On the eighth of May, feast of the Apparition of St. Michael, five young ladies received the veil at St. Joseph's Convent, Hamilton. His Lordship Bishop Carbery, assisted by the Very Rev. Father Heenan and Rev. Chancellor Keough, celebrated Mass and presided at the reception ceremony. The young ladies who took the veil were Miss Mary Gorman, Hamilton, in religion Sister M. Hilda; Miss Julia Feeney, sister of Rev. Father Feeney, Dundas, in religion Sister M. Evangelista; Miss McGee, Sister M. Veronica; Miss Dunn, Guelph, Sister M. St. Catherine of St. Jean; Miss Cornin, Eramosa, Sister M. Michael. The parents and friends of these young ladies assisted at the ceremony. Amongst the clergy present were Very Rev. V. G. Dowling, Paris; Very Rev. Dean O'Reilly, Dundas; Rev. Fathers Lillis, Cleary and Bergman, Hamilton; Rev. Fathers McGuire, Galt, and Feeney, Dundas.

OBITUARY.

On Tuesday, May 13th, died at Parkhill Mary Ellen, wife of Mr. Henry McGrath. Deceased, since her conversion to the Catholic Church, died as she lived, an edifying Catholic, animated with the strongest conviction of the truth of the Catholic faith.

A Requiem High Mass was celebrated by Rev. P. Corcoran in Parkhill Catholic Church at 10 o'clock, May 15th. After mass Father Corcoran made some feeling remarks on the virtues of the deceased. He then introduced Father McCauley, who delivered a very exhaustive and instructive sermon on the doctrine of the Catholic Church of praying for the souls of the faithful departed.

The late Mrs. McGrath was highly esteemed by all who knew her, as was evidenced by the large concourse of people of different denominations who attended the funeral. *Requiescat in pace.*

The death is announced at Dromiskin, County Louth, Ireland, on the 22nd ult., of Margaret, relict of Nicholas Conroy, and mother of the late Most Rev. Dr. Conroy, formerly Bishop of Ardragh and Clonmacnoise in Ireland, and Delegate Apostolic to Canada. The deceased lady had attained the very advanced age of eighty-eight years.

CATHOLIC PRESS.

Boston Pilot.

Says the Dublin Freeman's Journal:—"In our opinion no man living has done so much to injure the Catholic Church in Ireland as Mr. Errington."

The "bitter cry of outcast London" has not fallen on deaf ears: the Chancellor of the British Exchequer proposes to abate the tax on carriages, which now adds \$100,000 to the revenue. If this don't cure the distress they will put diamonds on the free list.

A gentleman writes from London to the Pilot stating that some interesting exposures may soon be expected in relation to the Government grants to distinguished Englishmen for visiting the United States. It appears that "our Anglo-Saxon cousins" are not coming *con amore*, as we might think; but in consequence of a policy of the English Government to Britonize the average American.

Boston Republic.

Lord John Manners, in a recent debate upon the franchise bill in Parliament, violently opposed the measure because it applied to Ireland. If the measure be passed, he argued, it would make Mr. Parnell grand elector for four-fifths of the constituencies of that country. Here the weakness of his argument was effectually exposed by the exclamation of an Irish member. "He is so already," shouted a voice from below the gangway, and the retort had its effect on the speaker and upon the House. Mr. Parnell represents the sentiments of an overwhelming majority of the people of Ireland, and is recognized and loved as their leader, and no law can increase the power which he has acquired without law—or rather in spite of the law.

The learned and eloquent Dr. Cahill in 1851 predicted the present movement in Ireland. Speaking of O'Connell's career he remarked that if the Irish ship had failed to reach port, it was not the fault of the old commander—the ship stranded of necessity in shoal water—and then he added: "And when the returning tide rises and the breeze freshens, the old noble ship shall again set her sails before the wind; and, changing her name from Repeat to National Equality, her fearless crew shall again shout for freedom, and, with some future O'Connell at the helm, she will again face the storm, and ride the swollen tide in pride and triumph."

Milwaukee Citizen.

The proverb: "Charity covereth a multitude of sins," has been wrongly interpreted by certain easy-going Christians to mean that where charity is the purpose of a money-getting scheme, it makes very little difference whether that scheme is sinful or not. The Cardinal Archbishop of Paris has recently directed a pastoral against the practices sheltered by this theory. The particular occasion for this action on his part, was the annual "charity ball" perpetrated by fashionable Paris, in behalf of a night refuge for the homeless poor. "This fete," we are told, "saw the oldest *salons* of blue-blooded duchesses and eccentric *comediennes*—the stars of the Boulevard theatres—of devout dowagers and unbelieving dandies, that ever was brought together under the flag of Faith, Hope and Charity." The Archbishop was immediately "remonstrated with" by the pious rich people who did not wish to have their little device for cheating the devil and serving God interfered with. They told his Eminence that unless the charity balls were sanctioned, the Asylum for the homeless poor must die!

But the Archbishop "unfeelingly" answered: "Let it die! If there be not charity enough amongst you to support a work, it is better the work perish than that it be kept alive by devices sinful or manifestly unchristian." Let it die! Let everything die that cannot live on a Christian basis. Let every charitable hoax, pious bankruptcy scheme, sanctimonious lottery and blue-rose picnic starve to death whatever object they pretend to serve, if money cannot be secured in a straightforward and legitimate manner.

Buffalo Union.

It is announced that Froude, the notorious historical falsifier,—where Catholic Ireland is concerned—is coming to replenish his depleted purse by lecturing to us again. When the British gentleman was last here and engaged in his so-called lectures to defame the Irish people, the eloquent tongue of Father Tom Darke and Mitchell's matchless pen proved him to be a gross literary liar. Alas! that that tongue should now be silent in the dust; and that that pen is laid down forever.

Smarting for years in the sullen silence of inglorious defeat, after the merciless thrashing given him by Father Lambert, Ingersoll came up smiling again last Sunday in New York; but the smile was rather sickly, reminding one of a "vanquished brawler who still bears the scars of his last terrible punishment." "Orthodoxy" was his theme this time. Now why doesn't the notorious little fraud try and prove that he is not the shallow charlatan he is believed to be, by attempting a reply to Father Lambert's "Notes"? He knows that the book has had a marvelous sale throughout the country; and that his sophistry, dishonesty, ignorance, lies and malice are exposed in its every page. And yet he is silent as a dumb dog. Ingersoll dare not attempt the task, because he cannot.

London Universe.

How many years have passed away since Dickens opposed the doings of what he appropriately called the circumlocution office? Would it be believed? The institution remains in as full swing as ever. Some time ago, an official of the Royal Courts of Justice found that his favourite office chair was in a shabby condition. It only, however, he could see,

required the application of a little gum or the hammering of a nail or two. He represented the matter to the caretaker, who laid before him for signature a form of requisition for repairs, addressed to the Board of Works. In due course this document was copied, entered, and dispatched. After the lapse of a week a man arrived, inspected the chair, and departed to report to a higher authority. At the end of two more days a couple of men had another examination of the chair, consulted together, note books in hand, and departed to draw up another report to their superiors. Ten days more passed away, and the condition of the chair remained unattended to. A cabinet maker came at last, and in less than five minutes he had done all that was necessary to remedy the defects in the chair. Much ado about nothing this and no mistake. It would not much matter if those so engaged in such useless work were not paid at the public expense.

Ave Maria.

Gen. Gordon's favorite book is the "Imitation of Christ." "This," he is reported to have said, holding a small copy of the "Imitation" in his hand, "is my book. And, though I never shall be able to attain to a hundredth part of the perfection of that saint, I strive toward it,—the ideal is here." Wonderful little book, which seems to suit all classes of persons! It is the saintly ideal of the cloister, and a mirror of perfection in the rough realities of the camp.

Traces of the celebration of a festival of the Immaculate Conception may be discovered away back in the gray dawn of antiquity. As early as the year 500, as we learn from the Typicon of St. Sabbas, the remembrance of the Conception of the Blessed Virgin was celebrated solemnly in Eastern lands. At Naples a marble tablet was discovered in the year 800, showing that the festival was observed there at that time and previously. We find its observance at the same time in Spain, among the Normans, and even in England. A calendar compiled by a German monk in 1253 mentions the feast as being celebrated in South Germany and Switzerland, "out of love and respect for the holy and immaculate Mother." So that the honoring of this mystery of the Immaculate Conception is no new thing in the world, but of ancient growth and practice. Hence the objection of our adversaries only shows how little they know of the traditions and pious practices of their more worthy fathers.

THE SPIRITUAL EFFECTS OF DRUNKENNESS.

The loss of self-respect, the lowering of ambition and the fading out of hope are the signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenious, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to the "use of fermented liquors, taken in the quantity which is conventionally deemed moderate," then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in conduct, certain melancholy effects of the drinking habit? The brain is so often inflamed with alcohol that its functions are imperfectly performed, and there is a perceptible loss of mental power and of moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgments less sound, his temper less serene, his spiritual vision less clear, because he carries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely hurtful to mind and the heart as well as the body. That the conventional idea of moderation, to which Sir Henry Thompson refers, is quite elastic is the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen, to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: "It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its outline, how your art deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies."—Cardinal Manning.

A French marquis was riding out one day when he passed an old priest, trotting along contentedly on a quiet donkey. "Ha! ha!" disdainfully exclaimed the marquis, "How goeth the ass, good father?" "On horseback, my son; on horseback," replied the priest, amicably.

Don de A.V.O.

The Flight of the Soul—A Fantasy.

BY M. P. MURPHY.

Disentangled, my soul, from its prison of clay, Like bird from captivity freed, Sprang upwards, and sped through the ether away.

THE COMING PLENARY COUNCIL OF BALTIMORE.

From the American Catholic Quarterly Review.

The trials, the labors, the hopes and the consolations of the Spouse of Christ are distinctly and authoritatively expressed in the synods and councils which have been held in provinces and countries, or in world-gatherings by the bishops of the Church of God.

The conversion of nations, the rise of religious orders, new devotions, consolations as well as trials, the propagation of erroneous doctrine, contempt of the Church's authority, the hostility of the State, a decline of piety and morality, all these from time to time called for the action of local or general councils, and the defining of the ever held doctrines of the Church in terms too clear to admit of cavil, or the enactment of disciplinary statutes to maintain the virtue, sacred learning and piety of the clergy, and through them promote the salvation of the flock committed to their care.

The decisions of the general councils, presided over by the Sovereign Pontiff, in person, or represented by his delegates, are irrefragable and infallible; the decrees of local councils turn, generally, on discipline, and are of authority when approved by the Holy See. Yet, sometimes, great questions would come before a provincial council, and the decision there made by holy and learned men would be approved by the Sovereign Pontiff and accepted as authoritative by the Church throughout the world, in such a manner that no question in regard to it would arise for centuries.

ies by tacit consent the official declaration of the Christian Church, eleven centuries confirming and retaining the tradition there expressed. Other particular councils in Africa and Spain, by the importance of their acts, exercised wide-spread influence. Yet, as a rule, these provincial councils have decided only on discipline, and local concerns of the Church. A Provincial Council is one composed of the bishops of a province, and presided over by the archbishop; still more important is a Plenary Council, in which the archbishops and bishops of several provinces, and including generally all within the boundaries of a country, meet in session under the presidency of an archbishop or bishop specially commissioned for that purpose by the Pope.

Such councils were frequently held in earlier ages, but on the increase of arbitrary power in the monarchs of Europe, after the revolt of the sixteenth century, they became more and more rare, as the civil power prevented the free action of the Church. Yet America had provincial councils at an early period. At the commencement of the seventeenth century St. Turibius, Archbishop of Lima, held provincial councils at Lima, the decrees of which were regarded as models even in Italy.

Provincial councils are, therefore, no novelty in the Church or in America, and if we find few celebrated anywhere in the difficult periods of the last century, the young Church of the United States, nursed in earlier days in oppression and penal laws, used the freedom which Providence afforded her to revive these useful and often necessary conventions for the well-being of the whole body. The first Provincial Council of Baltimore, held in 1829, was viewed as the harbinger of a new era, and now the acts of the provincial synods held in the United States and in the British Empire, that is, in lands which in the last century seemed to offer no hope for future extension of Catholicity, when collected, form a solid quarto volume of more than fourteen hundred pages, and are reprinted in Europe for the study and use of Bishops in lands where the power and influence of the Church were once paramount.

Dr. Carroll, on his elevation to the See of Baltimore, felt the necessity of some definite ecclesiastical regulations for the vast diocese imposed upon his care. It extended from the Atlantic to the Mississippi, from the St. Lawrence and the lakes to the borders of Florida. In city and country were scattered Catholics, whose numbers no one knew, with only a few priests to meet their wants. The nucleus was the body of Catholics in Maryland and Kentucky, mainly born in the country, who with their ancestors had been for a century governed by the Vicar Apostolic of the London District in England. In that unhappy country there had been no Catholic metropolitan, no sees filled by Catholic bishops from the time of Queen Mary; and of course the enactments of early councils had become obsolete, and no new councils could be held.

While the Church in England was homogeneous, made up of men of one race and country, the little Church in America had grown and was growing rapidly by accessions of Catholics from various lands,—from Ireland, from Germany, from France,—the Irish and German immigration coming with few priests, while the French, owing to the Revolution which had levelled the throne and the altar, came with a large body of learned, zealous clergy who preferred exile to any compromise with infidelity. Where the Irish formed the bulk of a congregation they began to ask for priests from their own country, but they blended with the Catholics already in the country, and accepted cheerfully and lovingly the ministrations of priests whether Irish, American, English or French. Up to this time the German Catholics in Pennsylvania and elsewhere had mingled with Catholics of other extraction in the churches and missions, special instruction and catechism being given. As a demand was made for a distinctly German church in Philadelphia, Bishop Carroll remonstrated in vain, showing the importance of having all Catholics meet in harmony before the same altar and growing up in brotherhood. He yielded reluctantly, and the Church of the Holy Trinity was begun. His forebodings were soon fulfilled. Led by a conventual friar named Reuter, this congregation denied his authority as bishop, claiming that he was bishop only for the English-speaking of the faithful, but had no jurisdiction over Germans. When he visited Philadelphia, in the hope of arresting this dangerous schism, he was arrested and compelled to sit in court and listen to the abuse on everything Catholic poured out by the lawyer of the rebellious church. His authority was ultimately recognized; but Reuter was undaunted and renewed the schismatic effort in Baltimore itself, where the case came before the courts of Maryland, which upheld Catholic discipline. But the great Archbishop Carroll looked to the future of Catholicity, and

labored for it. His Catholicity was cramped by no narrow nationalism. On the twenty-seventh of October, 1791, twenty priests, English, Irish, American, German, French, met with the bishop in Synod. Statutes were then adopted as to baptism under condition: the age for confirmation; the celebration of mass with proper respect and all possible neatness in the place; collections of money and their application; the wearing of the cassock; the catechizing of the young; the sacraments of penance, extreme unction and matrimony, adopting in regard to the last a decree of a Council of Lima; on the Divine Office and holidays of obligation; on the life of the clergy and their support, and on the refusal of Christian burial to all who had neglected to receive communion at Easter.

When the See of Baltimore became archiepiscopal, and the immense diocese was divided, New York, Boston, Philadelphia and Bardonia having been created, one of the earliest desires of the archbishop was to be able to convene his suffragans in a provincial council. Obstacles arose. No council was held; but in 1810 the venerable Archbishop, with the Bishops of Philadelphia, Boston and Bardonia, and the Coadjutor of Baltimore drew up and signed ten articles of ecclesiastical discipline. These referred to the powers of priests on the borders of dioceses; to the removal of regulars by their superiors from charges having cure of souls, without the knowledge of the bishop; the Douay Bible; Parish Registers; baptism; sponsors; offerings for masses; on the necessity of celebrating masses in the Church; theatres, balls, light reading; on the renunciation of freemasonry to be required before a member of a lodge can be admitted to the Sacraments.

As the Church grew, and new dioceses were formed, the desire for a Provincial Council was more and more felt. It engaged the attention of the Archbishop and Bishops here, and of the Sovereign Pontiff, Pius VII. having issued a brief in regard to one, August 3d, 1823, and Leo XII. another in August, 1828. Archbishop Marechal drew up the scheme for a council, which his successor, the Most Rev. James Whitfield, submitted to Pope Pius VIII. When this had been approved and authority given, Archbishop Whitfield, in the month of December, 1828, issued letters convokeing the bishops of the Province to meet in Provincial Council at Baltimore on the first of October, 1829.

The original diocese of Louisiana had in time been divided, and there were sees at New Orleans, St. Louis and Mobile, originally suffragans of St. Domingue or of Santiago de Cuba, but subsequently made exempt. At the time of the summoning of the Council the see of New Orleans was vacant, but as it was eminently desirable that the bishops of the whole country should take part in the deliberations of the coming council, the bishops of St. Louis and Mobile were invited. Bishop Portier, of Mobile, was in Europe. Dr. Rosati, Bishop of St. Louis and administrator of New Orleans, attended, "salvis ceteroquin suis privilegiis." This first council was, therefore, if not in name, yet in fact plenary.

TO BE CONTINUED.

A THING OF BEAUTY. The most brilliant shades possible, on all fabrics, are made by the Diamond Dyes. Unequalled for brilliancy and durability. 10c. at druggists. Send 2c. for 32 Sample Colors. Wells, Richardson & Co., Burlington, Vt.

A Reliable Witness. R. N. Wheeler, of Everton, speaks highly of Hagar's Pectoral Balsam, having seen its effects in his own case, a severe inflammation of the lungs and distressing cough was quickly and perfectly cured, which had resisted other treatment.

There is a Wide Difference between medicines which affect merely the symptoms of disease and those which affect its cause. The first are useful as palliatives, the second, if of genuine efficacy, produce a radical cure. To the latter class belongs Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Thoroughness of operation is its special attribute in all cases of Biliousness, Costiveness, Indigestion, Kidney Complaints, and Female Weakness. Sold by Harkness and Co., Druggists, Dundas Street.

A Painful Occurrence. Some of the most painful sufferings that afflict mortals occur from rheumatism. Either the acute or chronic form may be eradicated from the blood by an early use of the grand purifying system renovator, Burdock Blood Bitters.

A Wide Range of Usefulness. The great household remedy so popular with the people—Hagar's Yellow Oil—is alike valuable for external and internal use, curing rheumatism, colds, sore throat, croup, frost bites, burns, bruises, and all lameness and soreness of the flesh.

"A WONDER OF EUROPE."

THE LITTLE HOUSE OF DIVINE PROVIDENCE IN TURIN—THE WORK OF A SAINT OF THIS CENTURY.

[From the recent Lecture of Rev. J. L. Andreati, of St. Leo's, on "Three Wonders of Europe."] At the north of the city of Turin, the traveler's attention is called by the inscription: "The charity of Christ urges us," and by a large group in white marble, representing an old man stricken down by poverty and contagious disease, and lying in a suppliant position at the foot of a man of God, who lifts him up with the left hand, and pointing out heaven to him with the right, with expressions of sympathy and tender love, invites him to trust in Divine Providence.

The origin of that institution was a heart-rending spectacle to which the man of God was the principal witness. While passing through Turin on her way to France, a young woman, accompanied by her husband and three little children, was suddenly taken ill. Her disease was of such a nature as to preclude her admission into any of the hospitals. Upon being refused in one place, she tried another and another, but all in vain. Being brought back to her little room, she grew worse and died. Her husband almost became insane from grief, and the children were rending the air with their distressing cries. In a strange land, with scanty means, and struck by the great calamity, the justly grieved family found a benefactor and a friend in the man of God. Having filled their hearts with the balm of religious consolation, and made them adore the hand of God in their afflictions, he gave a large amount of money to the grieving widow that he might provide necessary for herself and children. He was all charity and solicitude to help and console that afflicted family; but his heart was steeped in anguish. The thought of that dead young woman, who might have received proper treatment; the remembrance of the great desolation of her husband and children, being constantly in his mind; he was saying within himself: "What would it be if another case of the like kind should occur to-morrow? What happened to that foreigner, might it not happen to some of our own people? and what difference is there between a foreigner and a native? Are we not all children of the same Father, and are we not all brethren?" While these thoughts were pressing upon his mind, tears were rolling down his cheeks. But while he was giving vent to his feelings of charity, mercy and love, God was guiding him and using him as an instrument to draw infinite good from a seeming evil. Yielding to the divine inspiration, he resolved to open a home to receive all the afflicted people that could not find admission elsewhere. Without interposing any delay, he rented one room and had four beds fitted up in it. They were soon filled. Seeing that the demands were increasing daily, he rented more rooms, and then the whole house. There he was day and night,

THE ANGEL OF CONSOLATION; there he would work, wait on the sick, go after choice food for the most needy, and bring it to his little hospital with his own hands. Those he could not accommodate he was wont to visit at their homes, and carry to them, with the spiritual consolations, food, medicine, bed covers, clothes and money. The fire of his charity was spreading so broad and fast that in a few years he built as many houses as required by the increasing demands made on him from every part of the province. The old and abandoned people given special quarters, an hospital was erected for those afflicted with contagious diseases, another for other kinds of infirmities; here a place for the epileptics; there another for the deformed; on the right there is the asylum for the blind, and on the left that for the deaf and dumb. Yonder are found schools and laboratories for the young. Above there is a reformatory asylum for strayed girls, another for penitent Magdalen. Next there are several convents of different orders of Sisters and nuns. At the other end of the institution there are monasteries of lay priors, and close by there is a house for a congregation of saintly priests. Everything there is in perfect order; the schools are taught, the sick are cared for night and day, medicines are prepared, linens washed, ironed, put away in wardrobes, and regularly dispensed. Baking and cooking is incessant.

The visitor who inspects the Little House of Divine Providence is amazed at its enormous extension, at its extraordinary cleanliness and perfect system reigning in every department. The sheltered in that immense institution number three thousand! They are all consumers, and there never was, nor is there a cent of certain revenue. Not one of all those inmates ever gives himself a thought about his own shelter, food and clothing, yet all always had and have all they need. There is one person only that sees to everything, the superior, whom all call by the endearing name of Father, on whom, after God, rests the whole institution. Everything comes from him; he alone is the head and the heart; all others obey. But whence have the extraordinary means come to support such an immense family, not only for a single day, but for months, nay, during these last fifty years? We are all well acquainted with the miracles recorded in Holy Writ, specially of the manna which for forty years was sent from heaven to the people of Israel on every day except the Sabbath. Then the repeated multiplication of a few loaves of bread and a few fishes, to feed four thousand people on one occasion, and five thousand on another. Prayer by Moses, and prayer by Jesus did all that. The institution which forms the subject under consideration is called the daily miracle of prayer, because it is through constant prayer, that it derives its constant supply of all daily necessities. The spacious church which centres the institution has day and night a band of one hundred people who pray for one

hour. The moment the hour is up prayer ceases, to be immediately resumed by another band of equal number. This goes on all the time without any interruption. That uninterrupted prayer is the inexhaustible mint from which all the necessities come to the daily support of those thousands of helpless creatures. It has often happened that in the whole institution there was not a loaf of bread nor the wherewith to procure it. The bakers of the house would report that to the superior. He at once would double the number of people to pray in church, and he himself, prostrated before the altar, would join them in prayer; and lo! presently wagons full of bread, and flour, and linen, and money, would come to the house. Such is the fruit of confidence in the Providence of God.

You may be anxious to know the name of the man of God, the superior of that wonderful institution. His name is Canon Cottolengo, a priest. The fame of his extraordinary charity and success soon spread broadcast over the city, the kingdom and the whole of Europe. The bishops were wont to speak of him as a saint. King Charles Albert would call him "a man of God and his sincere friend." The Monthyon and Franklin Society of France, whose object it is to publish and cast abroad portraits and histories of men useful to and benefactors of mankind, passed a resolution that Canon Cottolengo deserved to be classed among the greatest benefactors of society, and had a large golden medal coined, and a biography describing his life, with his own portrait affixed to it. This tribute of high honor was presented to him by a royal prince, accompanied by the French embassy.

THE HUMBLE SERVANT OF GOD received those personages with indifference, and showed his holy indignation for the present of the medal and of the biography, saying: "But is it possible that they do not leave me in peace?" Being forced to accept the noble testimony sent to him by the French society, he hid it away, and never showed it to any one, not even to his two brothers, who were also highly respected priests. Pope Gregory XVI. wrote him a letter in which he praised his great piety and the extraordinary benefits he was bestowing upon the souls and the bodies of the afflicted, and encouraged him to continue in his enterprise, and, with the letter, he sent him the Apostolic Benediction, and the gift of a large silver medal. But this testimony was also kept from others' gaze. He was an enemy of any demonstration of honor; but the more he endeavored to hide his miraculous deeds and his own person from outsiders, the larger was the number of high personages who craved to see him. Distinguished prelates, writers of high repute from every country in Europe, deemed their travel through Italy incomplete, had they not visited the Little House of Divine Providence. Upon the return to their respective countries, they would write about it what their gratitude and hearts dictated to them. On one occasion a band of non-Catholic gentlemen came to Turin from Geneva. The first thing for them was to visit the Little House, about which they had heard great wonders at home and abroad. They leisurely visited every part of that place, and though they found nothing elegant or beautiful, still they noticed the heavenly beauty and the magnificence of its evangelical charity. But they considered their visit unsatisfactory until they could see and speak to Canon Cottolengo. They imagined they would see a man of stern commanding appearance. But, to their utter astonishment, they found him in the passage surrounded by a large number of poor who were presenting to him their certificates which they had obtained from their pastors or some other good persons to prove that they were worthy of admission. Being seated in a large antiquated chair, he was joking and laughing with every one of those poor. That sight was so impressive to their hearts, and their joy so pure and great, that those gentlemen considered themselves exceedingly happy to have seen that holy man, to whom they presented a handsome sum of money, upon leaving his place. His jokes are still proverbial; among them, he was in the habit of saying to any one he wanted to go with him through and out of the city: "Come with me, and I will treat you to a bottle of the best wine at such a hotel." The holy man would take his companion to some poor afflicted family, and carry some provisions and medicines. The hotel he meant was the home of the needy and distressed, and the wine was the work of charity by relieving and comforting them. Canon Cottolengo died in the year 1842; but his institution outlives him in the enjoyment of his spirit, and bids fair it will last with the lasting of charity, forever. His sanctity is a byword, and is so well-grounded that the immortal Pius IX. declared him venerable, and his canonization is in process. Before long the Holy See will proclaim Canon Cottolengo a saint, whom I now present to you as a great wonder in the heart of Europe.

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

C. R. Hall, Grayville, Ill., says: "I have sold at retail, 156 bottles of Dr. Thomas' Eclectic Oil, guaranteeing every bottle. I must say I never sold a medicine in my life that gave such universal satisfaction. In my own case, with a badly ulcerated throat, after a physician pending it for several days to no effect, the Eclectic Oil cured it thoroughly in twenty-four hours, and in threatened croup in my children this winter, it never failed to relieve almost immediately."

CATHOLICISM IN ENGLAND.

The conclusion drawn by the Tablet from the statistics which it published the other day will not, of course, very readily commend itself to the Protestant reader, but whatever view we may take of their import the figures are remarkable enough in themselves to suggest serious reflection. The Catholics of England and Scotland, it seems, have increased at between twice and three times the ratio of increase in the population. In the year 1840 the Catholics of Great Britain numbered 539,500, their clergy 624, and their churches 522. In 1880 the first of these totals had risen to 1,384,000, the second to 2,282, and the third to 1,461. Thus, while the inhabitants of Great Britain have increased in number by 60 per cent. the Catholics have increased by 158 per cent. within the period under consideration. "At present," says their representative organ, "we constitute 5 per cent. of the population of Great Britain, and should have 27 members in the House of Commons, whereas there is actually but one—the member for Berwick." In the United States—for a reason which lies, of course, upon the surface—the growth of the Catholic community has been much more rapid even than this. They have there multiplied 820 per cent., while the rest of the population has advanced only 192 per cent. during the last forty years. Numbering only 666,630 in 1840, they have now reached a total of 6,143,000. In Australia, according to the authority from which we quote, the Catholics could on the accession of Queen Victoria "have been almost counted on one's fingers." There is now a Catholic laity 600,000 strong, attending 800 churches, and receiving the ministrations of 400 priests and 16 bishops. Perhaps, however, the most singular example of the vigorous growth of Catholicism which the Catholic journal has instanced is to be found in India. There the number of Catholics is stated to be 1,318,000; or more than four times that of the Protestants, and to amount to thirteen-sixteenths of all Christian denominations put together. And here, too, the case seems really to be one of genuine missionary success. For Dr. Hunter records in his Cyclopaedia that in the single Province of Pondicherry no fewer than 50,000 adults were baptized into the Catholic religion in the three months ending December, 1880. In the United States, on the other hand, the case is exactly reversed. There, at any rate, it would be gratuitous to assume any remarkable triumph of proselytizing energy; for the increase, immense as it is, of the American Catholic population during a period which covers the years of the Irish exodus produced by the great famine may be said to explain itself. And the same explanation may be taken perhaps to account, at least in some considerable measure, for the growth of the Catholic element among the people of Australia. But what is the explanation as regards Great Britain herself? Is the increase of Catholicism in the country to be set down to the "propagation of the faith," or to the propagation of a particular race by whom the faith is held? * * * That the Irish element in our population shows a tendency to increase thrice as fast as the English—or, in other words, that certain influences which tend to lower the standard of living among the working-class of the community are nearly three times as active as the influences tending to maintain it—is scarcely a comfortable reflection. We may console ourselves to some extent by reflecting that processes of this kind are not necessarily beyond the reach of correction, and that they do sometimes, in fact, correct themselves in various ways. But meanwhile the inordinate growth of this particular ingredient in our social whole seems certainly to be threatening us for the time with something like the "Chinese problem" of the Americans on a very small scale.—Pall Mall Gazette.

THE TWO COLORED CONGRESSMEN.

WASHINGTON, April 10.—There are two colored men in the present Congress, Smalls, of South Carolina, and O'Hara, of North Carolina. The former has long been a power in his State. Among the negroes of the coast counties he rules like a king. Smalls sprang into notoriety by a daring act he performed early in the war. He was a slave but had been trained to the sea, and was loaned by his master to the Confederate government to act as pilot in Charleston harbor. While serving in this capacity one very dark and stormy night he ran the steamer Planter into the Federal fleet and surrendered her before anybody on board discovered his purpose. The newspapers were full of this feat at the time, and Smalls became famous. He went into the Union navy, came North, and was lionized in New York, Philadelphia and Washington. The act made him rich as well as famous. With the prize money the government gave him he purchased an extensive plantation near Beaufort after the war. During the carpet-bag reign in South Carolina he was active in politics, and materially increased his wealth. Smalls lives in fine style at Beaufort, and drives the handsome pair of horses in South Carolina. He is a widower, but has a daughter who keeps house for him. She is well educated and unusually intelligent. In Washington he boards with a colored family on L street, near Sixteenth.

O'Hara is a native of New York, a graduate of Harvard University, and a lawyer by profession. He went south in reconstruction times, and has been peculiarly successful in politics. He has his wife and family with him here, and lives in good style on Fifteenth street, near M. Mr. and Mrs. O'Hara are both devout Catholics, and attend the colored church of that faith near their residence. O'Hara employs a white tutor to educate his children.—New York Sun.

Don't You Do It.

Don't suffer any longer with the pains and aches of Rheumatism, which make life a burden to you. Relief, speedy and permanent can be procured at the nearest drug store, in the form of Kidney-Wort. Elbridge Malcolm of West Bath, Maine, says: "I was completely prostrated with Rheumatism and Kidney troubles and was not expected to recover. The first dose of Kidney-Wort helped me. Six doses put me on my feet, it has now entirely cured me and I have had no trouble since."

In After Days.

In after days, when grasses high O'er top the tomb where I shall lie...

I shall not see the morning sky, I shall not hear the night wind sigh...

And yet, now living, faint were I, That some one then should testify...

Will none? * * * * * Then let my memory die

AUSTIN DOBSON.

EARNEST WORDS TO CATHOLIC YOUNG MEN.

ADDRESS OF THE REV. JAMES H. MITCHELL, PRESIDENT, TO THE SOCIETIES OF THE YOUNG MEN'S NATIONAL UNION.

Ave Maria.

The many favorable reports received thus far from different societies of our National Union are as gratifying as they are reassuring.

Our Union aims at improving morally as well as intellectually; let it, therefore, give evidences of moral life within.

THE FRUITS OF PENANCE.

CARDINAL MANNING TELLS HOW THE BLOOM MAY BE RESTORED TO VIOLATED VIRTUE.

Cardinal Manning preached recently in the Pro-Cathedral of Kensington, and said that one important step in the way of life was to bring forth fruits worthy of penance.

It is not without a special indignation that you must have at times noticed some of our Catholic young men hesitate to approach the Altar in a body through dread of the criticisms of friends.

Having read in the printed proceedings, as I presume you have, the able paper on literary work that was so well received at our Ninth Annual Convention, very little, I judge, should be required of me now to convince you, young gentlemen, of your duty in this matter.

of the Rev. Father Lambert, entitled "Notes on Ingersoll."

That our Associations should strive to identify themselves more than they do with Catholic works is most desirable and even expedient.

Such are some of the thoughts and suggestions that now seem opportune when our societies are in the midst of Catholic labors of moral and intellectual improvement.

which were quite within our control; they were found in scenes of pleasures, perhaps; and we ought never willingly to expose ourselves to occasions of sin.

A MARTYRDOM IN JAPAN.

A LITTLE BOY DIES LIKE OUR SAVIOUR.

Don Simon was one of the greatest commanders in Japan and a fervent Christian, as were also his mother Joanna, and his wife Agnes.

Full of joy, Simon entered the hall where he was to be executed. Prostrating himself before an image of our Saviour, which he carried in his hand, he touched the ground with his forehead.

Agnes, the martyr's wife, animated with the same spirit, also kissed her husband's head tenderly, and said, between her sobs: "Happy art thou, O my God! whose husband is a martyr now reigning with Thee in heaven!"

It is usual in Japan that when the head of a family is condemned to death, all its members are made to share the same fate.

The latter had a little son named Louis; seven years of age, who was also condemned to death.

The Governor deferred the execution till night, fearing a tumult of the people. When he thought it late enough, he sent orders to the holy women to prepare for their departure.

The first to be placed on the cross was the oldest, Joanna, the mother of Simon. She was a woman of heroic courage and virtue.

the people, who, notwithstanding the vigilance of the guards, had gathered in great numbers to witness the execution.

The second to be placed on the cross was Magdalen. She was bound very tightly, and this caused her great suffering.

CHRISTIAN BURIAL.

REASONS WHICH PROHIBIT MEMBERS OF THE CHURCH FROM CHRISTIAN BURIAL.

Scarcely a week or a month passes in the Archdiocese of Milwaukee that cases do not arise, where the priest has to refuse Christian burial to the remains of some member of the Church, who, while living, was merely Catholic in name.

There remained only Agnes. Not one of the ministers of justice wished to lay hands on her. They seemed like men that had lost their strength.

A LONG REPENTANCE.

One of the most painful phases of American society is the constant gabble about marriage that prevails among the young. This unfortunately is not confined to the Protestant portion of our people.

This condition of things, deplorable among Protestants, is more deplorable among Catholics. It implies that departure from the modesty that most becomes the young, and which in the old and Catholic times arrayed the bride in blushes that dignified her earthly beauty at the altar.

Stars and Stripes. Of course there are exceptions here among us and there may be exceptions in Madagascar hotels, but the general issue is the same.

Catholic mothers should raise the minds of their children to the dignity with which their faith has invested it, by making it a Sacrament of the Church with an Eternal meaning.

CHRISTIAN BURIAL.

REASONS WHICH PROHIBIT MEMBERS OF THE CHURCH FROM CHRISTIAN BURIAL.

Catholic Sentinel.

Scarcely a week or a month passes in the Archdiocese of Milwaukee that cases do not arise, where the priest has to refuse Christian burial to the remains of some member of the Church, who, while living, was merely Catholic in name.

When there is question of deceased persons not belonging to the Catholic Community there is ordinarily no difficulty; but difficulties frequently arise when we come to deal with the case of persons who were Catholics, at least in name, who were baptised in the Catholic Church, who belonged to Catholic families, but who, nevertheless, lived without practicing their religion, led immoral lives, and despised the laws of the Church and her censures.

Now the first counsel which I would give to a Parish Priest is a very general one, namely, never on his own authority to deny Ecclesiastical burial to any one of those who may appear unworthy of it, but to lay the case before the Bishop, and await his instructions.

Should the Parish Priest, through difficulties arising from local circumstances or through want of time, be unable to take counsel with the Bishop, he ought to act upon the principle of never denying Ecclesiastical burial, except when to grant it would be a certain and evident violation of his duty.

the Parish Priest, if unable to consult the Bishop, ought to grant him Ecclesiastical burial.

Now, having established his principle, if a man should die suddenly who had been living in concubinage, but who, nevertheless, kept the concubine in his house in the capacity of housekeeper, servant, or the like, so that the fact of concubinage, though generally suspected, could not be proved, the Parish Priest, in case he had no opportunity of consulting the Bishop, ought to grant such person ecclesiastical burial.

It may be remarked in this connection, that as regards excommunicated persons who are publicly known as such, and who die impenitent, the Sacred Penitentiary, on being consulted as to how a Parish Priest or Bishop ought to act, when there is grave and imminent danger of public disturbance, and of the intervention of the Executive, if the funeral be not carried out, replied, "passive se habeant."

Those who do not comply with the Paschal Precept, and who die without having time to be reconciled to God, or being able to give signs of repentance, would deserve to be buried outside consecrated ground. Nevertheless, the custom prevails that, if they be guilty of no other crime, they should be buried in consecrated ground, and in this case it is not even necessary to consult the Bishop.

On the other hand, the Bishop ought to be considered when there is question of those who have committed suicide. But if this cannot be done, the Parish Priest ought, as a general rule, to grant Ecclesiastical burial to the suicide, for the reason that his self-murder may be supposed to be the effect of insanity, of which the Parish Priest alone cannot be a competent judge.

As regards public sinners—such as public blasphemers, assassins, prostitutes and the like—we must take into account whether they were of such evil repute as to be regarded by the public as unworthy of Ecclesiastical burial, so that, as Cardinal Gousset says, (tom. 2, n. 636), it would be a fresh public scandal to bury them in consecrated ground.

It must likewise be remembered that, except in these cases of manifest unworthiness, the Bishop need not be consulted even when it might easily be done; because if the unworthiness were not thus manifest, the Bishop would not forbid burial in consecrated ground.

Christian burial must likewise be denied in the case of a person who when dying had rejected with insults and blasphemies the ministrations of the priest, in presence of witnesses capable of bearing testimony to the fact. However, if such insults and blasphemies had been uttered in the presence of the priest alone, or of some intimate friend, as a brother, a son, a wife, &c., the Parish Priest ought to grant Ecclesiastical burial. He ought also to grant Ecclesiastical burial, should the bystanders testify that, though the dying man had at first refused the consolations of religion, he afterwards asked for them before death, or had given some outward sign of repentance.

Mr. R. A. Harrison, Chemist and Druggist, Dunville, Ont., writes: "I can with confidence recommend Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure for Dyspepsia, Impure Blood, Pimples on the face, Biliousness and Constipation—such cases having come under my personal observation." Sold by Harkness and Co., Druggists, Dundas Street.

A Bad Infidelity.

The loss of the sense of hearing is both annoying and dangerous. Those suffering from deafness should try Hagyard's Yellow Oil according to directions. This invaluable household remedy cured John Clark, of Millbridge, Ontario, restoring his hearing in one week.

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Catholic Record
LONDON, SATURDAY, MAY 24, 1884.

ASCENSION DAY.

On Thursday last the Church celebrated the glorious festival of the Ascension of Our Lord and Saviour Jesus Christ. The Church commemorates on Ascension day one of the most glorious triumphs of the Son of God. That indeed was a wonderful time which elapsed between the resurrection of Christ from the dead and His ascension into heaven. With what transports of joy the apostles, filled as they were with love, and animated by faith, beheld and assisted at the manifestation of our Divine Saviour during these forty days? Having fulfilled his mission, having taught and suffered, having even the death of the cross, having slept three days in the sepulchre, having risen gloriously therefrom, and having proved beyond contradiction, even to the most incredulous, the truth of His resurrection, Jesus Christ might, indeed, have left this world after a briefer period than forty days. But His love for men knowing no limits, out of that love He dwells among them even in preference to the angels of heaven, with that unspeakable eagerness await His ascent to the kingdom of His Father. During His stay on earth after the resurrection, our Divine Lord manifested Himself in those places He had most loved during His public life, the country places of Judea, the shores of the sea of Galilee, the banks of those lakes where He had found His apostles fishing, the mountain upon which He taught so many sublime and salutary lessons, and finally the Garden of Olives, where He had prayed in His agony and sweated His bloody sweat.

At last, the moment having come for His return to the Father, Our Lord summons His disciples from Jerusalem to Mount Olivet, where He had endured such sorrow and such bitterness, where His Divine Heart may be said to have been rent in twain by the contemplation, not only of His sufferings but of the ingratitude of man, that there he might bless them and leave them to the fulfilment of the mission with which he had charged them. He assembled them on that mount in close proximity to the city of David, and there commanded them to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Then Jesus recommended His apostles not to leave Jerusalem immediately after He should have ascended into heaven. He at the same time enlightened their minds that they might understand the sayings of Holy Writ and see that everything had been accomplished as it had been predicted.

The Son of God, born of the Virgin Mary, then, extending His hands over the apostles and disciples gathered around Him in trembling expectancy on the summit of Mount Olivet, and having blessed them, all at once became resplendent with glory, and by His own power, without even the aid of the blessed Spirit, raised Himself majestically towards the heavens, and all present saw Him ascend until He was lost to view in the clouds. Their eyes, yet upturned to heaven, the apostles and disciples were comforted by the apparition of two angels in the form of beautiful young men. After prostrating themselves to the very earth in adoration of their Divine Master, and kissing the imprints of His sacred feet, the apostles and disciples returned to Jerusalem filled with joy at the glory of Christ Jesus. Such was the ascension of Christ into heaven, such the marvellous incident celebrated by the Church on Thursday last.

THE FRANCHISE BILL.

It is now generally believed that the conservative leaders have decided on procuring the rejection of the franchise bill by the House of Lords. The narrowness of the government majority, in the recent vote of censure, and the growing feeling of discontent in Britain as to its Egyptian policy, give the Tory chiefs ground for hope that on an appeal to the country a majority of the constituencies would pronounce in their favor. In resting their hopes on such grounds, they may, however, fall into a delusion common enough among political leaders. The present discontent against the Egyptian policy of the government may prove but momentary, whereas the ill-feeling sure to be caused by the rejection of a measure so just and equitable as the franchise bill cannot be

allayed with facility. The government will of course choose its own time for a dissolution, and endeavor to present as strong a case as possible to the country. In Ireland the constituencies will, we may justly expect, strongly pronounce in favor of an extension of the franchise. As a result of an appeal to the people, the Irish party will return to the House not only more numerous, but more united, hopeful and enthusiastic. Let the Lords do as they may, they cannot overcome Ireland's determination to insist on legislative and national autonomy.

A DANIEL COME TO JUDGMENT.

The Pembroke Standard devoted nearly a column of space of its issue of April 15th to the discussion of Mr. Parnell's St. Patrick's Day speech. Our contemporary lacks one qualification generally admitted to be requisite to the discussion of any topic, viz., some knowledge of the subject he assumes to deal with. We know not what are the precise views of the Standard on the necessity of a writer knowing something of the subjects he treats, but we do know that any writer who seeks to substitute prejudice for knowledge and to fortify ignorance by malevolence, inaccuracy and untruthfulness, can have little or no influence on the public mind.

We have not space at command to deal as fully as the importance of the subject deserves with the many wholly unfounded statements of our Pembroke contemporary. We have to content ourselves with merely pointing out some of the inaccuracies and misstatements of which he is guilty. The Standard says:

"Never has the Parnellite policy of political isolation been more clearly expressed than in Mr. Parnell's St. Patrick's Day speech. The Nationalist leaders said he had always endeavored to teach his countrymen the lesson of self-reliance. In order to work out Ireland's future and regeneration they were to rely only upon the exertions of Irishmen at home and abroad. Mr. Parnell declared that he did not depend upon any English political party, and he advised Irishmen not to depend upon any such party. But Mr. Parnell went further than this. He said he would not depend upon any section of the English people. Ireland, he admitted, had many friends amongst Englishmen, but not even upon the English democracy would he rely, however disposed they might be towards the claims of Ireland. Mr. Parnell's counsel was that Irishmen should rely solely upon themselves, upon their power in every industrial centre of England and Scotland, upon the devotion and determination of the Irish race at home and abroad."

This is not by any means a fair statement of what Mr. Parnell did really say, but it is, we suppose, as near the truth as the Standard could safely go.

This misstatement of the Irish leader's speech, from which we cited at length a week or two ago, is followed by the enunciation of sentiments unusually profound, even for the journalistic light just mentioned.

"This," he says, "is an excess of self-reliance which may be described as self-isolation. It is the policy of a political Ishmael whose hand is against every man outside the circle of his followers, and whose declaration might seem to invite the raising of every man's hand against him. The Irish Nationalists are slow to learn that no Irish party working alone and in hostility to every other political party in the United Kingdom can achieve anything great for the good of Ireland. Enmity provokes enmity. As long as human nature is what it is slights will be resented."

Profound, remarkably profound indeed. The Irish party, we may inform the Standard man, has been driven, after learning that no alliance could with safety be formed with either of the two English parties, to act by itself, and acting by itself, relying on its own strength, it has forced the government of Britain to extend some measure of justice to Ireland. The following is too good in its way to be passed over. The Standard says, "If help be refused it cannot be expected that help will be offered, still less forced upon those who ostensibly declare that they do not value it among the democracy of England and Scotland."

We have never, we must confess, heard of help being refused before it was offered. The Standard evidently has. We defy that journal to point out a single word in Mr. Parnell's speech wherein he pronounces himself against an alliance on fair terms with the democracy of England and Scotland.

We will not force our readers into wading through the half column of statements in which ignorance and misrepresentation strive for mastery, that follows the above recited choice morceau. For the amusement of our readers we will simply reproduce the conclusion of the Standard's pretentious, but unfortunate lucubration on the Irish question:

"A good deal of nonsense is talked about England governing Ireland. The government of Ireland is not carried on by England alone, or by England and Scotland combined. Mr. Parnell has only to consider the composition of Parliament in order to see that Englishmen and Scotchmen might almost as well say that they are governed by Ireland. But Mr. Parnell looks beyond Parliament and beyond the United Kingdom. After

speaking in the old irreconcilable strain of Irishmen understanding the weak points in the armour of their enemy," and recognizing the most suitable "lines of attack," he speaks of the unprecedented union of Irish democracy at home and abroad. We are fully aware of the evils which Irishmen in Ireland, as well Scotchmen in Scotland, have to contend against, but we are fully convinced that such a mode of teaching, contrary to whatever is practicable in politics, will only aggravate the case and prolong the day when a better state of things, to be devoutly desired by all who have the good of Ireland at heart will be the result."

Vale, Standard.

DIOCESE OF LONDON.

It is always to us a matter of the deepest gratification and heartiest pleasure to chronicle any incident in the history of Canadian Catholicity tending to prove the growth of devotion and the solid expansion of religion. But if it be a source of gratification and of pleasure for us to note any such incident in any part of the Dominion it is specially so when we have to record it in reference to the diocese of London. The week ending on Sunday last was one particularly deserving of note in regard of religious and devotional manifestations in this diocese, manifestations presided over and enlivened by the presence, patronage and participation of its first pastor himself.

On Sunday, the 11th inst., began the devotion of the forty hours in the parish of Ingersoll. At 10.30 a solemn High Mass, coram pontifice, was sung in the church of the Sacred Heart in that town by the Rev. Father Molphy, assisted by the Rev. Fathers Tierman, London, and Carlin, Woodstock, as deacon and sub-deacon respectively. After the first gospel the Rev. Father Tierman preached a very touching sermon on the subject of heaven. Again at the close of Mass His Lordship the Bishop of London briefly but eloquently explained the ceremonies and set forth the indulgences connected with the forty hours' devotion.

Immediately after Mass took place a procession headed by sixteen of the leading Catholic gentlemen of Ingersoll carrying lighted tapers. After these came the Rev. Fathers Tierman and Carlin, the acolytes and finally His Lordship the Bishop carrying the Blessed Sacrament, assisted by Rev. Fathers Tierman and Carlin. The procession having made the round of the church, the Blessed Sacrament was exposed for the veneration of the faithful who eagerly visited the church throughout the day.

In the evening at 7.30 there were solemn Vespers at which His Lordship spoke for nearly an hour on the life and work of our Saviour Jesus Christ. The sermon, which was one of His Lordship's happiest efforts, was listened to with profound attention by the vast audience present. Never before in the history of the parish of Ingersoll was there such a congregation present at any religious ceremony as that which filled the splendid church of the Sacred Heart on Sunday evening, the 11th of May. The weather was inclement but His Lordship's reputation as an orator drew to the sacred edifice not only the entire Catholic body but a very large number of Protestants. On Monday, the 12th, Solemn High Mass was sung by Father Tierman, assisted by Fathers Molphy and Carlin. Confessions were heard all day and large numbers visited the church to offer homage to the Most Holy Sacrament.

On Wednesday, the 13th, the Right Rev. Mgr. Bruyere was the celebrant at High Mass, having for assistants the Rev. Fathers Flannery and Carlin. The same earnest devotion on the part of the people continued to be observable.

The devotions were brought to a close on Wednesday, the 14th, by a Solemn High Mass sung by Father Molphy to whom we extend hearty congratulations on the success that attended the forty hours from their inception to their termination. No fewer than five hundred persons approached the Holy Table and it is impossible to calculate the good really done by those days of prayer and adoration in the mission of Ingersoll, one of the most flourishing and thoroughly Catholic in the diocese of London.

On Wednesday, the 14th inst., His Lordship Bishop Walsh left London by the midday train for the purpose of administering the sacred rite of Confirmation in the parish of Bothwell. His Lordship arrived at Thamesville, on the G. W. Division of the Grand Trunk Railway, early the same afternoon.

On the following morning the Bishop, assisted by the Rev. Fathers William, Chatham; West, Raleigh; and McKeon and Dixon of Bothwell, conferred the sacred rite of Confirmation on forty candidates, all carefully prepared by the worthy pastor and his zealous assistant. Before doing so, however, His Lordship had them carefully examined in his presence on their knowledge of Christian Doctrine and practice, that he might himself judge of their fitness for the great sacrament he proposed to confer. The bishop then addressed the candidates themselves and their friends in very impressive terms, as well on the nature and importance of the sacrament of confirmation as on the obligations incurred by its recipients.

After Confirmation His Lordship left

Thamesville for Bothwell, where he was joined by the Rt. Rev. Mgr. Bruyere, V. G. The latter right reverend prelate left London on Thursday afternoon, reaching Bothwell at four o'clock. At 7.30 were held the exercises of the month of May at which Mgr. Bruyere preached to a very large and most attentive congregation. The right rev. gentleman dealt vigorously and eloquently with the subject of devotion to the Blessed Virgin Mary and portrayed in terms of once feeling and impressive and argumentative the happy results to be derived therefrom.

On the morning of Friday, the 15th, His Lordship celebrated Mass at 7 o'clock. Mgr. Bruyere ascended the altar at eight to offer up the Adorable Sacrifice for the children about to receive Holy Communion and Confirmation.

At 10.30 solemn High Mass, coram pontifice, was celebrated by Rev. Father West. His Lordship preached again on the subject of Confirmation, indicating with earnest precision and expounding with happiest effect the nature of the graces conferred by this sacrament. His Lordship's sermon is one that will long be remembered by those favored enough to hear it. The number of candidates for Confirmation at Bothwell was one hundred. The church, we may say, was at all the services crowded to repletion, a fact speaking volumes for the zeal and success of the pastor as for the genuine faith of the people.

His Lordship left Bothwell on Friday for Windsor. On Sunday afternoon he laid the corner-stone of the new church of Our Lady of Lake St. Clair at Walkerville. The ceremony was assisted at by a numerous clergy from the dioceses of London and Detroit, and by a large concourse of the faithful as well from all the adjoining Canadian parishes as from the beautiful "City of the Straits." The steamer Sappho did good service in conveying a large number of persons from Windsor and Detroit to Walkerville. Two sermons were delivered on the occasion of the blessing, one in French by the Rev. Father Bauer, and the other in English by the Rev. Father Ferguson. The mere mention of the names of these two eloquent and distinguished priests will enable our readers who had not the happiness to witness the ceremony for themselves of the singular privilege enjoyed by those who were so favored.

The building of the new church of Walkerville, on behalf of which Father Wagner, of Windsor is working with such indefatigable zeal and success, will afford another tangible proof of the rapid and solid growth of Catholicity in Western Ontario. Nowhere in Canada, may it be safely said, has the Church made such gratifying progress during the past fifteen or twenty years as in the Diocese of London.

THE C. M. B. A. CONVENTION.

The Convention of the C. M. B. A. which met at Brantford last week was the most successful and thoroughly representative gathering that has yet taken place in this country in connection with that body. No fewer than thirty-two branches were represented and the total number of delegates present was more than fifty. We congratulate the Association on its prosperous condition, as evidenced by the proceedings of the Convention. We rejoice at the harmony and good feeling which characterized these proceedings. That harmony and good feeling show that in this truly Catholic association there flourishes that genuine Christian charity, without which no society can prosper. We need not, we feel assured, say one word in commendation of the selection of officers made by the Association. A better selection could not in our estimation have been made. Whether in view of the qualifications of the present office holders from their individual merits or of their devotedness to the society, it is universally admitted that the C. M. B. A. is particularly blessed in the choice of its officers. We confidently predict that under their judicious management the association will grow with a rapidity heretofore unequalled and that at its next convention there will be at least double the number of representatives that constituted the late convention.

The convention did itself honor by its appreciation of the services of the Grand Recorder, Mr. Samuel R. Brown. Mr. Brown has proven himself not only a painstaking, but an able and judicious officer. To him indeed is to be ascribed in large measure the success that has hitherto crowned the C. M. B. A. That this success may be daily augmented is our most earnest hope and most sincere desire.

The Rev. Father Sweeney, of Lindsay, has left on a brief visit to Ireland. We wish the rev. gentleman a pleasant trip and a happy return.

We will next week publish an interesting sketch of the Church of the Assumption, Sandwich, based on a letter recently published in the columns of our esteemed contemporary L'Etendard.

A LIBEL SUIT.

Some attention has been given a libel suit instituted by the Rev. Father Connelly, the respected parish priest of Biddulph, against one Wallace Graham, editor and proprietor of a journal known as the Parkhill Gazette. We have, unfortunately, we may premise by stating, in this country papers which transform themselves into a species of journalistic cess-pool, and constitute themselves receptacles of every social garbage, veritable channels for the distribution of calumnious sewage throughout the ill-starred sections of country in which they are published. Is the Parkhill Gazette one of these? Let public opinion answer. From Father Connelly's testimony in the court room on Saturday last we learn that Mr. Wallace Graham appears to have long had some sort of animus against him, and at least upon one previous occasion made or insinuated charges against the rev. gentleman calculated to injure him very seriously in the estimation of his fellow-citizens. At attacks upon himself, come from whatever quarter they may, Father Connelly need not be surprised, for the mercenary, the mercenary and the cowardly are ever apt to assail sterling worth. They hate it because they have it not, affect contempt for it that others may not appreciate it, they seek to injure its fortunate possessors that they may be reduced in public estimation to their own unhappy level, the level of degeneracy, mendacity and vulgarity. Mr. Graham himself will concur in the view that the journalistic hy-ster is more to be loathed, if not feared, than any other type of man. The "tough" and the "plug-ugly" who adorn our street corners we both dread and avoid. The treacherous look, the brazen impudence and the foul speech inspire all who approach these vile creatures with horror and indignation. For the honor of journalism, we are happy to say that the number of its plug-uglies and toughs are few, but it were idle to deny that we have them, and that upon us rests a duty of ridding the profession of such pestilential members. Their presence in our midst is a reproach and a disgrace. Nothing is in their eyes too sacred for attack, the honor of families, the memory of the dead, and the grief of the afflicted and sorrow-stricken.

Said the Parkhill Gazette on the 22nd of November last:

LUCAN.
"Dr. McIlhargey, of this place, died at Birm, on Tuesday of last week, of an overdose of morphine, administered by himself. He was but 24 years of age. He drank pretty heavily, and it is thought the morphine was taken to subdue consequent nervousness which prevented him from sleeping. He was very much liked by everybody here.

In connection with the lamentable death of this young man, it is reported here that instead of his nervousness and consequent sleeplessness being caused by drinking, it was that he had intended to be married to a Protestant young lady, and that the Priest had threatened to have him excommunicated for it; and on account of this he was so worried that he could not sleep, and took morphine to relieve his troubled mind."

For this, as he justly considered it, disgraceful and outrageous assault on himself personally, as well we assume to vindicate the memory of the dead, Father Connelly sought to bring the scribe of the Parkhill Gazette to punishment. But he reckoned not on the wisdom, the intelligence and the patriotism of a Middlesex jury. For juries that can give verdicts without regard to the claims of justice, not to speak at all of the merits of evidence adduced, commend us to an enlightened jury of the county of Middlesex, of which the Parkhill Gazette is the official journal. Father Connelly evidently believed that he would get justice at the hands of twelve of his fellow-citizens when he could make out so good a case as he presented on Saturday last. Any man, any good citizen believing in trial by jury, would have thought likewise. We must, however, say that from our knowledge of Upper Canadian juries we had very little hope that justice would be done the good priest of Biddulph. He, however, did his duty in bringing the matter before the public, for there is, we may tell the jurors who gave the verdict in favor of the defendant in this suit on Saturday last, a higher court than that of which they formed part, the court of an unbiased public opinion. We say that in our estimation Father Connelly made good his case. In the course of the evidence the following testimony was adduced:

"William Porte—Am the postmaster of Lucan; I knew Dr. McIlhargey; saw the article in question; think the only person whom the article could refer to was Rev. Father Connelly; up to the time of the publication of the article there was not the slightest rumor in Lucan in regard to the threatened excommunication, nor any foundation for the report as far as I know; Lucan and Biddulph are mixed communities, and I think anything said against a Catholic priest would injure him in the estimation of his Protestant friends there.

To Mr. Goodman—I did not think anything against Father Connelly when I heard the report; I knew it to be an infernal lie and that Father Connelly had too good a character.
Thomas Hodgins stated he had heard of the article in question and Father Connelly was the only priest who could have

been meant in the statement; I know of no rumor to the effect that Rev. Father Connelly threatened to excommunicate him.

To Mr. Goodman—I did not feel offended against Father Connelly when I heard the report, because I knew it to be untrue.
Frances Smith, the young lady who was to be married to Dr. McIlhargey, said nothing ever took place in the way of interference on the part of Father Connelly; he was on intimate terms with my intended husband."

And Mr. Wallace Graham himself admitted that he did not make any inquiry in Lucan to verify the statement made in his paper against Father Connelly, a statement charging by implication that worthy priest with being the indirect cause of Dr. McIlhargey's death, and complacently adds in the course of his testimony that it is possible that the statement might have been an unpleasant one to the lady (Miss Smith) and her family.

And further:
"To Mr. Meredith—I did not like to expose the name of my informant in Lucan, and so objected to the terms of the retraction; I thought that the correction I had published was sufficient and just as much as he deserved; I did make inquiries in Lucan after I received the notice of trial, in regard to the rumor; and learned from Postmaster Porte that there was no truth in the statement; I did not publish an apology after that inquiry, because the proceedings against me had gone too far."

Mr. Meredith, in his address to the jury, took a just position when he said that newspapers nowadays go altogether too far outside their legitimate sphere. Too often, argued the learned counsel, they stray away into family and private matters. He thought from the evidence that the Parkhill Gazette had grievously overstepped the mark and that the jury should call the editor to account. But Mr. Meredith's eloquence was wasted on that jury. There was a priest in the case, and for the priest that jury could not pronounce. The Gazette will go on in its course, distinguishing itself as well by literary excellence as by enterprise in its search of news. Of that excellence and that enterprise it has already given proof. In the very issue in which the attack was made on the Rev. Father Connelly the readers of the Gazette were startled by the information that

"A dog jumped through one of the \$5.50 windows in Fletcher's bakery on Saturday last."

Then they were told of the grave delinquencies of the good people of East Williams after the following fashion:

"Taxes are being but very slowly paid in East Williams."

And finally were transfixed with astonishment by the intelligence that

"Chas. Edwards shot a mink on Thanksgiving day on the farm of John Henderson, East Williams."

Such is journalistic enterprise in Parkhill in this nineteenth century. Boast not, ye lovers of the marvellous, of telephone, phonograph, or electric light, so long as we have a journalistic prodigy such as the Gazette, that records the jumping of dogs, the shooting of minks and the recalcitrancy of tax payers.

HOME RULE.

We subjoin a letter on the subject of "Home Rule" that will, we feel assured, commend itself to the hearty approval of our readers throughout the country, as it has already to the commendation of the citizens of London favored with its personal in the columns of an esteemed city contemporary.

The writer of the letter is an Irishman of learning, respectability and sound judgment. His position in regard of the Rev. Mr. O'Connell's very injudicious and untimely statements is so well taken that it may be fairly said to be unassailable. Mr. O'Connell, in dealing with the question of home rule, took ground as unfortunate as it was indefensible. On the question of its right to seek self-government Ireland was never as nearly unanimous as she is to-day. Absolute unanimity it were, in the circumstances of Ireland, impossible to expect. In fact no such thing has ever yet existed among any people with or without the enjoyment of freedom. "Irishman's" letter addressed to the Advertiser read as follows:

HOME RULE.
"TO THE EDITOR.—In yesterday's report of Rev. T. O'Connell's address to the Irish Benevolent Society, as it appeared in the Free Press, I notice one or two sentences which could well bear to be modified, if not omitted altogether, on the next occasion. Mr. O'Connell attributes all Ireland's woes and grievances to her want of unanimity. I can tell him there has not been since England's invasion of Ireland, such thorough unanimity as at present exists in the minds and hearts of all Ireland, both priests and people, both Catholic and Protestant, who think and work and wish for Ireland's good. There are some landlords, there are some salaried officials, there are some fanatics, who, for pay and patronage, disturb meetings of the people in one cold corner of the country. But, are these the nation? Does Rev. Mr. O'Connell expect to see unanimity and harmony between these emigrants and the Irish people—between the wolf that devours and the lamb that bleats? Or is he at all anxious for that consummation of unanimity—when the wolf will have devoured the lamb? Rev. T. O'Connell says: "With this feeling of fellowship developed in

Ireland she might get home rule, or almost anything else she desired from England." Did England wait for that feeling to be developed in Canada before she granted a responsible Government and home rule to this country? Did she wait until unanimity was developed between the seigneurs and habitants in Lower Canada or between the radicals and the family compact in Upper Canada. All these different interests and parties would be clashing and warring till doomsday under British law and British legislation. Unanimity has been secured solely by Canadian home rule. Mr. O'Connell would wait till all the ills and grievances in Ireland were removed and the people themselves all removed by forced emigration before granting home rule. Rev. Mr. O'Connell's allusion "to the Kilkenney cat business" shows plainly enough the animus of the gentleman. He evidently is opposed to Ireland ever obtaining the only panacea for all her miseries, home-rule. Such flippant attacks upon a great national question will not tend very much to swell the ranks of the Irish Benevolent Society. AN IRISHMAN. May 14th.

Some ill-advised friend of Mr. O'Connell, calling himself "a member of the Irish Benevolent Society," rushed into print with a defence of the rev. gentleman as thoughtless and injudicious as the speech which called "Irishman" to the front. The member is evidently a determined, if ill-informed and pretentious opponent of home rule. He talks at random about the courage and ability of Mr. O'Connell, of the great internal element of discord which has been Ireland's curse for centuries, and makes self-government for Ireland impossible, of the objects of the institution of the Irish Benevolent Society and the intelligence and loyalty of its members. We can assure a member that "Irishman" is the peer of any member of the Irish Benevolent or any other society in London. "Irishman" knows whereof he speaks. Can a member say the same? Mr. O'Connell made a faux pas in speaking as he did, and "Irishman" felt it a duty to correct him, a duty he has fulfilled to the satisfaction of every right-thinking and unprejudiced citizen of London.

BISHOP WALSH ON DEVOTION TO THE SACRED HEART.*

We had much pleasure in informing our readers in a late issue of the fact that His Lordship the Bishop of London had enriched the Catholic literature of this country and gladdened the hearts of his faithful clergy and loving people by the production of a valuable little work bearing the modest title of "Some thoughts on Devotion to the Sacred Heart and also on the Life and Work of our Blessed Lord." We have not till this week been enabled to deal with this work as its merits deserve, and do not even now purpose to do so. We feel, however, that such a production deserves from us much more than a passing notice. When we say that this little volume before us is nowise inferior to any one of His Lordship's writings it will be readily understood that its excellence, either from the literary, philosophical or theological standpoint, deserves for it the widest circulation. His Lordship is on all sides recognized not only as one of the ablest speakers but as one of the most finished and scholarly writers of Canada. Several years ago a writer in the *Harp*, in a sketch of the Bishop of London, spoke in these terms:

"As a pulpit orator, Bishop Walsh has achieved a high reputation. His sermons betoken plan, thought, study, and are ever practical. His style is ornate, eloquent, full of point, logical and impressive. He has easy command of the choicest language, illustrating his subject with a suitably applied imagery. The attention of his audience never wearies. The pastorals of His Lordship, always opportune and welcome, are models of composition and pregnant with instruction. In their valuable pages he dispenses to his clergy and people the treasures of his well-stored mind. In all truth it may be said of His Lordship's literary productions, *nihil tetigit quod non ornavit*—whatever subject he handles he embellishes."

Our readers in Western Canada have reason to recognize the truth of this appreciation of Bishop Walsh's force and success as an orator and writer. They have had many occasions to partially realize the extent of that force and that success. One of these we propose calling to mind. Our London readers will remember the lecture delivered by His Lordship in the Grand Opera House on the 23rd of February, 1882. For matter and for manner that lecture has never been surpassed by any discourse ever delivered in this city. This magnificent effort drew together one of the finest audiences in an intellectual sense that ever assembled in this Province, and produced an impression to this day vivid among those privileged to be counted amongst those present. There were passages in that lecture equalling anything we have ever heard, and we may lay just claim to have heard nearly every public speaker of distinction in this country. One of these passages will, since we have made special reference to His Lordship's style in

(* Thoughts on Devotion to the Sacred Heart, and also on the Life and Work of our Blessed Lord; by the Right Rev. John Walsh, D.D., Bishop of London, Ontario; New York, P. O'Shea, 43 Warren Street, 1884. For sale by Thos. Coffey, Catholic Record Book Store, London, Ont. Price 60cts. Free by mail on receipt of price.)

general, bear repetition now. The subject of the lecture was "The Rome of Augustus Caesar," and the passage we purpose citing occurred towards its close. For its power of condensation, consecutiveness of thought, and beauty and strength of diction we commend it to the many readers of the *RECORD* who admire literary culture and excellence, and as a fair specimen of the lettered acquisitions of the Bishop of London. Speaking of the birth of Christ, which occurred in the reign of Augustus Caesar, His Lordship said:

In the closing years of the reign of the great Emperor, a child is born of poor parents in a stable in an obscure town in Judea. The child, grown up into man's estate, will speak as no man had ever spoken before; the infinite wisdom that dwells corporally in Him will shine out on a sin-darkened world with the light and the power of a transfiguration. He will change the whole current of human history and reverse the whole order of ideas which men held most dear. He will explain the dark problems of human life, and solve all its perplexing mysteries. He will enlighten man's mind and purify and sanctify his heart. He will create a new civilization and introduce a new principle of government. He will raise up the family and its sacred ties from the degradation and disruption inflicted on it by paganism, and restore to it its legitimate position in the social order. The cruel wrongs of mankind He will rectify, and the principles of eternal justice He will firmly establish, for with a divine authority, He will teach the brotherhood and equality of man, and at His words millions of the oppressed and the enslaved will lift up their heads, raise their fettered hands to Heaven, and begin to hope. He will enunciate principles that will cause slavery, with all its horrors and all its intolerable burdens of sorrow, to gradually disappear from the earth as the snow melts gradually away before the heat of advancing spring. Under the transforming power of His teaching and example, the hungry will be fed, the naked clothed, the lonely and the abandoned visited; the light of blessed hope will shine in the darkness of the dungeon, the prison doors will open to the captive unjustly detained, the tears of the afflicted will be dried up, the broken heart will be healed, and the reign of heaven-born charity, with all its blessed mercies and commiserations, will be inaugurated upon earth. He will choose to be poor in order to make mankind eternally rich; He will be meek and humble and suffering, in order to expiate human guilt; He will make a revelation of eternal and saving truths that forever will illumine the whole firmament of time. He will atone to the justice of God for the sins of men; Himself sinless, He will take on Himself the sins of the world, and will wash them out in His precious blood. He will die that man might live; He will rise triumphant from the dead, that man might one day rise glorious and immortal from the grave; in a word, He will redeem and save a lost and fallen world. And although after a time He will withdraw His visible presence from amongst men, and will ascend into heaven to resume His eternal throne, He will leave behind Him on earth His Church to continue the work of man's salvation and sanctification, which he had inaugurated. He will make this kingdom of God on earth more vast and more enduring than the Roman Empire, or any other earthly kingdom; He will endure it with an invulnerable, immortal life, and although nations will disappear from the map of the world and dynasties be overthrown, and the proudest thrones be shattered into fragments, and although the mightiest and greatest institutions of man will crumble away into decay and nothingness, and cover the earth with their ruins and wrecks, this kingdom of Christ on earth will live on forever in undying vigor, and enduring power, and undiminished splendor, until that day when time itself will look his last on a perishing world; when the sun, and moon, and stars will drop from the firmament, and when the curtain will fall forever on the last scene of the drama of man's mortal existence."

"The seas shall waste, the skies in smoke decay. Rocks fall to dust and mountains melt away; But fixed His word—His saving power remains: His realm forever lasts: our own Messiah reigns."

Those who heard and those who read the lecture from which those stately and magnificent periods are taken, had reason to expect that when His Lordship came to deal with the subject of devotion to the Sacred Heart that he would do so with the same skill and the same persuasiveness, the same logical strength and the same literary merit that characterized his scholarly and exhaustive lecture or rather treatise on the most important epoch of Roman and of human history.

His Lordship begins his reflections on devotion to the Sacred Heart by reference to the solicitude of Holy Church in the accomplishment of its mission of saving souls and widening the dominion of Christ on earth. "Animated and illumined by the Holy Ghost, who is her life, she puts forth all her heaven-given resources to supply the spiritual wants of man, and to save from eternal ruin, the world redeemed in the precious blood of Christ. Like unto the Good Shepherd, she goes in search of the lost sheep, tenderly binds up the wounds it received in its wanderings, and with joy brings it home to the shelter of the fold. She gives the food of revealed truth to the hungry intellect, and an all satisfying object of love to the yearning heart. She has a balm for every affliction, relief for every misery, and consolation for the dark sorrows that afflict humanity. With the tender care and sleepless vigilance of a fond mother, she watches over

our spiritual welfare, and labors to insure our eternal happiness."

His Lordship then in language chaste, elegant and devotional, cites the *raison d'être* of the worship of the Sacred Heart:

"As each age has its own special wants, and its own moral epidemics, she draws forth from her inexhaustible treasure-house of grace, the helps that are needed, and the remedies required, for the healing of the sick nations. Hence the various devotions that have ever and anon sprung up in her bosom with all the beauty and variety of summer flowers, putting forth the blossoms and fruits of virtue and sanctity, and filling the air with a perfume of sweetest fragrance, 'exhaling the good odor of Christ unto salvation.' O, it is good for us to be her children, it is good for us to be with Christ and his apostles on his holy Mount of Thabor, on which we see the entrancing vision of revealed truth and holiness, and the luminous cloud of Christian virtues that may not be seen amongst the sects below in the mist-covered valley! What child-like innocence; what stainless purity of life, has she not fostered by devotions to Christ's blessed Mother; what countless virgins, pure as the lily, has she not induced to follow the heavenly bridegroom, by holding up to their enraptured gaze, the virgin without stain! How many hearts grown hard in sin has she not melted into deep compunction? what streams of penitential tears has she not caused to flow down the cheeks of sinners by her devotion of the way of the cross? And now that the charity of many has grown cold, that faith has lost its freshness and vigor, that a dead sea of indifference has spread abroad over the earth, the holy Church holds up before the eyes of all, the Sacred Heart of Jesus, burning with love for us, calls on the perishing world to return to its divine Saviour and live; and behold, many peoples that were indifferent give ear, and the tepid are aroused from their lethargy, and faith revives, and charity is inflamed and the 'ages of faith' are in many places brought back again."

The theological status of the question, we need not say, laid down with clearness, giving all classes of readers the readiest and fullest perception of its groundwork. His Lordship points out that Christ was very God and very Man, that the human and divine natures were perfectly distinct, but were hypostatistically united in the adorable person of the divine Redeemer, Second Person of the most blessed Trinity. He shows that the divinity and humanity do not separately but unitedly exist in the person of Christ and that neither one nor the other exists in any part of His glorious person, the union of the two natures being really indissoluble and eternal. This being the teaching of the Church it of course follows that each part of our Lord's sacred body is equally worthy of adoration from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than by that of another. The heart is among men universally admitted to be the seat of the affections, and as the soul operates principally upon the heart we ascribe to the heart the various emotions and affections of the soul. Hence God, accommodating Himself to our human notions and perceptions, lays down the precept that we are to love Him with 'our whole hearts.'

"The Heart of Jesus containing the fullness of divine and human nature, loved us from the first moment of the Incarnation and will love us for all time to come. The saints of God speak in terms of the tenderest devotion of the Sacred Heart of Jesus. St. Francis of Sales crying out 'O Love, O sovereign love of the Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve! Let this adorable Heart live forever in our hearts.'"

The learned author then proceeds to establish that in adoring the Sacred Heart we adore Jesus Himself, the figure of the Father's substance, and the splendor of His glory.

"We adore that divine and loving Heart, every throb and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised heart, and the smoking flax did not extinguish, who was the friend of publicans and sinners." We adore that divine Heart, which still, in the sacrament of the altar, abides with us in this valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in It, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, 'O Felix culpa, quae talem ac tantum, meruit habere Redemptorem.' O happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever, O, mira circa nos tuae pietatis dignitas." Well indeed does the writer indicate the effect of devotion to the Sacred Heart in its "reminding us of the infinite love, which brought the Son of God down from Heaven to redeem us, which induced Him to become poor that He might make us rich with the riches of Heaven; which caused Him to spend thirty-three years here on earth, in poverty, humiliation, and sufferings, for our sakes—of that ineffable and tender love that animated the Good Shepherd, that forgave the Magdalen, that burned in the bosom of the father of the prodigal—of that compassionate love that moved Him to shed tears at the grave of Lazarus, over the

doomed city of Jerusalem, and over thousands of unrepenting souls, of which Jerusalem is the type—that dried the tears of the widow of Naim, and restored the buried Lazarus to the embraces of his sisters—of that all-embracing love that excluded no child of Adam from its circle, not even the cruel enemies that flogged and crucified the Redeemer, and put Him to death: 'Father, forgive them, for they know not what they do'—of that love that would gather His children around Him, even as the hen gathereth her chickens under her wings."

His Lordship declares the end aimed at by the Church in establishing the devotion to the Sacred Heart to be three-fold, (1) the promotion of God's glory, (2) the destruction of the reign of sin, and (3) the exciting in the hearts of men of the fire of Divine charity. Never, perhaps, asseverates the writer, since the first promulgation of the gospel, the spirit of the world, of necessity inimical to Divine charity, more dominant among men, than at this very moment. Society is wounded to its very core—and no exaggeration is there in saying that great moral plague spots disfigure and putrefy it, eating and rotting their way to its heart of hearts. The characteristics of our days are those of the times of the great Apostle St. Paul—an insatiable thirst for gold, an idolatry of wealth, a practical ignoring of an eternal world, and a worldly wisdom scoffing at the folly of the cross. Schools have been robbed of their christian character and the godless education therein imparted is fast dechristianizing modern society—children growing up without piety, without respect for parents, without veneration for old age, and without obedience to civil or ecclesiastical authority. The author briefly but pointedly deals with the evils attendant upon the doctrine and practice of divorce, showing that the family is to the church and the state what the root is to the tree and what the fountain is to the river, and the foundation to the superstructure, and that whatever affects the conservation and well-being of the family must necessarily affect the conservation and well-being of society at large. He then clearly establishes that the Catholic Church, and she alone, by virtue of her divine power, can heal the diseases of the moral world and bind up its wounds. Though in many countries thwarted and opposed in her divine mission, though stricken in her head and members, though the Vicar of Christ is dethroned and discredited, she continues with all her energy to fulfil that mission. She turns in her distress and affliction to the Sacred Heart of Jesus, even as did the Apostles of old when the storm raged on the Sea of Galilee and the waves threatened their bark with ruin, turn to our Lord, saying: "Lord, save us, we perish." The Church invites her children to do even as she does. She invites them to seek shelter, comfort and strength in the Sacred Heart. In the words of the little work before us, "We must turn to the Sacred Heart of Jesus, for it is the very shrine of sanctification and healing. If a virtue went forth from the hem of His garment which cured a painful and chronic disease, if the handkerchiefs and aprons which had touched the body of St. Paul, caused 'the diseases' to depart from the sick, as we read was the case in the acts of the Apostles; if 'the shadow' of Peter, passing by, delivered men from their infirmities, surely the virtue and healing influences that flow from the Heart of Jesus are sufficient to cure this age, that is sick and sore and diseased to the very heart. Our help and our hope then lie in that wounded Heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet-anchor of hope in these unhappy times. When St. Gertrude was favored with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the Heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, "that the full persuasive sweetness of the beatings of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus re-kindled and re-awakened to the love of God!"

Such, in brief, are the outlines of Dr. Walsh's treatise on Devotion to the Sacred Heart. The subject is treated with such a felicity of argument and expression as to make this little book one of the most popular works of piety published of late years. Such works are too often lacking in those characteristics essential to their success. It is for this reason that this popular manual on devotion to the Sacred Heart is so gladly welcomed by all who cherish a desire to see that devotion extended to the widest limits. For young and old, for the layman and the priest, for religious in her cloister as well as the woman in the world, "Some thoughts on Devotion to the Sacred Heart" will be found a most useful and instructive book.

The Prussian Government has ordered the payment of the Catholic clergy salaries from January 1, 1884. So much for the May laws and their vili-crienry.

MISTAKEN VIEWS.

The *Minnehahan* is a very promising periodical published in Minneapolis, taking its name from the lovely falls of Minnehaha, in the immediate vicinity of the metropolis of Minnesota and of the American North-West. There is in this Magazine a department called the "Editor's Own" in which we noticed a few paragraphs in a late issue that call for some remark. The first of these paragraphs deals with Italy. The editor tells us that "Italy moves" and thus proceeds to prove the "moving":

"The Italian congress votes a subsidy of \$650,000 annually to the Pope at Rome, who, like his predecessor, refuses to accept it. The changes in that country within the last thirty years are of the most extraordinary kind, and the excellence of it all is, they are no less beneficial than extraordinary. King Humbert is king of Italy, not by the chances of war, but by the grace of Italian public opinion, the light of which is gradually chasing away the terrible night of ignorance and superstition from that storied land. The intellectual waste, once coterminous with her geographical boundaries, and as malignant as the Mærenna in its influences, by the warming light of Western civilization thrown back upon it, is developing results honorable alike intellectually, morally and religiously. The decision of the Court of Cassation, the Privy Council of Italy—declaring the estates of the Propaganda to be open for Italian rentes, is another finger pointing the trend of Italian sentiment. The famous institution, the creature of Gregory XV., and nearly three hundred years old, seems to be gradually losing its hold upon the people. This last act of the Italian courts would appear more important in its sweep than the act of 1873, which closed the well furnished college of that society."

Or, in plainer terms Italy moves because its highest court has pronounced in favor of the legalization of robbery. Now, Italy was great, Italy was renowned and progressive, long before the Savoyard entered Rome to despoil the Holy Father of the last foot of his patrimony. It was in the days when the influence of the Papacy was greatest in Europe that Italy was greatest. Attest it Venice! Attest it Genoa! Attest it Rome! But Italy is not the only land that comes in for a share of our kindly North-western friend's notice. He has been also thinking of Mexico, and of Mexico he says, with of course much deliberateness, but little exactness:

"Those who have been disposed to consider Mexico an unproductive country will have reason to change their minds when conversant with the revelations of recent travelers in that, the third largest republic in the world. Not only is she rich in her untried fields for wheat and the most wholesome and profitable agricultural products; not only does she challenge the world in her mining resources, but she produces petroleum in almost inexhaustible abundance. The condition of Mexico to-day in point of civilization as compared with the rest of America, is an irrefutable argument in favor of the one, and against another race, in favor of one form of religion and against another. In how little is held the fate of millions of the race! A chance gale against the unfurled sails, and the indolent, luxury-loving Spaniard spies the land of the Montezumas, and Mexico is doomed for centuries to be priest-ridden, and, of course, ignorant and obscure. The Mayflower's voyage was the first pain in the travail that gave birth to the most progressive nation on the earth. Why talk of the marvelous? History has more amazing episodes than tradition can muster, and fiction hides her belittled head when truth arises. The outlook appears very encouraging for increased trade with Mexico, which means more frequent and more intimate contact with American people, which, in turn, means the disseminating of the principles of our best civilization. England and Germany, too, are enlarging their influence, so that the land that has been enshrouded in the habiliments of religious, moral and commercial gloom, has a fair promise of thorough emancipation."

In dealing with Mexico we desire to admit (1) that that country has not indeed been as progressive as its resources warrant; (2) that the country has greatly suffered from misgovernment; (3) that religion has not yet obtained the controlling influence it should enjoy over the masses of the people. But while making these admissions we feel free to say that in point of race the Mexican is nowise inferior to the New Englander. It is not for a race withering and perishing from its own vices to cast the stone at another, however faulty that other race may be. The Mexican knows nothing of certain New England institutions, the Divorce Court for instance, which breaks in sunder every social and family tie to give free rein to men's worst passions. The Mayflower had less to do than our friend seems to think with the civilizing of America. The corroding and dissolvent elements at present threatening American civilization are the offspring of ideas brought over in that very Mayflower. We have said that Mexico has not been as progressive as its resources warrant. This is indeed quite true, but the want of progress from which Mexico suffers is due to the pernicious influences of the secret societies that have therein obtained a foothold. To the same cause also must be attributed the misgovernment so long afflicting that country, the Spanish adventurer of old, who cared neither for God nor country, but dearly loved plunder, and the Masonic radical of to-day, are responsible for the limited

influence of religion amongst the Mexicans. But Mexico is, for all, unalterably Catholic. In this lies its hope of future greatness. Let religion be once unfettered and Mexico, with its noble race, and vast, nay, illimitable resources, must become one of the most powerful states of the American continent. After dealing with Italy and Mexico our worthy friend comes home to protest against civic misgovernment:

"If there is an argument against universal suffrage, the strongest is that one which demonstrates the evil rule in our great cities. Cities form the rendezvous for the idle and vicious, the active scoundrel, and the apathetic speculator. Manhood suffrage gives those characters the same strength on voting days, according to their numbers, as the most desirably reputable in the land. This is a crying shame. The terrible mistake of introducing political issues into municipal affairs has also given the mob the rule of our enterprising cities. Why should political parties hold to their party lines in an affair that can not have the least possible bearing on political issues? Why not be consistent, and make it necessary that our school teachers be either republican or democratic, as the majority of the ratepayers of the different wards should think? Why not introduce politics into religious matters, and make it necessary that a republican church shall have a republican preacher, and vice versa? It would be as consistent as to elect a mayor, on account of his politics, to discharge duties which, in no possible way, can derive their importance or sacredness from the current political questions. If the people would elect men according to their fitness for the position, the rowdies would not have a chance. There are more good people in any city than bad people. The good people allow themselves to be directed on questions entirely foreign to those which in the very nature of the case, are at issue, and the rowdies elect their man. In Chicago, good democrats voted for Harrison. Why? Because he was a democrat. They did not, lamentable as it may seem, disassociate politics with city interests, though to vote for Harrison was to vote for the prolongation of the whisky curse, and the perpetuation of vaulting wickedness. Had the well-meaning people selected a man whom they could trust in the administration of affairs, and voted for the man, not for his politics, Chicago would not be a stench in the nostrils of America to-day. It will be but a little while till Minneapolis will be called upon to vote, either for an administration which has been considered notoriously corrupt, or to lift itself from the slough into which she has been dragged during the last two years. If ever a young city reached out its arms for help, Minneapolis now does, and she is in the embarrassing position of being compelled to ask for help against her own citizens."

We are no admirers of universal suffrage, nor do we approve of the introduction of political issues into municipal contests. But knowing as we do, something of the civic administrations both of Chicago and Minneapolis, we cannot concur in our contemporary's wholesale condemnation of these administrations. They may indeed be faulty. We know of no civic administration that is not more or less so, but, so long as universal suffrage exists, there will be no better municipal governments in these two cities than those they enjoy to-day. We greatly fear that it is because of its republican zeal that the *Minnehahan* portrays the condition of Minneapolis in such gloomy colors. The fact is that the so-called foreign elements of the population in that city have got under the present municipal government some recognition due their numbers and tax-bearing powers. This is but as it should be. Minneapolis owes its greatness to these very elements of the population which some would ostracize from all share in its government. The so-called foreign vote is, in our estimation, as much to be relied on as the native American. We are, however, all things considered, glad to see the *Minnehahan* condemn universal suffrage. Universal suffrage is one of New England's favorite ideas—and New England ideas were once fashionable in Minneapolis.

SACRED CONCERT.

The sacred musical service in St. Peter's R. C. Cathedral last Sunday evening was attended by a large audience, the edifice being crowded to its utmost seating capacity. The singing was of a high order, and the management throughout of the skilled directorship of Mr. J. T. Dalton, certainly redounded largely to that gentleman's musical ability. One of the leading features of the exercises was the presence of Mrs. Caldwell. That lady's voice rang out full and clear in the rendition of several of the leading selections for the occasion—"Gloria and Quoniam Mass in C," Haydn; "Ave Verum," "Agnus Dei," Mass in C, and "Tantum Ergo." Mrs. Caldwell also sang the solo in the Magnificat. In "Jesu Dulcis Memoria" Mr. T. Hook distinguished himself, and in the "Cantique de Noël," Mr. J. T. Dalton gave a very fine specimen of his vocal powers. Mr. Drumgole sang two solos with great effect. Among others who took leading parts were Messrs. F. Evans, Coles, P. J. Watt. Mrs. Cruickshank presided at the organ in a most efficient manner, and also assisted in the singing. The duet, "Ecce panis," Mrs. Cruickshank and Mr. Drumgole, was beautifully rendered. At the close of the service, several gentlemen in the audience waited on Mr. Dalton and assured him that it was the finest display of vocal power in that line they had ever listened to in the city. The collection was taken up by Rev. Father Tierman and goes towards the new cathedral fund. Taken altogether, the singing last Sunday night was a rare treat.

Forward.

BY SUSAN COOLIDGE.

Let me stand still upon the height of life,
Meth has been won, though much there is
to win;
I am a little weary of the strife,
Let me stand still, and ease the travel pain,
And then address me to the road again.
Long was the way and steep and hard the
climb;
Sore are my limbs and faint I am to rest,
Behind me lie long sandy tracks of time;
Before me rises the deep mountain crest,
Let me stand still—the journey is half done,
And when less weary I will travel on.
There is no standing still! Even as I pause
The steep path shifts and I slip back apace:
Movement was safety, by the journey laws
No help is given, no safe abiding-place.
No idling in the pathway hard and slow;
I must go forward, or must backward go!
I will go up, then, though the limbs may
tire,
And though the path be doubtful and un-
seen.
Bitter with the last effort to expire,
Than lose the toll and struggle that have
been,
And have the morning strength, the upward
strain.
The distance conquered, in the end made
vain.
Ah, blessed law! for rest is tempting sweet,
And we would all lie down if so we might;
And few would struggle on with bleeding
feet,
And few would ever gain the higher
height.
Except for the stern law which bids us know
We must go forward, or must backward go.
—Independent.

NEWS FROM IRELAND.

Wexford.

On April 25th, the funeral took place at Enniscorthy of the late Most Rev. Dr. Warren, Bishop of Ferns, among those present being His Eminence Cardinal McCabe, the Most Rev. Dr. Woodlock, Bishop of Ardagh, and the Most Rev. Dr. McCormack, Bishop of Achery. The chapter assembled after the obsequies, and the Very Rev. Dean Murphy, P. P., was selected to fill the office of Vicar Capitular of the diocese.

Kilkenny.

On April 19, the Very Rev. Wm. Canon Brennan, V. F., Mooncoin, departed this life, after an illness of only one week. Born in Kilkenny, county Kilkenny, educated in St. Kieran's, Kilkenny, and subsequently for eight years in St. Patrick's, Maynooth, the deceased had made hosts of friends among the Irish priesthood. Such was the respect in which he was held by his fellow-priests of Ossory that it is well known, had he lived, he would, at the next election of Bishop for the diocese, receive a very large number of votes. The great number of priests (over eighty) who assisted at his funeral obsequies testified to the respect in which he was held, not only in his own but in the neighboring diocese of Waterford.

On April 24, the nomination of Dr. Moran's successor to the See of Ossory, on his Grace's appointment to the Archbishopric of Sydney, caused considerable excitement, not only among the priesthood of the diocese, but among the people of both Kilkenny city and county. The lamented death of Canon Brennan, P. P., Mooncoin, who was named as the most probable to be appointed, rendered the selection exceedingly difficult, and speculation was rife as to the final result. The names mentioned after Canon Brennan's death were those of Father Michael Murphy, Professor of Carlow College; Very Rev. Dean McDonald, P. P., V. G., who acted as Coadjutor during the illness of the late Bishop Walsh; and Very Rev. Canon Hennessey, P. P., Instiogue. The result was announced as follows:—Father Murphy 18 votes; Very Rev. Dr. McDonald, 14, and Very Rev. Canon Hennessey, 8.

Cork.

The question of granting the presentment for the cost of the maintenance of extra police in Cork, came before the Recorder, on April 19, the Corporation opposing it. The Recorder reserved his decision. But the people of Cork have made up their minds not to pay a farthing of the mule until it is forced from them by the point of the bayonet. They will make it more expensive to collect the tax than to pay it out of the fund to which it is justly chargeable.

About fifty men who have been stationed in the West Riding for the past three years have, within a short period, been transferred to other counties and ridings,—the peaceable state of the riding at present allowing the authorities to reduce the number of the Royal Irish to what it was some six or seven years ago.

Mr. William O'Brien, M. P., paid a visit to his constituents in Mallow, on Sunday, April 20, and met with a reception that any man might well feel proud of. His fellow-townsmen turned out in all their strength to meet him. On his arrival, accompanied by Mr. Redmond, M. P., a procession was formed, and the two gentlemen were escorted through the central streets of the town, which were spanned by arches of evergreens and banners. A prominent feature of the procession was the new famous jennet which has been sold so frequently by the police to realize the Monanomy tax. Mr. O'Brien's address was eloquent and pungent, as all his speeches are, and Captain Plunkett and Mr. Trevelyan were handled pretty roughly by him. Mr. Deasy, M. P., addressed a large meeting at Kilbritan, on the same day, at which the parish priest, the Rev. W. Murphy, presided. The resolutions adopted declared for legislative independence, condemned the manner in which the Land Act was being administered, and expressed admiration for the Parliamentary action of the Irish Party. Reference was made to Mr. Henry George's land theories, and the chairman expressed a hope they had heard the last of them.

Addressing the Grand Jury at the West Cork Quarter Sessions, on April 22, Mr. Ferguson, Q. C., the County Court Judge, congratulated them upon the very satisfactory state of the county.
Notwithstanding the fact that the Knockree meeting was proclaimed under the Crimes Act, a vast crowd of people (estimated at 5,000) assembled, on April 20, in the village, where, however, a large number of police, under command of two Resident Magistrates, had also taken up their position. A number of bands, heading contingents from the surrounding districts, came to the place of meeting, but on being warned of its having been proclaimed, ceased playing at

the request of the magistrates, and retired. Mr. Mitchell, R. M., warned the crowd to disperse, and on their hesitating to do so, was about to read the proclamation, when a deputation waited upon him, and asked permission for one of their number to address the people, advising them to quietly disperse. This Mr. Mitchell refused, and again warned the people of the consequences of their disobeying the proclamation. The deputation then retired to the committee-rooms of the local branch of the National League, and having passed a resolution condemning the action of the Lord Lieutenant in proclaiming the meeting, withdrew from the village, example being followed by the people who had assembled; and the proceedings thus quietly terminated.

Kerry.

A beautiful memorial cross has just been erected over the grave of the Rev. Father O'Callaghan, in Ford Cemetery, Liverpool. Father O'Callaghan was a native of Kerry, and was one of those devoted Irish priests, whose close attention to the discharge of their sacred duties in the unhealthy portions of the large English towns oftentimes means death. He contracted a fever, caught in attending a dying parishioner, in the parish of St. John, Kirkdale, in April, 1883. The memorial, which is the work of a young Irish sculptor—Mr. John Geraghty, of Bedford road, Bootle—takes the form of an Irish cross, and stands nearly thirteen feet high. The cross is of Irish limestone.

Limerick.

The relieving officer of the Limerick Union has been served with notices of eviction of Rev. Father Ryan, P. P., and Rev. Father Godfrey, C. C., who hold land on Lord Cloncurry's property, in the neighborhood of Murroe. Rev. Mr. Godfrey took an active part in endeavoring to settle a dispute between Lord Cloncurry and his evicted tenants; and his proposed eviction, and also Father Ryan's, has caused considerable excitement in this district.

Clare.

We extremely regret to announce the death, on April 23rd, of the patriotic, single-minded, devoted Irishman, Mr. Michael G. Conside, at Ennis, in his 75th year of his remarkable life. He was a follower of O'Connell's, and to his energy is solely due the splendid monument to the Liberator, which stands in the Square of the town, and the Manchester Martyrs' Monument in Victoria Road. His presence was a very familiar figure in every great gathering in Ireland for half a century, when he usually appeared in the uniform of the Volunteers of 1822, and wearing a green bound felt bearing, once worn by O'Connell, and bearing a flag of the Volunteers. He spent the end of his life in comparative poverty, and many a man has been honored and rewarded by the people whose claims to National recognition were as nothing compared to Michael Conside's. He was a total abstinence: having taken the pledge from Father Matthew, he observed it unbroken all his life. The funeral of the deceased took place on April 25.

Tipperary.

The guardians of the Thurles union have resolved, on all occasions, to take Irish goods in preference to any other. Every union should follow this example. Waterford, likewise, does everything it can in this way.

Justin McCarthy's son is mentioned as a possible candidate for Tipperary, in replacement of Mr. Smith with a "y."

Mr. Henry J. Quinn, sheriff's deputy, and party attended at Ballinamona, near Ballygriffin, on April 16, for the purpose of executing an ejection on the title at the suit of Mr. George Errington, M. P., against Ellen O'Neill, whose farm of forty acres (Irish) had some time since to be sold for nonpayment of rent, but she was allowed to remain, we understand, as a permissive occupier. The ejection decree for permission was granted at the last Cashel January Quarter Sessions.

On April 21st, Anne Leahy, relict of Thomas Leahy, of Shanbally, died peacefully at the extraordinary age of 109 years.

Antrim.

On April 23d, Sister Mary Agatha Hassett, of the Presentation Convent, Cashel, and sister of Rev. Father Hassett, Belfast, died after a protracted illness.

On April 19th, Arthur Boyd, a tenant on the Bellahill estate, on his way to Carrickfergus with a horse and cart, was thrown out and killed. The deceased was one of the tenants on the Bellahill estate who recently bought out their own farms. He was unmarried, and lived with his mother on the farm. His age was about forty years, and he was much respected in the locality in which he lived.

Tyone.

On St. Patrick's Day a train, in which Mr. Davitt was travelling to Tyrone, was fired at when passing Dungannon, and on April 24, a boy named Grimes was charged with the offence. Two witnesses identified him as having fired the shot, but several others proved an *alibi* for him, and the magistrates refused informations.

The Nationalists of Drumquin are determined on having a great popular demonstration as soon as Messrs. Davitt, Healy, M. P., and Harrington, M. P., are in a position to attend one.

The work of registration continues to make steady progress in Tyrone. The Whig fortress of Dungannon has been stormed at last. Deputations from the central associations in Omagh, having organized committees throughout the greater part of the county, proceeded to Dungannon. Having matured their arrangements, they attended at the Catholic churches, on April 20, in order to give the necessary assistance for the satisfactory organization of the districts. Committees of efficient character were then formed at Cogh, Mountjoy, Clone, Tunnydonnell, Slatyquarry, Coalisland, Stewartown, and Feighish. The priests and people seem in every instance to give the movement their most cordial encouragement and support.

Fermanagh.

At Ederny, an old woman named Barbara Muldoon, whose age was about four-score years, was evicted out of her little house last March. A kind neighbor took her in, and the eviction, the throwing out of herself and her little household goods, so affected the poor old creature that she took sick and died in about three weeks after the occurrence.
The extreme "loyalists" of Fermanagh,

to judge from their local organ, the Fermanagh Times, got into a terrible fright on the announcement of Mr. T. D. Sullivan's recent lecture in Enniskillen on "The Songs of Ireland." The intelligent and tolerant organ referred to endeavored at once to stir up a bigoted party spirit. The Town Commissioners were requested to reconsider their determination to give the use of the Town Hall, because, said the Times, "there is quite enough excitement in the county at present, and a single spark might set it ablaze!" The "Rev. John's" sheet pretended also to dread "a repetition of the Perry riots," as the natural sequence of Mr. Sullivan's "political harangue!" No one, however, took any notice of this insane twaddle, and the lecture, at which the Very Rev. Dr. Birmingham, V. G., occupied the chair, was attended by a large and highly respectable audience.

Sligo.

The Thomas Sexton Branch of the National League, Colloony, held a special meeting on Sunday, April 20th, James McDonagh, president, in the chair. There was a large attendance of the committee and members present. Forty-five new members were enrolled. Sergeant Dolan and Constable Bruen put in an appearance. Their presence was objected to. They left the house and remained on the street taking notes.

The Sligo Champion, of April 26, says:—We believe there are some Nationalists (b) who would require to be born over again ere they could be induced to act honestly, consistently, or decently. It will be worth the reader's while to examine the division lists of those who voted at the election of chairman at the Tubbercurry Board on Monday. Several Catholics went into the lobby with the little Captain, who hates them and their faith, and who traduced our noble-minded Thomas Sexton. The leaven of corruption has a strong hold of the minds of those traitors. Some of them sell their country for a whiskey license, others for employment as bailiffs, and the remainder because some trifling patronage is bestowed on them in the way of trade. The astute navy-captain thought to succeed in placing a Tory in the vice-chair by a wrong count, but Richard H. Devine laid bare the inaccuracy.

Mayo.

An inquest was held at Castlebar, on April 21, into the circumstances connected with the death of a slater named William McDonagh, who was killed by a fall from the roof of a house on which he was working. The jury returned a verdict of accidental death.

Roscommon.

King-Harman and his supporters, the Orange magnificoes of Roscommon, have determined on no less an enterprise than that of starting a local newspaper. The fact is that Boyle lacks an Orange-Tory organ, and, galled by the weekly rounds of literary grape and canister poured into them by the Roscommon Herald, the conventionalizing Colonel and his coterie contemplate establishing an opposition battery, to do havoc in the National ranks. The projected phenomenal print is to be named—or nicknamed the *Constitutionalist*.

A LADY WITH A GRIEVANCE.

New York Freeman's Journal.

"I think," writes a lady, of Chicago, Ill., "that a late article which appeared in the Freeman's Journal on 'Mixed Marriages' is likely to do harm, by prejudicing Protestants against a Church which is so intolerant of marriages with Protestants. All 'mixed marriages' are not unhappy. I am a Protestant married to a Catholic. I happened by chance to see your article, although my husband would not have shocked me by showing it to me. I wish to say that we are happy; all the children, except the two eldest, go with him to the Catholic Church. These two, since they have been able to talk with me on the subject of religion, prefer to go with me. I think my experience—one of many—of the happiness of some 'mixed marriages' ought to cause you to modify the expressions in your article."

Not at all, madam; the record of your experience only helps to prove what really needs no proof, that marriages of Catholics and Protestants result in most unhappy consequences. Do you imagine that your husband is happy when he sees his two children, baptized, we presume, in the Catholic faith, frequenting your convenient—led thereto by your "reasoning?"

No doubt you promised on your marriage, that your children should be baptized Catholics. No doubt you, in keeping this promise, permitted them to receive instruction in the Catholic faith and allowed them to assist at Mass. But, all the time, you regretted that they were Romanists, and looked on the ceremonies at which they assisted as elaborate mummeries. When they asked you questions, such as every Catholic child asks its mother, you being honest, told them what you believed, but said you could not tell them what their father believed. They would have to ask him. You could not teach them the "Hail Mary," the "Memorare," the "Salve Regina." It was not your fault; you meant, as you had promised, to let them become Catholics; but all the while, you wished that they would come over to your way of thinking. You never interfered with them; you never attempted to influence them; and yet [your experience must have taught you that a mother's unconscious influence is terribly powerful. Its effect is evident on your two eldest children. The younger ones go to Mass with their father, because you and he both insist upon it. But they are more under your care than his; and the consequence can easily be guessed. The children will soon consider their mother's religion "good enough for them." And thus the offspring of a Catholic father will enter the ranks of Protestantism or indifference—probably the latter.

Our correspondent has enabled us to point a moral doubly. Here we have a mixed marriage at its best. A Catholic father who tries to make his wife and children happy; a Protestant mother, attached to her sect, but too honorable to interfere with the desires of her husband in the matter of the creed of the children. And what does this mixed marriage, under these good conditions, give? Results which the Church approve,

and which ought to make happy a father believing that the Church is the repository of divine truth, the only means of salvation, the only saviour of society? It is an easy question to answer.

The Catholic father sees the great gulf widening between him and his children. They come to look indulgently on his pious practices. The Sacraments, the life of his life, becoming more precious as he grows older, are nothing to them. Soon, when death takes him, there will be no child of his to pray for his soul, that the sins

"Done in his days of nature may be burned And purged away."

His wife and children may hang wreaths on his coffin and build a monument; but when other Christian and other suffering souls are remembered in the prayers of loving and faithful children, his will be forgotten. He can not blame the mother of his children. She has not broken faith; she has not spoken against the Church; she has commended its charity; she has found much to admire in the self-sacrifice of the Priests and Sisters. She has no vulgar prejudices. She does not believe that all she can not understand how sensible people can adore the Real Presence. And she feels that her children must sooner or later come to their senses.

She does not object to the saying of the Rosary, but she can not encourage that sort of thing. The reading of a chapter out of the Old Testament seems much more reasonable to her. Finally, the father realizes that all the touching Catholic home habits, which he knew when a boy, must be abandoned. The children will soon choose for themselves—each the "ism" that suits his constitution. The mother does not hesitate to say that she thinks one religion is as good as another. Let the children alone; they are old enough to go or to stay away from church, as they choose.

Can a Catholic father, with a well-instructed conscience, be happy under such circumstances? Protestants, like our Chicago correspondent, will think that the causes of unhappiness we have enumerated are of a slight and sentimental kind. But martyr after martyr died for the Faith of which the Catholic party to a mixed marriage runs the risk of depriving his children. St. Peter and St. Paul thought no suffering too great in preaching it, St. Sebastian and St. Agnes gloried in the torments its confession brought them, St. Francis Xavier and thousands of missionaries of yesterday and to-day dare hunger, torture, death in its most horrible forms, to preach and carry the Word to the Heathen. To save one soul, St. Francis de Sales would have given his life.

But here, from this "happy" mixed marriage, two souls have gone astray. They have denied the teaching of the Church, disregarded her sacraments and her practices. Good-humoredly, gradually, following their mother, who has perhaps amply said to them over and over again: "One religion is as good as another!" The Christian father, under Diocletian, would have preferred a thousand times to see his children torn by the wild beasts of the arena, rather than to have them carelessly drop a grain of incense on the altar of a god, to show that "one religion is as good as another." The Catholic Faith is the same as it was under Diocletian; and it is as well worth dying for to-day as it was in Rome when the Christians were given to the lions, as it was in Ireland when the Catholics were to be a pariah. If the preciousness of the gift of Faith were only understood, there would be fewer mixed marriages.

We thank our Chicago correspondent for her letter. We have drawn conclusions from it which may further offend her; but we have given her the benefit of presuming that she has acted honorably. And we have shewn that mixed marriages are worse than unfortunate.

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* Ask the same physicians
"What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malarial fever, ague, &c., and they will tell you:
"MANDRAKE! or Dandelion!"

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MAY 24, 1884

Child-Nature.

A man may be noble and great, And a woman tender and pure, But their knowledge, if deeper, is less divine Than childhood's innocent lore.

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EDIFYING REMINISCENCES, OF THE LATE FR. WILSON'S CONVERSION TO THE CATHOLIC FAITH.

At the request of Father Byrne, O.S.D., Mr. Jacob Costigan, of Somerset, one of the oldest and most respected citizens of Perry county, has written his recollections of Father Wilson's early life in the following truthful and simple manner:

My acquaintance with the good Father Wilson, lately deceased, was formed in June, 1825. In Zanesville, Ohio, we were apprentices in the same shop. He was my senior by two years; he being in his 19th year and I in my 17th.

He had very respectable family connections. His mother was a venerable old lady, and his brothers and sisters were of our best society in those days.

"I met Father Wilson again at St. Joseph's, Perry county, in 1837, soon after his return from St. Rose's, where he had just been ordained a priest.

The Lime Kiln Club. As the meeting opened the president announced that the following spring mottoes would be hung on the walls during the coming week.

A vote of thanks was given the janitor for his vigilance, and the secretary was instructed to advertise for information concerning the victim.

for his vigilance, and the secretary was instructed to advertise for information concerning the victim. If he will come forward and state how it feels to step suddenly into a bear-trap the club will present him with a receipt for removing the marks left by the teeth.—Detroit Free Press.

Living Too Fast.

Men are living too fast. Idleness and indulgence have begotten pride and discontent. The age is thirsty for luxury. The very paupers of our cities scorn the patched garments and simple fare which once satisfied the well-to-do; as the young clerk must live in a house about as luxuriously furnished as his employer's, though he steal to support his establishment; the servants rival their mistresses in the costliness and elaborateness of their attire.

We must change our standards of living and learn to rate people at what they are and what they have. This is a money-worshipping age; men of vicious principles, through the clink of gold, summon hosts of admirers; others are tolerated for the bangles the mob scramble for; and still others are permitted to occupy posts of honor in the church and state, which they only obtain by their wealth.

Men live in the fear of gold and not of God, and ask the honor of man and not the honor that cometh from above. There should be a return to more simple, more honest ways of living. It should be deemed dishonorable to live beyond one's means; no man should be encouraged to spend a feverish year in luxury at the risk of breaking down and making a dishonorable ending.

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"Notes on Ingersoll."

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Mr. T. P. Tansey, of Branch 26, Montreal, is prepared to furnish very fine C. M. B. A. gold pins at \$1.50 each. Orders entrusted to Mr. Tansey, No. 718 Craig street, will be promptly attended to.

C. M. B. A.

THE FOURTH REGULAR SESSION OF THE GRAND COUNCIL OF CANADA OF THE C. M. B. A.
On Monday evening, May 12th inst., the delegates and members of the council began to arrive at the Kerby House in the city of Brantford. After supper the representatives from the Brantford Branch invited the delegates and members who had already arrived to attend the regular meeting of the Branch at its Hall. About twenty-five or thirty availed themselves of the invitation, where addresses were made by Rev. Fathers Sullivan, Lennon, Bayard and Crinnon, and Messrs. Finn, Olette and other visiting brothers.

Tuesday, May 13th, 1884.
The Grand Council convened in the hall of Branch No. 5, city of Brantford, at 9 o'clock a.m., and marched in procession to St. Basil's church, where Mass was celebrated by Rev. Father Lennon. The choir, under professor Zinger, sang some choice selections appropriate to the month of our Blessed Mother. A large number of the parishioners honored the occasion with their presence. After Mass the delegates, accompanied by the rev. clergy, returned to the hall, when the session was opened with prayer by Rev. P. Bardou. The following representatives presented their credentials, and on the report of the committee on credentials, were admitted members of the council: Branch No. 1, M. J. Manning; No. 2, M. O'Hara; No. 3, H. W. Deare; No. 4, J. J. Blake; No. 5, J. C. Sullivan; No. 7, M. Sullivan; No. 8, S. A. Heffernan; No. 9, Wm. Sullivan; No. 10, Thos. Durin; No. 11, A. R. Wardell; No. 12, A. Kern; No. 13, C. Stock; No. 14, A. Lanigan; No. 15, J. Kelz; No. 16, Dr. Buckley; No. 17, Thos. O'Neil; No. 18, J. Quillinan; No. 19, T. Henderson; No. 20, J. E. Doyle; No. 21, Rev. J. J. Gehl; No. 22, Rev. James Ryan; No. 23, P. Kilakhammer; No. 24, Rev. T. J. Sullivan; No. 25, Rev. P. Bardou; No. 26, T. J. Finn; No. 27, P. H. McCaul; No. 28, Rev. T. J. Cole; No. 29, F. R. S. Campeau; No. 30, J. O'Meara; No. 31, E. J. O'Brien; No. 32, Rev. G. R. Northgraves.

In addition to the foregoing, all the officers, except 1st Vice President D. B. Odette, were present. Mr. Kelz, 2nd vice president, took Mr. Odette's place, and Rev. G. R. Northgraves was appointed by President Doyle to fill the 2nd vice chair. Rev. Father Lennon, on behalf of Branch No. 5, extended an invitation to the members of the Council to partake of a banquet at the Kerby House that evening. The invitation was accepted with thanks.

The Grand President presented his report, covering a space of time from August 8th, 1882, to May 2nd, 1884. The report shows a very large increase both in branches and membership. It recommended the Council to take into consideration during its deliberations the propriety or necessity of Canadian incorporation; and of petitioning the Supreme Council to grant to this Council a Separate Beneficiary jurisdiction; and also the amendment of the present constitution in many of its provisions.

The report was very concise, compact, and to the point. It was accepted and ordered spread upon the minutes.

The secretary and the treasurer presented their reports in printed form and in a very systematic order. They were referred to committee on Finance. Mr. O'Neil read the committee's report as follows:

Your Finance Committee beg to report that we have examined the books and vouchers of the Secretary and the Treasurer of this Council, and find them correct. We also take this opportunity of certifying to the very satisfactory manner in which we found the books of the Grand Recorder; the affairs of the Grand Council and Branches being arranged in such a manner as to afford at a glance the financial standing of each. The Committee on Laws made a report, recommending among other matters the following: A "Separate Beneficiary jurisdiction" for the C. M. B. A. in Canada, and becoming incorporated. The adoption of a "\$1000 Beneficiary." The formation of a "Sinking Fund," the formation of a "Relief Fund." That any elective officer of a Branch be eligible as representative to Grand Council. The adoption of a Separate Beneficiary jurisdiction was carried by a very large majority, and a committee consisting of Messrs. J. J. Blake, A. R. Wardell, James Quillinan, H. W. Deare and Sam. R. Brown was appointed to draft a petition to the Supreme Council to grant the Grand Council of Canada a "Separate Beneficiary Jurisdiction," to take effect from and after the 31st day of Dec., 1884. The "\$1000 Beneficiary" was also adopted, but the "Sinking Fund" and "Relief Fund" were not adopted. The clause making any elective officer of a Branch eligible as Representative was adopted.

THE BANQUET.
The members of the Brantford Branch and a number of visiting brethren from Paris, St. Catharines and Cayuga, with the members of the Grand Council, assembled in the drawing room of the Kerby House a little before 8 o'clock. While awaiting the summons to the dining hall the time was pleasantly occupied in social intercourse, singing, and music. In a short time, however, the signal being given, the company went down and took seats around the tables, to the number of about 90. The Rev. Father P. Lennon acting as chairman, with the Grand President on one side and the Very Rev. Vicar General Dowling on the other. Rev. J. Lennon occupied the vice chair. About ten or twelve other Priests were also seated to the right or left of the Chairman and Vice Chairman, while among the laymen were Barristers, Physicians, Teachers, Merchants and various other callings. When in the due course of events the time arrived for the toasts, the first,

"Our Holy Father," was most eloquently responded to by V. G. Dowling. This was followed by the "Queen and Royal family," "The Catholic Hierarchy of Canada, its illustrious Archbishops and Bishops," "The Army and Navy," "Our Visiting Brothers," "The Supreme Council," "The C. M. B. A.," "The Pioneer Branch No. 1, of Windsor," "The Manufacturing Interests," "the Legal and Medical Professions" and the "Press."

All of the toasts were most ably and eloquently responded to by those who had been selected, or were spontaneously called upon. Among the clergy the Rev. Fathers Bardou, Bayard and Tiernan responded to that of the "Hierarchy," F. R. E. Campeau, of Ottawa, responded to the "Army and Navy," and Major O'Rielly sang the "Red, White and Blue." "Our visiting Brothers" was responded to by Grand President Doyle, Rev. James Ryan and Mr. Wardell. The Supreme Council by its second Vice-President, T. Coffey. Pioneer Branch, No. 1, by T. A. Bourke. The Manufacturing interests by J. Barry; "The Professions" by Messrs. O'Meara, Wardell, Blake, Buckley, M. D., and Brennan. The C. M. B. A., by Rev. Frs. Cole and Gehl, and J. E. Lawrence and J. C. Sullivan, and lastly "the Press" by T. Coffey, of the Record, and T. J. Finn of the Montreal Gazette.

It was a little past midnight when the party retired. The tables were handsomely decorated with elegant fruit and floral centre pieces, with natural flowers, arranged with exquisite taste, and the guests were served with the best of everything the market afforded, and in that pleasant, civil and attentive manner for which the Kerby House has acquired a celebrated reputation.

During the noon recess the next day a collection was taken up among the members for presentation to the dining room maids, upon whom much extra work was imposed in consequence of the late hour at which the banquet broke up, for which they returned thanks through Mr. J. C. Sullivan, saying that such generosity had never before been shown towards them by any body of representatives of any other association.

SECOND DAY'S SESSION.
The Council opened on Wednesday morning at 9 o'clock with prayer as usual.

The report of the finance committee, recommending the mileage and pay of members, was adopted. Further propositions for amending the Constitution were submitted and reported upon by the committee on laws. All the recommendations of the Committee were taken up one by one, and were mostly adopted. This occupied the time of the council until nearly 3 p. m., when the nominations for officers for the ensuing term were made as follows:

For President—Rev. J. P. Molphy and J. E. Lawrence; for 1st Vice-President, T. J. Finn and J. C. Sullivan; for 2nd Vice-President, J. O'Meara and J. Kelz. For the offices of Secretary, Treasurer, Marshal and Guard the present incumbents, Messrs. S. R. Brown, D. J. O'Connor, Major J. H. Reilly and Joseph Reame, were re-elected by acclamation. For Trustees, Rev. P. Bardou, Rev. T. J. Cole, W. J. McKee, and Chas. Stock. For representatives to the Grand Council, A. Forster, A. R. Wardell, Rev. P. Bardou, M. J. Manning, T. O'Neil and D. J. O'Connor. Of these were elected Rev. J. P. Molphy, Ingersoll, President; T. J. Finn, Montreal, First Vice-Pres.; J. Kelz, Toronto, 2nd Vice-Pres.; Rev. P. Bardou, of Cayuga; Rev. T. J. Cole, of Ottawa, Trustees. Rev. P. Bardou, D. J. O'Connor, of Stratford, and T. O'Neil of Paris, Representatives to the Supreme Council.

Stratford was selected as the place of holding the next regular Grand Council session.

It was decided to hold the next biennial session in August, 1886.

Rev. J. P. Molphy resigned his office of Trustee and Mr. J. C. Sullivan was unanimously chosen to fill the vacancy.

The salary of the Grand Secretary was fixed at \$450 per annum. The Post and True Witness, of Montreal, and the Family Album, a French monthly published in Ottawa, were added to the CATHOLIC RECORD as official organs of the Grand Council.

During the session telegrams of fraternal greeting were received from each of the other Grand Councils, in session at Bay City, Mich.; Franklin, Penn.; and Lockport, New York, to which similar responses were promptly sent.

After the usual resolutions of courtesy to the retiring officers and others entitled to such, the council adjourned, after prayer, sine die.

OFFICIAL.

Notice is hereby given to all C. M. B. A. members and Branches, also all Branch Medical Examiners and others whom it may concern, that M. J. Hanavan, M. D., Stratford, Ont., has been appointed Supervising Medical Examiner for the C. M. B. Association in Canada, his duties as such to begin on the 1st day of June, 1884, and to continue until cancelled by proper authority according to our C. M. B. A. laws.

By order of the Board of Trustees of the Grand Council of Canada of the C. M. B. Association at Brantford, Ont., May 14th, 1884.

SAM. R. BROWN, Grand Secretary.

REV. P. BARDOU, Chairman Trustee Board.

Notice is hereby given that, on the 31st day of May, 1884, the duties of Thomas Sullivan, M. D., St. Catharines, Ont., as Supervising Medical Examiner of the C. M. B. Association in Canada, shall cease.

By order of the Board of Trustees of the Grand Council of Canada of the C. M. B. Association at Brantford, Ont., May 14th, 1884.

SAM. R. BROWN, Grand Secretary.

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ENTERTAINMENT AT DUNDAS.

The third annual concert and entertainment by St. Augustine's School children last evening, was one of the best ever held in the Valley City. The hall was densely packed by the parents and friends of the children. The programme embraced music, songs, recitations, select pieces, etc. The pupils, teachers and parents are to be congratulated on the proficiency displayed. Each boy and girl seemed to be duly impressed with the importance of their parts, which they performed in a manner that gave general satisfaction. An instrumental duet by Misses Wardell and Byrne received well-merited applause. Miss Nora Clench's selections on the violin captivated the audience. The "May Queen," "Grandma's Birthday," "Aunt Polly's Lesson," and "The Two Queens," by the girls of the school, created much mirth. "The Music Director," "Choice of Trades," "Lively Afternoon," "Not Afraid of Ghosts," "Not one of Three," and "Playing Doctor," by the boys, were well rendered. The entertainment ended with a tableau, "The May Queen." Miss Moore, of Hamilton, rendered valuable assistance with her accompaniments. At the conclusion Rev. Father Feeney returned thanks to the audience for their patronage, to the Master, Mr. Sullivan, and Sisters for their careful training of the pupils. The rev. father may feel justly proud of the success which crowned his efforts, not only on this but on all former occasions.—Hamilton Times, May 17.

DEATH OF A VENERABLE GENTLEMAN.

Mr. Robert Joseph Ignatius Monteith, of Carstairs, M.A., J. P., and D. L. in the county of Lanark, Scotland, died on the 21st March in his 73rd year. He was the son of the late Mr. Henry Monteith, M. P., of an ancient and highly respectable, though not very wealthy family, by his first wife, Christina Cameron, a daughter of Lochiel, and was thus the descendant of a long line of Scottish Chiefs. He married, in 1845, Wilhelmina, daughter of Mr. Joseph Mellich of Blythe, Motts, and leaves issue. His grandfather, Mr. James Monteith, was the chief founder, as stated in the Illustrated London News, of the Glasgow Cotton trade, now so great and important. His father, Mr. Henry Monteith M. P., acquired great wealth and purchased the magnificent residence of Carstairs in the County of Lanark. The estimable gentleman whose death we record, employed his ample fortune in exercising hospitality, forwarding the work of the church, and promoting railway undertakings. He will be much regretted and his memory long cherished in the country where he was so highly esteemed. *Requiescat in pace.*

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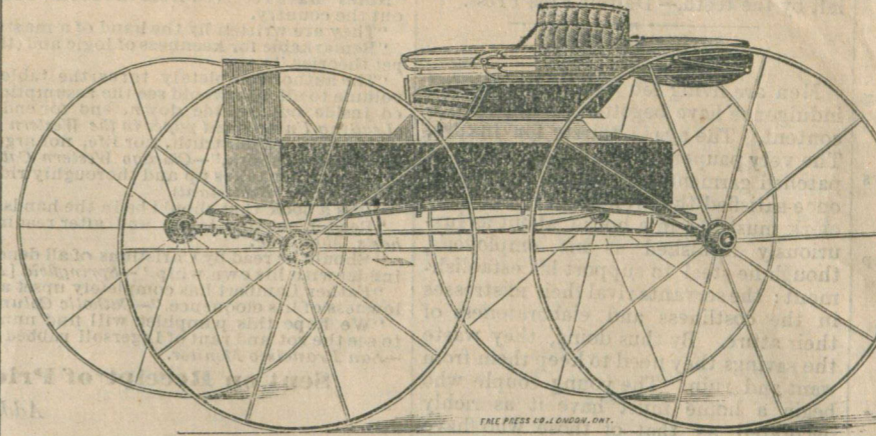
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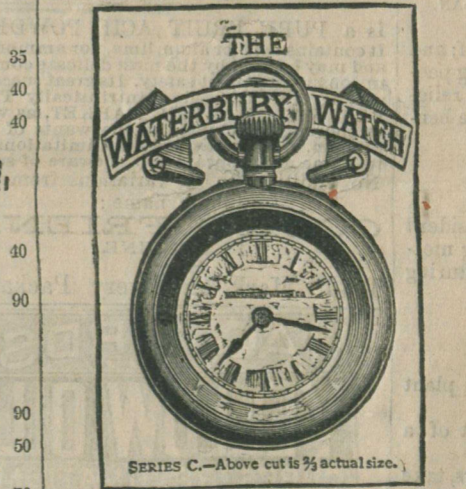
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MONDAY,
The 26th DAY of MAY,
instant, as a
Public Holiday

CHAS. S. HYMAN, Mayor.
Mayor's Office, London, Ont., May 1, 1884. 291-3v

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