

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, JAN. 12, 1884.

NO. 274

CLERICAL.

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N. Wilson & Co.,
136 DUNDAS STREET.

BOUND FOR AMERICA.

A Queenstown Scene.

BY E. GEARY.

[For Redpath's Weekly.]
Ah! Mary, mavourneen, mavourneen,
For us 'tis the sad bitter day;
See the ship is now fast getting ready,
To bear us from Ireland away;
My heart is in the grey dawn of morn,
To think that the gray dawn of morn
Will find us afar from her shore.

Now, hot tears are copiously flowing,
Adown your cheeks and down mine,
And I muse in the time when I met you,
Where Funchion winds clear thro' the
rain.

Oh, never did we think in life's morning,
That from it we ever should roam;
To dwell in the land of the stranger
Afar, o'er the wide ocean's foam.

Oh, sweet was our home by the Funchion,
There love ever blessed did crown
Where the old ivied castles gleam forth,
On its clear sparkling waters look down;
But dark is the soul of the tyrant,
That banished us from our home,
May the curse of the heart-broken homeless
Fall heavy upon him to-day.

For there in our childhood's days rosy,
We wandered as children as we are,
Unharrassed by sorrow or care;
But now when old age hovers o'er us,
We're fated to roam o'er the wave,
To wander in the cold silent gray.

The tyrant—he came there that morning,
With a satanic scowl on his face;
And he gave to his myriads of men,
To ransack and pull down the place.
Then raged they through the old homestead,
Our cattle they bartered for gold,
And they mocked us, and jeered at our
sorrow.

As we homeless went out in the cold,
No more in the moss-covered valley,
When evening's shades fall fast and gray,
We'll sit by the blackbird's sweet lay,
That blackbird in the valley and plain,
While our joy o' hearts with sorrow are break-
ing.

In the fair o'er the main,
Sure our bonnet and collar will meet us,
As soon as our ship strikes the shore;
With feelings of joy and love flowing;
Of course they have love and contentment,
With money and riches o'er us,
But the bliss we've enjoyed by the Funchion
Such comforts can never restore.

Acushla, come, we must be leaving,
My Heaven assist us, I pray,
The vessel is now getting away,
Impatient to bear us away.
Dear Ireland, may she ever have been,
O God, that we were ever again,
But our hearts shall remain in your bosom,
In our own native valley so green.
New York, Dec. 14, 1883.

DIocese of Arichat.

A Sketch of its Interesting History.

Antigonish Antora.
Some day, let us hope it will be soon, missionaries will find a historian to narrate its past progress. At present there is little to show that this field of research has been cultivated by Catholics. The following sketch touches upon the chief events in the history of the diocese of Arichat—or, perhaps, of the diocese of Nova Scotia, the history of the church in Cape Breton and eastern Nova Scotia. It may be divided into two periods—the first included between the landing of the first missionaries, and the fall of Louisbourg—the second extending to our day.

FIRST PERIOD.
In the Relations, a work of Mr. Murdock says, in his History of Nova Scotia, is "marked by high intelligence, good sense and obvious integrity," we find a reference to a mission established by the Jesuit Fathers at St. Anne's, Cape Breton, as early as 1629. One of the letters in this collection, dated 1634, states that the Mic-Mac Indians, or the Souriquois, as they were then called, were well disposed towards the missionaries and their work. Referring to their customs, the writer says:
"The aborigines of Cape Breton generally go without any covering on the head, but have little or no beard, so that the costume of the women is not distinguished from that of the men except by a sash which the former wear and by their having less of the body exposed."
In reading the "Relations" one is often disappointed at finding the missionaries spoken of in a general way as far as their names are concerned, but the nature of the country, the habits of the aborigines, and the missionary work are described with great clearness. A letter of 1659 mentions that the Jesuit fathers Richard, Martin Lhomme, and James Fremin.

THE NAMES OF THE FIRST MISSIONARIES are not given. It is not easy to ascertain the exact result of the Jesuit mission. In 1720 the fortifications of Louisbourg were completed. Recollect fathers were (Franciscans) attended to the spiritual wants of the new French town and opened schools for boys, the schools for girls being in charge of the sisters of the congregation of Notre Dame. Louisbourg was also the centre of the missionary work among the Indians, but the one that has the highest claim to the title of apostle among the Mic-Macs is Father

Maillard, a priest of the society of foreign missions in Paris, who came to Louisbourg in 1635. Father Maillard fixed his principal residence at an Indian village on the village to village, sometimes as far as Yarmouth, in Nova Scotia, and Miramichi, in New Brunswick. He learned their language thoroughly, and reduced it to writing by means of hieroglyphics. Religious books printed according to this system are now largely used by the Indians throughout this diocese. After the founding of Halifax, in 1749, the citizens could scarcely go out of the city without falling into some ambush of the Indians, who shared in the hostility of the Acadians. Instead of sending out a force to conquer the hostile Indians, the government adopted the wiser plan of inducing Father Maillard to reside in Halifax, and of using his influence over the Mic-Macs for the protection of life. The Indians followed him there, but there was no longer any danger from their hostility. The missionary labor of this good man continued till his death, or during the space of thirty years.

After the fall and destruction of Louisbourg in 1758, the sparsely settled Acadians in Cape Breton became alarmed and fled for the most part to St. Pierre de Miquelon. During the next thirty years there is scarcely an event of any importance to be recorded. In 1772 there was a poor and unimportant mission at Arichat attended by the Rev. William Phelan, who remained there two years. But immigration was destined to supply in a short time new elements for more prosperous missions, and in this connection two circumstances deserve special mention:

1. Shortly after the close of the American war of independence, cotton and other manufactures sprang up in the west and south of Scotland, causing a wool rise in the price of mutton, and wool throughout the country. The landlords soon discovered that the raising of cattle and sheep would be henceforth more profitable than the letting of their lands to poor tenants, and they heartily ejected the latter from their native homes. To these THE NEW WAVE WAS THE ONLY REFUGE, and the years 1790, 1791 and 1792 saw the first important emigration of Highland Catholics to these shores. Every subsequent year till 1825 brought its contingent of Catholics from Scotland and Ireland. They settled for the most part in the counties of Antigonish and Pictou, and in Cape Breton. In October of the present year a gentleman named Mr. Colin Chisholm in giving evidence before the Crofters' Commission in Inverness, Scotland, said:
"It was William the Chisholm, first husband of Lady Ramsay, and herself, that cleared the people out of the half davoch of Knockinn and the Glen of Athric. These evictions took place about the beginning of the present century. The first large party of the evicted left Strathglass in 1810. The second party left principally in Nova Scotia, Prince Edward Island, and in Cape Breton. They gave the name of their Highland home to their adopted country. In Cape Breton island there is another county of Inverness. The said William and his wife, Lady Ramsay, left two sons. Both the sons succeeded to the estate, and the chiefship of Chisholm. Between William, Lady Ramsay, and their two sons, they had nearly squeezed the native population out of Strathglass."

2. When the Acadians who fled to St. Pierre learned that the country was being settled by Scotch and Irish Catholics, and apprehending danger from another quarter, they decided to return to their former homes, and about the year 1792 one hundred and sixty Acadian families left St. Pierre and settled in the county of Antigonish and in Cape Breton. A priest named Father Lajamtel came to Antigonish from St. Pierre at the same time and ministered to the spiritual wants of the Acadians for thirty years.

THE FIRST PROTESTANT CATHOLICS, that arrived in the country, colonized the parish of Arisaig in the county of Antigonish. Five years after the present Bishop of Harbor Grace, the Right Rev. Dr. McDonald, preached the dedication sermon on the occasion of opening the new church of St. Margaret's, Arisaig—a sermon which shows that in the department of Bishop McDonald from another source we lost one of the most competent writers to write the history of the diocese. The following paragraphs from this sermon are here most appropriate: "In 1787 the first Catholic Highlander, the pioneer of the faith, took up his solitary abode in the forest primeval, which then waved in unbroken grandeur on these shores. In the territory of the diocese of Arichat, Catholics were at that period few and far between. In November, 1783, the 82nd regiment, which had a large contingent of Catholics from the western Highlands, was disbanded at Halifax. None, however, of these had hitherto made their abode in the forest in a strange land, the consolations of religion were first carried as often they had been to others in similar circumstances, by the UBIGUITOUS AND IRREPRESSIBLE IRISH MISSIONARY.

A character which perhaps had never before been more fully sustained than it was in the present instance by the zealous Father Jones. This was an Irish being in charge of the sisters of the congregation of Notre Dame. Louisbourg was also the centre of the missionary work among the Indians, but the one that has the highest claim to the title of apostle among the Mic-Macs is Father

apostolic jurisdiction over the extensive region level by the waters of the gulf of St. Lawrence."

Correspondence of the Catholic Mirror.

ROMAN NEWS.

Rome, Dec. 15, 1882.

The conference with the American prelates closed yesterday. A banquet next Sunday at the Propaganda from his eminence Cardinal Simeoni, and a reception of all the prelates in audience by the Holy Father, probably next Monday, will be the formal close. After that the prelates will separate for their several destinations. These conferences began, you will remember, on Tuesday, November 12, and were to be carried on at the rate of three a week, but owing to the fact that business proceeded more expeditiously than was anticipated, they suffered delay twice for want of prepared matter. The private conferences went on uninterruptedly at the same rate at the American College of Baltimore presided, and the prelates expressed their views at the Propaganda through him.

THE PRELATES OBSTINATE BUT LOYAL. The prelates have been heard to say that they never before witnessed deliberations more harmonious and at the same time more serious. The points that struck the cardinals were the unity and clearness with which the prelates expressed their views, and the purity of purpose, which inspired their arguments. The feelings awakened in the prelates for the presiding cardinals were none other than those of admiration for their vast erudition and noble aim, and of respect for their exhaustless patience and courtesy. There was no attempt to overrule anything by high authority, and the power that decided every question in this instance was argument. The prelates held their ground, and the impression created somehow or other on the Romans outside of the Propaganda was that the Americans were very able and a little obstinate.

THE CHAIR OF BALTIMORE delivered an address at the conference's close. He returned thanks to His Holiness and to their Eminences, declared the devotion of the prelates, and said that they spoke their views *Americana sed corde Romano*. Cardinal Simeoni replied, he expected no address, and his spontaneous words revealed the esteem, and conveyed besides to the prelates the gratification with which the Holy Father followed their deliberations.

THE CARDINALS COMPLIMENTARY. Immediately after the close of the conference, all those who took part in the dinner at the American College by the Archbishop of Baltimore. The invitations were out nearly two weeks, and by a happy coincidence the closing of the conferences fitted in exactly with the time. The Cardinal Secretary of State made the first toast, in honor of the Supreme Pontiff and of the American Church. Archbishop Gibbons replied, and to give greater freedom to the expression of his feelings, adopted his native tongue. He spoke of the loyalty of the American Episcopate to the Holy See, and he said he spoke not only for his brethren who were present, but also for the absent ones at home, foremost among whom, he said, was the Nestor of the American Episcopate, who was now approaching his golden jubilee—his Eminence the Cardinal of New York; to whom, he said, the American Church owed more than to any other of her children for the happy relations that existed in America between Catholics and their separated brethren.

Archbishop Corrigan replied, and said, with great modesty, that he had only found himself unable to represent the Cardinal, and never more so than at present. He was pleased to hear the kind words spoken of his Eminence by his Grace of Baltimore, and he knew they would make a deep impression on the heart of the Cardinal. He said he had, besides his own, words for his Grace, and they were to thank him for his kind words and proceedings, which he presided over with so much grace and wisdom. He admitted that his thanks on this occasion were part of that gratitude which is a lively appreciation of coming favors, and consisted also in great part of the pleasure he expected on seeing his Grace presiding over the coming council.

THE BALTIMORE COUNCIL. And now the whole work is done, and nothing remains but the formalities above mentioned and to settle a few remaining questions concerning the council. The place has been definitely decided, and it is Baltimore. The prelates of the American Church will be assembled again beneath the "railed dome." The time is next November, after the Presidential election. Baltimore must prepare for her guests *la nobilitas oblige*.

The work among the bishops will begin immediately after the audience. Archbishop Corrigan will be the first to leave. He hastens home for the jubilee of the Cardinal, January 12, and will sail the 20th inst. by the S.S. thine. Archbishop Gibbons will be detained the longest of all, in looking after the details of the council.

ARCHBISHOP GIBBONS AND THE STUDENTS. The Propaganda College gave two entertainments in honor of the prelates. The first was a theological debate with two students from the American College, Messrs. Hanna and Pace, chosen to defend, and a student from the Propaganda to object. The propositions were selected from St. Thomas, and when the students had finished their part Cardinal Simeoni invited the prelates to object. Archbishop Gibbons urged an objection on the conflict of reason and faith.

The next entertainment was linguistic and musical, and the glories of religion in America were spoken in forty languages. Mgr. Hostioli, rector of the American College, gave a mostly religious entertainment at the college, and evening the conference closed, and reflecting great credit upon the college and upon himself. An Industrial School of Roman youths, of which Mgr. Jacobini is the honorary president, gives another entertainment next Sunday.

DR. CORCORAN A DOMESTIC PRELATE. In appreciation of the merits of Mgr. Hostioli and of Very Rev. Dr. Corcoran, Archbishop Gibbons presented a petition to the Holy Father, in the name of all the Roman youths, which Mgr. Hostioli and some mark of his benevolence and suggesting the dignity of Domestic Prelate, and His Holiness graciously acceded.

ERRINGTON SUBBUED. Mr. Errington has received the cold shoulder everywhere. He called on the Archbishop, but could not see him.

THE AMERICAN COLLEGE. The Propaganda has shown the liveliest interest in the prosperity of the American College, and Mgr. Jacobini consulted with the prelates this week in special conference to consider the best means of securing its permanent and greater success.

TERRIBLE ACCIDENT AT TORONTO.

Toronto, Jan. 2.—A terrible accident occurred near the Humber this morning on the Great Western division of the Grand Trunk Railway there. The subway struck the engine, composed of one coach attached to the dummy engine, left the city at 7 o'clock this morning with 37 employees of the Toronto Bolt Works on board. When near the Humber a special freight train from the West was observed approaching from the west, and the driver of the dummy engine, who was a steady grade, and the brakes had little effect, and the result was that in a few moments it collided with the passenger train, forcing the engine through the coach, killing some of the passengers instantly, and wounding all in the car. The boiler of the dummy burst and the men were terrified and fled. The driver and fireman on the engine escaped with slight injuries.

Following is a list of the killed as far as identified: Wm. Turf, Richard White, Charles Spohn, Jos. Cruthers, John Kerrigan, Geo. Haggitt, Geo. Walsh, Richard Mulligan, James White, John McDonald, J. B. Keefe, E. Robinson, John Spohn. A large number were so frightfully mutilated that they are not yet identified. The blame is attached to the conductor of the freight train, who, it is said, was running against orders.

RIOTS AT HARBOR GRACE.

Press Despatch.
St. John, Nfld., Dec. 26.—A formidable riot occurred at Harbor Grace this evening. The Orangemen of the city turned out in procession with their regalia and flags, when they were attacked by the opposite faction, and three men instantly killed, and several mortally or severely wounded. The riot at this hour (8 p. m.) has not been quieted, and police are being sent by train and steamer to the scene of the disturbance.
St. John, Nfld., Dec. 31.—The excitement in the public mind in Conception Bay has somewhat abated, and authentic intelligence of the Harbor Grace riot, Roman Catholic affray is now at hand. The Orangemen walked out on the morning of St. Stephen's day, and got as far as the turn leading down from Hawley street to Walter street. They had just arrived at the bridge, and were playing the "Boone Water," when they were met by the mob and told to come no farther, but to go back. The Roman Catholics were ranged along with their pikes in their hands, and unless in self-defence.
They fought with these till Head Constable Doyle shot down Cal Callahan from the south side of Harbor Grace. Then went up the cry, "All hands look out," and in the instant of a rattling and volley from several sailing guns. Forty men were killed and fourteen badly wounded, the rest of the Orangemen fled, leaving their flags and banners behind them. Young Pat Darnody tore his flag into slips and planted the green flag in their place. He was fired at by an Orangeman, who was running away, and wounded.

When the flying Orangemen got down into the city in safe quarters, they began breaking the windows of the Roman Catholics' houses and tearing down the shutters of those whose houses were closed. They broke through the shop windows of John Hennessy, and attacked Wm. Connesey on the street. They set the horses of Dr. McDonald, the Roman Catholic bishop, later in the day, while he was on a visit to the wounded men at Bear Cove, they attempted to throw him over a precipitous cliff near Courages Beach, but were prevented by Father Rowe, a big, husky, Irish priest, who inflicted a severe blow on the head of one of the assailants with a leaden-headed whip, and dispersed the rest. The Bishop and Father Rowe had to be escorted the remainder of the journey by the mounted police.

No Roman Catholic is now safe even in his own house. They are thirsting for blood. Bill Thomas, a notorious character, kept singing out from his house, "Have blood for blood."
St. John, Nfld., Jan. 3.—Latest Harbor Grace dispatches state that depositions

taken before Judge Bennett to-day disclosed the following facts: Witnesses swear positively that Head Constable Doyle encouraged the Orangemen to march onward, saying, "Let us Cross the Boone Again," and affirm that he fired the first shot, which killed Callahan. Witnesses also proved that the first shot came from the Orange ranks.

Police Sergeant Winslow swore that at least the first two shots were fired by Orangemen. Only seven shots were fired by the Roman Catholics fall after being deliberately aimed at from the direction of the Orange party. No guns were visible in the ranks of the Orange procession, but their sympathizers and followers were armed, and shot at the Roman Catholics in a kneeling position. The shooting was almost simultaneous on both sides. The Catholic party numbered 100 men and boys, the Orangemen, with followers, nearly 1,000. The deadly part of the affray lasted only three minutes. No Orangemen were arrested. Head Constable Doyle is temporarily suspended.

ST. MICHAEL'S CHURCH, BLYTH.

In St. Michael's R. C. Church, the festival of Christmas was celebrated with more than usual solemnity. A retreat of 3 days was conducted by the Rev. Fathers Jno. O'Connor and G. R. Northgrave, who presided at the proper graves, as a preparation for the proper fulfillment of the Christmas duty by the congregation, as the reception of the Holy communion is termed. The Church was beautifully decorated by the ladies of the congregation, and an efficient choir organized, which added very much to the solemnity of the occasion. On Christmas day the three masses were celebrated in the morning by Rev. J. O'Connor, who presided at the altar on the festival of the day. In the evening a very impressive discourse was delivered by the Rev. G. R. Northgrave, on the "Incarnation," and was listened to with profound attention by a large audience composed of many of the various denominations of protestants, in addition to the usual Catholic congregation. The Rev. gentleman took for text "Glory to God in the highest and peace on earth to men of good will." Luke, II, XIV. He explained that these words had reference to the Incarnation of the Son of God, the mystery to which the celebration of this great festival is referred. The fall of man from grace is the cause which made the Incarnation necessary, because it was impossible for man to regain by any sacrifice he could make, the inheritance he had lost by sin. Only God made man could offer a sufficient atonement to satisfy divine justice, as sin is an evil of so great magnitude. Therefore it was that the Son of God offered himself up to his heavenly Father in the adequate sacrifice of propitiation. Unbelievers attack most perseveringly this mystery on the plea that it is not comprehensible. But we finite beings cannot expect to know everything that relates to God, if we could do so we would be equal to God. We must expect to find mysteries in religion which are incomprehensible to man. It is therefore not surprising in argument against the fact of God's taking upon himself human nature, that we cannot understand how this is done. God himself has revealed to us that He has done so, therefore must we believe it. He then proceeded to show that the Incarnation is a wonderful manifestation of the wisdom, justice and mercy of God, who found this means of reconciling these His attributes, whereas mere reason could never have discovered the means of attaining the end of man's redemption and restoration, the privileges for which he had been originally created. Thus the application of the Angel's words to this mystery is seen, "Glory be to God in the highest," because the Incarnation of Christ made the redemption of man possible, "peace to men of good will," because through this great mystery alone could the salvation of mankind be effected. We have given here but a few of the leading thoughts developed by the Rev. gentleman, whose subject was ably treated, and in a manner calculated to convey most solid instruction. The sermon was followed by the Benediction of the Blessed Sacrament in St. Augustine's Church, Wawanosh, similar services were conducted, the three Masses of Christmas day being celebrated by the Rev. G. R. Northgrave. In both Churches the large number of communions was a special feature of the Christmas celebration.

FROM SARNIA.
The drawing of prizes for the Bazaar in aid of the Sarnia Church took place on the 29th of December, 1883.

The following are the winning numbers:

1665	8586	6306	7455
2470	7660	4011	6757
9384	2665	3360	8177
8977	8408	3634	7435
6592	5793	7347	7228
8995	9015	4993	8521

The Bazaar, we are happy to say, was very successful, over \$1600 being realized. Rev. Father Bayard returns his sincere thanks to all who so kindly assisted to bring about this gratifying result.

ST. PATRICK'S BENEVOLENT SOCIETY.—At the regular meeting of the society held last Wednesday evening, the following officers were elected for the ensuing year:—President, C. McCarron, 1st Vice President, M. Hart; Recording Secretary, Thos. Fitzgibbons; Financial Secretary, Frank O'Neil; Treasurer, C. Hevey; Marshal, A. Conway.

APOSTOLIC COMMISSIONER.

Visit to the Carmelite and Jesus and Mary Convents.

His Excellency the Apostolic Commissioner, accompanied by his two secretaries, early yesterday morning visited the convent of the Sisters of Jesus and Mary at Hochelaga. At the main entrance, he was met by the Rev. Abbe Valois, founder and benefactor of the institution, and among the other clergymen present were Rev. Fathers Blais, Superior of the College of St. Croix; Bernard, O. M. I.; Emard, Vaillant and Lepailleur. Rev. M. Caisse, the Chaplain, was unavoidably absent, owing to ill health. Mgr. Smeuders immediately proceeded to the chapel, where, assisted by his Secretaries, he celebrated the convent mass. This beautiful place of worship, as well as the long corridor, above the entrance to the vestibule being the words: "Benedictus qui venit in nomine Domini." On entering the chapel the organ, accompanied by three guitars, two harps and two pianos, played a grand overture. At the conclusion of the service, which was of an imposing nature, His Excellency entered the large reception hall, where he was presented by the Sisters and informed that their mode of living was in keeping with, if not more stringent than older institutions in Europe. After giving his blessing to the nuns, Dom Smeuders took his departure.—Star, Dec. 31.

The Apostolic Commissioner then proceeded to the convent of the Carmelite nuns, who are celebrated for the life of abnegation they lead. After inspecting the institution, His Excellency addressed the Sisters and informed them that their mode of living was in keeping with, if not more stringent than older institutions in Europe. After giving his blessing to the nuns, Dom Smeuders took his departure.—Star, Dec. 31.

Church of Our Lady of Lake St. Clair, Walkerville, Ont.

His Lordship the Bishop of London, has lately erected a new parish at Walkerville, in the county of Essex, and has entrusted Dean Wagner of Windsor with the charge of making the necessary preparations towards erecting the new parish church this coming spring. As the Catholic people in and about Walkerville are not as yet very numerous nor generally well off, Father Wagner has thought fit to organize a bazaar which is to come off on the 31st January next.

All who contribute the small sum of 25 cents will have a draw at the Bazaar, and what is worth far more, will have the advantage of being numbered among the benefactors of the new church, which will be dedicated to our Heavenly Mother, under the title of Our Lady of Lake St. Clair, in view of the fact that this new sanctuary of Mary is to be erected on the bank of the River Detroit, within a short distance and in sight of Lake St. Clair. We hope that all who read this notice will associate to themselves three other persons, which the Bishop will deposit into the corner-stone on the day of the blessing of the same, on or about the 1st of May next. However, any one who would rather see only his own 25 cents at liberty to do so.

Benefactors will have a share in all the good that will be done in this new sanctuary of Mary for all time to come.—COMMUNICATED.

The Late Mr. Wm. Walsh.

It is with much sorrow we have to announce the demise of this estimable young man, which occurred on Sunday morning last in this city. He had been confined to the house for some months past and it was most edifying to witness the sweet resignation to the will of God which characterized his conduct during those weary days and nights of suffering. His fondest wish was gratified, namely, to be allowed time to die a holy death, fortified by the sacraments of the church, of which he was ever a fond adherent. Our numerous readers in the West will remember Mr. Walsh as having acted in the capacity of agent for the RECORD for a period of three years, and up to the time he was taken seriously ill.

On Thursday morning a requiem mass was celebrated in St. Peter's Cathedral by Rev. Father Tieman for the repose of the soul of the deceased. The reverend gentleman referred in touching terms to his many beautiful Christian virtues, and said he doubted not he was enjoying the reward of a well spent life.

Miss Norris' Private School.

The children attending the excellent private school of Miss E. Norris, in this city, gave their parents a choice entertainment on Thursday, Jan. 3rd, in their school-room, consisting of songs, dialogues, &c. From the manner in which the pieces were rendered, we doubt not the little ones under Miss Norris' tuition are attended to in a manner deserving all praise. The large number of persons present expressed their delight at what they had witnessed, and were pleased to see that their children are in such thoroughly competent hands. The entertainment was repeated on last Monday evening for the benefit of the organ fund of the new Cathedral.

Tearless.

BY BERTHA MAY IVORY. [For Redpath's Weekly.] And thou art dead, my own, my love, my life!...

THE STORY OF THE SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.

CHAPTER II. The student of history finds nothing more distinctly proved than that the Scottish Reformation was the work of an oligarchy...

These nobles and chiefs were the scourges and curses of the country. War and rapine were their principal employments, and such insecurity frequently prevailed that peaceful pursuits were almost impossible...

Other noblemen were severely punished, and the clergy held the highest offices of the State. In the interest of justice and of the people it was evidently necessary that a competent High Court should be established...

IRELAND'S STRUGGLE FOR THE FAITH.

Oh, ancient land! where are those lords Whose palaces to me seem'd rusted as their fathers' swords...

anger than the adventurers and soldiers, for whose interest it best provided. The number of the Irish nobility and gentry nominated by the King to be restored in full, as objects of special favour, had been increased...

therefore adjudged innocent, were forever barred from any claim. The adventurers and soldiers to be confirmed with their two-thirds. No adventurer, soldier, or Protestant purchaser...

despotism of the Stuarts: James might have kept his throne, and England lost its constitution. But the wise dispensations of Providence in this instance, as in countless others, produced universal good from partial evil. The reformed religion and the civil liberties of Europe depended then on the preservation of freedom in England; and, but for the strong support that the English patriots possessed in the Cromwellian settlement they probably would have failed in the contest. Ireland alone paid the price by which European liberties were purchased, though she reaped little advantage from their blessings.

The conduct of the Duke of Ormond in these transactions has been the theme of unmeasured praise, and equally unmeasured censure. Yet is there no point of fact at issue between his advocates and his opponents. If, for the sake of establishing a Protestant interest in Ireland, it was lawful, and even praiseworthy, to commit treachery, fraud, and universal robbery, then may we join in all the eulogiums that have been heaped upon him; but if the best end cannot sanctify the worst means—if Maunton and Moloch be unworthy allies to the cause of pure religion—then must we condemn him as one who sacrificed upright principle to questionable policy, and was guilty of atrocious evil to effect a doubtful good. The most instructive commentary on his conduct is the simple fact, that, before the civil war, his estates only yielded him about £7,000 per annum; but, after the final settlement, his annual income was upwards of £80,000 more than ten times the former amount. He felt, to the last hour of his life, a lurking consciousness, that the part he had acted would not bear a close examination; and, as if he were to be attacked made on him in pamphlets by the men he had betrayed and undone. One of these, named "The Unkind Deserter," is distinguished by its superior ability and deep pathos. There are few who could read the simple and touching details of the writer's statements, without pity for the deserted, and indignation against the deserter. Ormond attempted no reply; he suppressed the book, and threw the printer into prison; but he was afraid to give the matter additional publicity, by bringing the question into a court of justice.

There was a time when it would have been neither safe nor prudent to detail the facts recorded in this chapter; but that time is now past forever. There is no longer and prudent motive for concealing the truth; and it has been, therefore, told as simply as our limits would permit, and yet not without some feelings of reluctance; for the writer, being himself descended from Cromwellian settlers, would gladly have given a more favorable account of their proceedings, if he could have done so with truth.

That the strictures passed on the Stuart family by this Protestant writer were fully deserved none will deny, that those passed on Ormond were likewise merited will be further shown in our narration of his dealings with the Irish episcopacy, in which the utter selfishness and unscrupulousness of the man will be made apparent.

PARNELL'S SPEECH.

The following is a verbatim report of the speech delivered by Charles Stewart Parnell at the Rotunda Banquet, on the occasion of the presentation of the National Tribute:—

Mr. Parnell, M. P., rose at twenty minutes to eleven. He was received with great cheering, the whole assembly rising and greeting him with the strongest enthusiasm. Again and again the cheers were renewed, and it was almost four minutes before Mr. Parnell could commence his speech. He said: My Lord Mayor, ladies, and gentlemen, do not know how adequately to express my feelings with regard not only to your lordship's address, not only to the address of the Parnell National Tribute, but also regarding this magnificent demonstration, for I can call it nothing else. But, my Lord, I prefer to leave to the historian the description of to-night, and the expression of an opinion as regards the results of to-night must produce (hear, hear). You, my Lord, have recalled to our memories the historical occasion of the assemblage one hundred years ago in this hall. I trust that those who come after us—not only trust but feel that those who come after us at the centennial anniversary of to-day will occupy a brighter, a higher, and a greater position than we do. Our country occupy a greater and a higher position than we are fated to see to-day (cheers). I shall not attempt to reply in any way to your lordship's eulogy, speaking as an Irishman to an assembly of Irishmen and Irishwomen (applause). I shall only say that I believe and I think that the result of the great movement of the last few years shows that I am right in that belief (cheers), that there must have been many Irishmen who thought and felt as I did, many undoubtedly more noble and more willing than I was ("no, no") to give effect to my thoughts and my wishes.

HOW HIS HEART WAS TOUCHED. As an Irishman, I have no doubt, in common with many thousands of my countrymen, I looked around me; I saw the artisan in the town struggling for a precarious existence with a torpid trade, with everything against him; I saw the Irish tenant farmer trembling before the eye of his landlord (hear, hear), with the knowledge that in that landlord's power rested the whole of the future of himself and of his family; that his position was literally no better; physically not so good, as the lot of a South African negro (hear, hear), that he was endeavoring to make both ends meet, that his life was a constant struggle to keep the roof over his head and over the head of his family by the most grinding and pinching self-denial. I saw, as you have all seen, the Irish laborer, whose lot even to this day has been but very little improved (hear, hear), but for whom there is now, so I trust, a day of light and hope dawning (cheers and cries of T. P. O'Connor). I saw the Irish laborer the lowest of the low, the slave of the slave, with not even a dry roof over his head, with the rain

from heaven dripping upon the couch on which he was forced to lie; dressed in rags, subsisting upon the meagrest food; and whether I looked up or one side, irresistible conviction was I come back upon me that here was a nation carrying on its life, striving for existence, striving for nationhood under such difficulties as had never beset any other people on the face of Europe (hear, hear).

THE ODDS AGAINST THE LAND MOVEMENT. Many of us saw these things. To many of us these same thoughts occurred. And some three years ago we resolved—and I am proud and happy to say that at this board to-night there are many present who joined in that resolve—that these things should no longer be if we could help it. And the historian of the future will say for the Land League movement, if he be unprejudiced and truthful, that never was there a movement formed to contend against such an infamous and horrible system—a system which even the British Parliament, and the influence and laws of England, have already partially admitted to be a gigantic system of robbery and fraud (cheers)—that never was there a movement formed to contend against such a system with so much odds against it, in the carrying out of which, I will not say even in connection with which, but in association with which, there was so much moderation and discretion, and such an utter absence of crime, and of the strong passions which agitate men (cheers, in which the closing words of the sentence were lost).

IRELAND IS NOT IN A NORMAL CONDITION. If she had been never should have had the system of landlordism which my friend Mr. Davitt has devoted his life and vowed his future to the extermination of. (Cheers.) We never should have had it; and we certainly should not have it now, were it not that this system is upheld by a stronger nation and stronger power than our own. We always have to take into account that no matter how we may strive to keep within the limits of the constitution, this strong people outside of us will always be opposed to us, and we will always meet us with the rule of force; and in striving for and obtaining the partial justice that we have yet obtained we have been met with this rule of force. Look about you on every side. You see a great army of the regular army retained in Ireland. You see another and more efficient army of 15,000 policemen for the purpose. You have seen the law, the ancient law, of habeas corpus, repeatedly thrown away in regard to Ireland, and the most signal example of this particular breach of the Constitution, out of many breaches which are being constantly made in the British Constitution in Ireland (laughter), was when one hundred Irishmen were thrown into prison by the late lamented Buckshot Forster (groans and laughter). We are now living under a coercion which is the combined result of the Irish question, and how to meet it by coercion, by lawyers, and statesmen of England (groans).

LORD HARRINGTON ANSWERED.

Well, gentlemen, in face of all this—in face of the fact that no man's life, much less his liberty, is at the present moment safe—Lord Harrington has the coolness to tell us that the Liberal party will co-operate with the Irish party (laughter). A Voice—If he gets a chance. Mr. Parnell—When we abandon our unconditional ways and use only constitutional methods (laughter). I would rather have preferred to say that, until the Liberal party abandon their unconditional methods, and betake themselves to the observance of even the British Constitution, there can be no co-operation between English Liberals and Irishmen (cheers) in respect to those matters connected with the advancement of popular liberties and the progress of general reform, to which such co-operation would be fairly permissible under normal conditions (loud cheers). To enable such a co-operation—and I don't know whether such co-operation will ever take place—it does not look likely at the present moment, I must confess, to enable such a co-operation to be consistent and permissible with our present position as an independent Irish party, there must be no more coercion and there must be no more emigration (loud and continued cheers).

NO QUARTER FOR EMIGRATIONISTS.

We regard any system of emigration which has yet been tried in this country as a numberless slaves (loud cheers), the life of our nation (renewed cheers), accompanied by untold sufferings to the unhappy individuals on whom the experiment is made (cheers). It is useless for the Tuke committee to present us with their carefully selected cases of certain individuals who have been prosperous in their new homes beyond the Atlantic. We know enough from bitter experience what must be the fate of the unfortunate man who has emigrated with his family at the rate of £5 per head, including the passage money (hear, hear); and we have irresistible proof to show that three-fourths of the emigrants who have been sent out from Ireland during the last year or two have been compelled to find their homes in the miserable garrets of New York, Boston, and Montreal (cheers). What was Mr. Tuke's individual motives may be—and he may be a philanthropist of the purest water for all I know—the proceedings of the committee stand exposed as an indecent attempt to assist the Government to get rid of the Irish difficulty by getting rid of the Irish people, and to shield them from the responsibility which rightly belonged to them of providing for the welfare of the Irish people so long as they insist upon the right of governing us. We can hold no parley with emigrationists or coercionists (applause). If we are to be emigrated and coerced we prefer to have the dose administered by our natural enemies, the Tories (hear, hear), rather than by those who are in sheep's clothing, the Whigs (hisses). If emigration must be tried, if it is such a wonderfully good thing for the poor people, why should they not try it upon some of those congested districts in London (applause). If I mistake not, any attempt to bring into practical operation the theories of Lord Spencer and Lord Derby (hisses) with regard to emigration would lead, as they have done, to the utter ruin of the poor people, and would lead to the opening up of questions and the suggestion of principles by no means palatable to the

landed proprietors of England (hear, hear) WHO WOULD BE FREE MUST SUFFER.

Now gentlemen, we have not arrived at our present position without having to submit to and to suffer a very great deal. It is the history of every measure of reform, of every advance for public liberties in Ireland, that it has to be accompanied by great suffering for the people, by great sacrifices on the part of individuals, and by relatively small gain in proportion to the exertions which have been made. Who can doubt what would have happened to landlordism in Ireland, if any other European country was faced to face with the movement of the last few years. It would no longer have troubled us. But we have in our country hard facts to meet with and to grapple with. We have such individuals as Lord Spencer and Mr. Trevelyan (groans), and I do not think I exaggerate when I say that although these two individuals have been vastly helped by the Coercion Act, of which they have made such liberal use—I do not think I exaggerate when I say that the present Irish Executive is probably characterized by greater meanness and by greater incapacity (hear, hear) than any others of its predecessors; that it is certain, just as certain as that our poor friend Mr. Forster (groans and laughter) was obliged to retire precipitately from this country, or rather was not allowed to "come back to Erin" (laughter); that it is just as certain that this present Government of Ireland will prove, sooner or later—and probably much sooner than later—as great and as conspicuous a failure as any of its predecessors (applause).

EARL SPENCER'S GALLOWES GOVERNMENT.

For Lord Spencer there is of course some excuse—he does not owe his position to the fact that he has distinguished himself in the walks of literature (laughter), or to the fact that he is even a representative of the people (renewed laughter). He has been distinguished by none of his own merits which go to make a statesman (laughter). He simply came over to Ireland as the assistant of Mr. Forster (groans), and it is most desirable, since it is so of often dinned into our ears that the mingled gentleness and firmness—I think that is the expression (laughter)—of Lord Spencer, it is most desirable that we should always sit on every side. You see a great army of the regular army retained in Ireland. You see another and more efficient army of 15,000 policemen for the purpose. You have seen the law, the ancient law, of habeas corpus, repeatedly thrown away in regard to Ireland, and the most signal example of this particular breach of the Constitution, out of many breaches which are being constantly made in the British Constitution in Ireland (laughter), was when one hundred Irishmen were thrown into prison by the late lamented Buckshot Forster (groans and laughter). We are now living under a coercion which is the combined result of the Irish question, and how to meet it by coercion, by lawyers, and statesmen of England (groans).

PINCH OF HUNGER'S PLANK-ROAD.

But what can we say of Mr. Trevelyan (groans), a distinguished Radical, the good nephew of his great granduncle (laughter). Mr. Forster used to have a trick of overwhelming us all by saying that his great ambition was to be a statesman in Ireland to do what they had a legal right to do (laughter). But Mr. Trevelyan's great ambition seemed to be to prevent anybody in Ireland from doing what they had a legal right to do (laughter and prolonged cheers). Take, for instance, three salient examples of Mr. Trevelyan in Ireland—his imprisonment of the honorable friend Mr. Harrington (cheers), his seizure of the Kerry Sentinel, and his imprisonment of the editor, and lastly, his suppression by proclamation of the National meetings in the North of Ireland. Because, recollect, he has endorsed—you might think that the Lord Lieutenant has done these things—but Mr. Trevelyan has done them, and he has done them in a way which is a simple young creature (laughter)—thought that he might tell some of his tenants farmer constituents that if they did not do something for the laborers, the Irish members in the House of Commons would stop exhorting themselves for the purpose of amending the Act by the admission of leaseholders within the Land Act, and amendments of the Land Act, and so forth. Mr. Harrington, of course, has a perfectly legal right to do this over in Westminster, but he had not a legal right to tell his constituents in Ireland that he was going to do it in Westminster, and accordingly he was put into prison, and he was taught on the plank bed that although he might have a legal right in Westminster, he had no legal right in Ireland (hear, hear). Take the second example—the proceedings in reference to the suppression of the Kerry Sentinel. Mr. Harrington's brother was engaged in the perfectly legal occupation of bringing out a country newspaper—a country weekly newspaper that was not a new paper that had set any large portion of the West of Ireland on fire. I am sure you are aware that he had even set a large portion of the county Kerry on fire. At all events, Mr. Harrington's brother had been engaged in bringing out this weekly newspaper for twenty months during the existence of Mr. Forster's Coercion Act without ever having been reasonably suspected of a single thing (laughter). Alas, but Mr. Trevelyan was going to change all that. He knew better. He knew that the brothers Harrington were very dangerous men (applause), and one day when the printer's devil, who had by some misfortune got into Mr. Harrington's employment, took it into his head to beguile an idle hour by snatching a proof purporting to be Livin'gstone's notice from Mr. Harrington's type, the press was framed, and the printing press of the Kerry Sentinel was seized, the type was destroyed, the newspaper was suppressed, and they were all sent off to Dublin Castle. The boy admitted that he had done this thing, and without the knowledge of the editor or of any responsible person about the place. The notice in question presented all the internal and external evidence of want of genuineness and want of authority. No child even would have said for a moment that it really was what it purported to be. As well might you flag the schoolmaster because the idle schoolboy drew a picture upon his slate. But Mr. Harrington was made to

suffer in person and in property for the fault of the boy in his employment; and as we are sitting around this banquet board I think no greater example in a small way can be found of the utter unscrupulousness of our rulers; of their want of common interest (applause) than the fact that Mr. Harrington is still detained as a common felon within prison walls, lying on a prison bed, and eating prison fare ("shame" for an offence of which it must be perfectly well known to these men in Dublin Castle that he is as above suspicion as I am (applause)).

A VOICE—We will have revenge.

Mr. Parnell—My friend says we will have revenge. All I can say is that he will have to have lots of patience before he has his revenge.

A GOVERNMENT OF TREACHERY AND TRICKERY.

I now come to the last example of this most pernicious and extraordinary Government—the suppression of the National meetings. Mr. Trevelyan may be able to cross the water and hoodwink the simple people of Galashiel, but he is not going to throw dust on any section of the Irish people, either Irish nationalists or Irish Orangemen (cheers); and I can hardly believe that Mr. Trevelyan does himself the honor of believing what he told them (hear, hear). All through his speech it is easy to detect the self-satisfied chuckle of the man who exaggerates for his own purpose the danger likely to arise from the action of a few poor wretched Orangemen, and who deliberately exaggerates for the same purpose the resources for mischief of the large body of them (cheers). He admits the illegality of the proceedings from the top to the bottom. He describes them in the most forcible language, while he enormously magnifies the results likely to arise from them (cheers). And what is the excuse for the action of the Government—an action, you must remember, exactly in accord with the wishes and demands of the law (cheers). He says that it would take 1,000 infantry and cavalry to protect the constitutional right of public meeting, and enable those seeking an alteration in the law to do what they had a legal right to.

FALSE APOLOGUES EXPOSED.

If Nationalists meet together to obtain an alteration of the Land Act—if my Lord Mayor goes to Kerry to deliver a lecture on the extension of the franchise to Ireland, the excuse for protecting the meeting in the one case, and for abstaining from the designs of the assassins who fired at him, was that it would take 1,000 infantry and cavalry to do anything else. Did the Government hesitate to protect the Lough Mask expedition in 1850, because it took 1,000 infantry to protect them? Did they ever refuse protection to any landlord engaged in the eviction of his tenants, or to any sheriff engaged in forestalling the Land Act by selling out the interest of the tenant? Did the English Government—as it ever known to refuse all the arms and all the men that might be necessary for the purpose of holding 1,000 untrained men in prison for twelve long months in 1851 and 1852 lest they would be offered to the legal rights of the landlord class? No. All our experience of English force in Ireland results in this, that they are always willing to employ such force to the fullest extent while it is a question of protecting the rights of the minority against the majority (cheers). The proceedings in the North teach us this lesson. Let the law in Ireland be only powerful when the minority applies for protection; it is then quick to strike—it is very vindictive and unmerciful. But when after great struggles it may happen that a statute of beneficence shall be passed, and that the majority of the people of Ireland survives in a mutilated condition, but the two Houses of Parliament, and find that the operation of the law in putting in force that statute is slow, halting, and ineffectual, and until the English Liberals and Radicals learn the first lesson of their political creed that every nation, every country, has a right to be governed according to the will of the majority (cheers), they will fail, as they have always failed, in their self-imposed task of governing the Irish people (cheers).

PATIENT PERSISTENCE WILL WIN.

Gentlemen, we are told about the franchise. The Liberal party is going, we hear, to extend the franchise to Ireland. I am very much inclined to believe that were it not that there exists in the people of Ireland a solid band of solid men—(cheers)—who would vote steadily against any extension of the suffrage in England if Ireland were left out, we would see very little of the inclusion of Ireland in the forthcoming bill. We can survey these contests between the English parties with perfect equality. Our position is a strong one (cheers). Whether or not we extend the franchise to Ireland or not we will return, I believe, between seventy or eighty members (cheers). Our cause is undoubtedly a winning cause, and though the progress we may be making at present in the face of coercion must be slow, yet still we are progressing, we are keeping up, and even adding to the impetus that was given to the National cause in the days of the Irish National Land League movement. And although it is hard, although one's blood often boils at witnessing the indignities and suffering and persecutions which the people of this country are obliged to submit to every day and night, we must be patient. We have every reason to be patient. We shall win if we are patient (cheers). The miserable character of the shifts and evasions which the Irish Executive have daily resorted to show that we must win (cheers). Coercion cannot last for ever (cheers), and there is one thing more to be said, as this Coercion Act is running out, and we are living it down—there is one thing we must remember, and remind the English people of—that if there is one fact more certain than another it is the fact that if we are to be coerced, even if the present Coercion Act, or any part of it, is to be renewed, if the constitution is not to be restored to us, these things shall be done by the Tory Government, and not by the Liberal Government (cheers), and shall carry with them in the shape of increased taxation the fruits and penalties inflicted upon us. Beyond a shadow of doubt it will be far the Irish people in England, poorly as they are supported, and isolated as they are, and for your independent members to determine at the next general election whether the Tory or Liberal Ministries

shall rule England. This is a great force and a great power; if we may not rule ourselves we can at least cause them to be ruled as we choose (cheers). This force has already gained for Ireland inclusion in the coming Franchise Bill, and we have reason to be proud, hopeful, and energetic, determined that this generation shall not pass away until it has bequeathed to those who came after us the great birth-right of national independence and prosperity (loud cheers).

THE JESUITS.

We make place with pleasure for the following interesting communication, which lately appeared in the True Witness.

Sir—Your remarks in last week's issue, regarding the barkings of your evangelical contemporary against the Jesuits, has recalled to my mind an interesting little sketch of the Jesuit mission at Tadoussac in the early days of the colony, which I read not long since, and the record of the daily lives of those devoted men, as portrayed by a venerable Father of the Society, is of a nature to accentuate the indignation which all Catholics justly feel towards the traitors of the illustrious order of St. Ignatius.

A discussion is now being carried on, as you are no doubt aware, in the French press, and it is to this controversy we are indebted for the venomous attacks which have attracted your attention in the columns of that sanctimonious sheet, "the only (Deo Gratias) religious daily in the course of the year." It goes without saying that the Pecksniffs and Chadsbands of the Puritanical organs are only too glad of an opportunity to throw dirt at the Jesuits, and are particularly jubilant when the occasion is offered by *soi disant* Catholics. A historian (?) of the present day has attempted to write the history of his countrymen, the French Canadians, and in the course of the work he has afforded us criticisms, with undue and unwarranted severity, that noble vanguard of the Church; a course which cannot be said to display phenomenal originality, for the same ground has been gone over thousands of times by enemies of the Church ever since the foundation of the Society. The writer has thus far received encouragement and support from a few flippancy "chronicles" whose approval carries little weight and whose literary integrity, as shown by divers compromising exploits, may be said to be on a par with the gaming trustworthiness of Bret Harte's famous "Heathen Chinee." That these gentlemen are on the "wrong track" is sufficiently evident from the unsolicited praise bestowed upon them by the bitter and unscrupulous enemy of their race and creed—the fanatical Witness—while for their able opponent it has nothing but reviling, of which he, no doubt, is justly proud, for to a serious Catholic abuse from the Witness is a faultless certificate of orthodoxy. Mr. Tache's scholarly attainments, his profound erudition, inexorable logic, and pure incisive language enable him to expose with pitiless severity the countless errors, contradictions, and misstatements, involuntary and otherwise, which he discovers scattered through the work. Great stress is laid on "commentary" by which the author claims he can substantiate all his statements. Yet a few days since a French Canadian gentleman of the highest standing, in a letter to *La Minerve*, charged the historian with an offense of the gravest character, the falsification of a document, and up to this date the charge has not, as I am aware, been refuted. Mr. Tache's work, which is eagerly read by the people of Canada, also the reminders of his opponent. But these details are leading me away from the Tadoussac Mission, or rather, from the sketch entitled, "Notice Historique sur la Mission de St. Croix de Tadoussac." We learn from it that Pere de Crepillon had charge of the Mission from 1671 till 1702, having thus passed more than thirty years of his life among the savages. He left to his successors, to guide and instruct them, a record of his labors, from which we glean minute details of the arduous duties of a missionary in those early days, a life that was a long and weary martyrdom. The missionaries were dependent on the good-will of the savages for food and lodging, lived in the wigwags, and were obliged to take a sitting posture when not on their knees. In the winter the wigwags were constantly filled with dense smoke, which, together with long marches on the glittering snow, occasioned painful inflammation of the eyes, often delirium them from reading their breviaries and writing out necessary papers to be led by the hand. Strong fires were kept up through the day, rendering the wigwags insupportably hot, while at night they were nearly frozen with the intense cold. The cabins were so small that it was impossible to sleep with the form stretched out, and they lay with their heads against the outer snowy margin, much position frequently brought on toothache and other ills. They were obliged to constantly sleep in their clothes, and never removed them except when forced to do so to banish the vermin which they caught from their savage companions, who particularly the children, had ever on hand a surplus stock. They were overrun with dogs, fattened many as ten in the wigwag running over and sleeping on them. One solitary dish served for the inmates, including the dogs; the only washing the dish ever received was when it was wiped out with an old greasy skin, or licked by the dogs. The Indians were incessantly filthy in their preparation of food, the meat being full of hairs and all sorts of impurities, the missionaries could eat only when food was offered them. They had for napkins old dirty moccasins, while the Indians used their long locks for the purpose. The children kept a constant uproar of crying, and their uncleanly habits created a stench so overpowering that the stomach often rebelled against it. Accompanying the Indians in all their wanderings, they made long weary marches through dense forests, marshy tracts, and snowy plains, often with scanty rations, and with snow water only to quench their thirst. At night they laid themselves down sometimes in

cold cabins, at others on the snow with a few branches of spruce under them, with stockings and clothing soaking wet, hoping to get a few snatches of refreshing sleep. I pass over many details, but have given sufficient to enable us to form an idea of the almost superhuman courage which animated these saintly heroes. They were men, well born, educated and refined, accustomed to the usages and comforts of the foremost nation of the age, yet they gave up all to carry salvation to the poor untutored sons of the forest. To more perfectly serve their Divine Master, they voluntarily abandoned their native land, many amongst them destined never again to behold the fair shores of sunny France, tore themselves from family kindred, and all those tender ties that bind loving human hearts. They did all this to embrace a life of endless toil, privation and hardship; and more than this, many of them died at the martyr's stake after having endured atrocious cruelties, to which death was a relief and a deliverance.

Oh, poor weak-kneed, effeminate children of this puffed-up nineteenth century, shudder as we read the sickening details of the cruel tortments and appalling suffering borne with such heroic endurance. Even the ordinary everyday discomforts of their life amongst the savages—could we have endured them for a single week, much less lingering weary years? Oh, no! but ennobled in our snug offices or sumptuous homes, we can coolly criticise and presumptuously impugn their motives, and tell their brethren brethren of to-day that they brought their troubles on themselves by an excess of religious zeal. The Jesuits despised nor feared no ordeals, however repugnant to weak human nature; they came to win souls to God. While they thankfully accepted from their savage hosts and pupils rancid meat and disgusting stews, let us, wise children of our generation, merrily sing gastronomic lyrics in honor of succulent hickories, and the other good things of our day, in which we delight to indulge. While they, surrounded by well nigh insuperable difficulties and exasperating distraction, laboriously wrote annals which to-day are of priceless value, and which we do not disdain to consult in order to acquire renown as historians, let us gaily dash off pompous odes to meet the advent of disreputable wandering players, whose damaged reputations and most unsavory antecedents forever banish them from the pale of respectable society. Let us in stilted verse pass homage to their gaunt and questionable charms. They may perchance be disolute and shameless; what matter; they are "chiefs," that suffices.

While the Jesuits, with heaven-inspired generosity, gave their talents, their labors, and their lives for the formation and well being of the colony, let us, with patriotic ardor, give joy to their most implacable enemies (and our own for that matter) by covert sneers and open disparagement. While they labored incessantly wherever good was to be accomplished, yet we shall ever look upon them as crafty intriguers, thirsting to usurp civil power. When their martyrs are extolled, let us, with colossal puerility, protest that colonists were also massacred, therefore the Jesuits shall not be honored. We may from time to time award to them a puny meed of praise, in order that we may acquire the right to censure them, and when our patriotic labors shall have been brought to a close, perhaps the Royal Society of Canada may graciously accord to us an academic crown. H. M. Montreal, December 10th, 1853.

What it did for an Old Lady.

CONSORTION STATOS, N. Y., Dec. 25, 1878. GENTS—A number of people had been using your Bitters here, and with marked effect. In one case, a lady of over seventy years, had been sick for years, and for the past ten years had not been able to get around half the time. About six months ago she got so feeble she was helpless. Her old remedies, or physicians being of no avail, I sent to Depot, forty-five miles away, and got a bottle of Hop Bitters. It proved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbors and has improved all the time since. My wife and children also have derived great benefit from their use.

A Common Annoyance.

Many people suffer from distressing attacks of sick headache, nausea, and other bilious troubles, who might easily be cured by Burdock Blood Bitters. It cured Lottie Howard, of Buffalo, N. Y., of this complaint, and she praises it highly.

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

Tried in Toronto.

Mrs. Mary Thompson, of Toronto, reports the removal of eight feet of tapeworm by the use of one bottle of Dr. Low's Pleasant Fruit Syrup. This medicine is reliable for all kinds of worms that afflict children or adults.

Caution.

We advise all who are afflicted with a cough or cold to beware of opiates and all medicines that smother and check a cough suddenly, as serious results surely follow. Hagyard's Pectoral Balsam opens and breaks up coughs and colds in a safe and effectual manner.

The cheapest medicine in use is Dr. Thomas' Electric Oil, because so very little of it is required to effect a cure. For cramp, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

The Catholic Record
Published Weekly at 48 Richmond Street,
London, Ontario.

Catholic Record.
LONDON, SATURDAY, JAN. 12, 1884.

THE MEN OF MAYO SPEAK.

There was held on Sunday, the ninth of December last, at Ballina, a great meeting of the people of Mayo to pronounce on the political issues before the Irish nation, and condemn the treason of the county members, Messrs. Nelson and O'Connor Power.

Mr. Smith, the secretary of the meeting, formally announced that invitations had been issued to the two county members and that the meeting was held under the approval of the Most Rev. Dr. Conway, Bishop of the diocese.

Mr. Parnell's speech. The speech of the Irish leader which we elsewhere publish in full is a plain and forcible statement of his policy and purpose.

THE EGYPTIAN CRISIS. Things wear a most threatening aspect in Egypt. El Mahdi's real strength and purpose seems at last to be known.

THE CHURCH MILITANT. A friend sends us a copy of a paper called the Rodney Chronicle, of date Dec. 14, containing a paragraph in reference to a sermon delivered by one of the local preachers.

TRADES' CONGRESS. At the late Trades' Congress held in Toronto resolutions were adopted condemning the holding of large tracts of land by companies and individual speculators.

PERSONAL. We were much pleased to notice in London, on a visit, Mr. Joseph Wright, son of John Wright, Esq., King street.

IGNORANCE.

The ignorance displayed by non-Catholics in matters concerning the Catholic Church is really surprising. This ignorance appears in a very bad light when combined with a settled purpose to misrepresent what little non-Catholics really do know concerning Catholic movements.

MR. PARNELL'S SPEECH.

The speech of the Irish leader which we elsewhere publish in full is a plain and forcible statement of his policy and purpose. Mr. Parnell has just cause to feel satisfied with his achievements while laboring under the greatest difficulties.

THE EGYPTIAN CRISIS.

Things wear a most threatening aspect in Egypt. El Mahdi's real strength and purpose seems at last to be known. The government of the Khedive is at its wit's end, and the British agents in Egypt filled with alarm at the approach of the dread prophet of the desert.

THE CHURCH MILITANT.

A friend sends us a copy of a paper called the Rodney Chronicle, of date Dec. 14, containing a paragraph in reference to a sermon delivered by one of the local preachers.

TRADES' CONGRESS.

At the late Trades' Congress held in Toronto resolutions were adopted condemning the holding of large tracts of land by companies and individual speculators.

PERSONAL.

We were much pleased to notice in London, on a visit, Mr. Joseph Wright, son of John Wright, Esq., King street.

non-commissioned English officers accompany Baker Pasha.

Britain does not care to assume the responsibility of crushing out the "false Prophet," and we are not surprised at her reluctance. El Mahdi is at the head of a powerful army and has the earnest sympathy of every devoted Mussulman.

THE FRENCH VICTORY AT SONTAY.

The capture of Sontay by the French has had an excellent effect both in China and elsewhere. It is now seen that France is in earnest and that she will maintain her rights against all opposition.

SOCIALISM IN AMERICA.

We have socialists in America and a great many of them too. At their congress held in Baltimore, at the close of last month, some radical conclusions were arrived at. Resolutions were adopted demanding the abolition of the offices of president and vice-president of the United States and the Senate.

A NEW VIEW OF MANITOBA.

The anti-Canadian agitation, by which the people of Manitoba are relieving the monotony of their eight months of winter, still continues. A convention of the agricultural population is in session, and takes very high ground with reference to local rights.

CONFESION AND ABSOLUTION.

The Chatham, N. B., World, of the 28th ult., contains a paragraph well calculated to startle many of our Anglican friends. The World says: The Rev. Mr. Forsythe, Rector of St. Mary's, created a genuine sensation in his congregation last Sunday evening by preaching in favor of confession and absolution.

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St. Andrew's Suppers we have often met conscientious ministers of the gospel attending, and in taking a blessing over the haggis we believe they were better performing their allotted duty than in entering the pulpit and discoursing upon patron saints being mythical.

The minister alluded to must be a very pronounced opponent of Scotch ascendancy, and may have a weakness for Home Rule, though St. Patrick would hardly take kindly to the good man's attentions.

THE IRISH PARTY.

Mr. Parnell has called for a conference of the Irish party to meet in Dublin to make arrangements for the coming session. The party has before it a season of arduous and, we would fain believe, fruitful labor.

BRITISH AND AMERICAN MILLIONAIRES.

The British constitution provides for the due representation in the estates of the realm of the landed and aristocratic interest. There are indeed many titles in the British peerage which represent but small fortunes, but others are synonymous with gigantic revenues.

OUR INDIANS.

The Montreal Star publishes the following: His Grace Archbishop Tache, of St. Boniface, Man., whose labors in the pioneer days of the North-West are well known, is in town and is the guest of the Rev. Abbe Valois, at Hochelaga.

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be news to many of its professed adherents. In fact, we know of no set of doctrines which that sect really declares to be the sum of its teachings.

Clergymen and laymen seem to us to believe what they please and reject what they please. In Halifax some of the clergy hold "missions," after the Catholic style, in Kingston another goes over body and bones to the Salvation Army, and now we have the Protestant community of Chatham, N. B., disturbed by Mr. Forsythe's declarations in favor of confession and absolution. Next!

THE HARBOR GRACE RIOTS.

Newfoundland has its curse in Orangeism. That blood-thirsty organization has just inflicted lasting disgrace and injury on the peaceful town of Harbor Grace. It has had its human sacrifice. It lives on the blood of hapless victims as well in Newfoundland as elsewhere.

THE BISHOP OF HAMILTON.

Very Rev. T. J. Dowling, Vicar General of the Diocese of Hamilton, has received a letter from the Bishop of that diocese. Right Rev. Dr. Carberry, dated from Rome on the 13th Dec., in which His Lordship states that he was well. He was not able to reach Ireland for Christmas, as he expected, being detained by diocesan business in the holy city.

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JAN. 12, 1884.

THE UNIVERSITY QUESTION.

To the Editor of the Catholic Record.

Sir, Mr. O'Sullivan's letter in your last issue bears the "mint-mark" of Toronto University College training.

Mr. O'Sullivan lays it down as an axiom, that "a defective act if well carried out, is more beneficial than a perfect one if allowed to become a dead letter."

On New Year's eve a number of the leading separate school supporters of Victoria Ward assembled in the American House.

At the election held on the 2nd inst. in Wellington Ward for a Separate School Trustee the vote stood.

The result is a complete endorsement of the course pursued by the Rev. Father Whelan in counselling the electors to choose for the office of trustee none but practical Catholics.

ST. PATRICK'S ASYLUM, OTTAWA. In all our list of charities and benevolent institutions few, if any, in their practical usefulness, surpass that of the St. Patrick's Orphan Asylum.

At the annual meeting held at the Home yesterday the President submitted the following report:—

The President and Council, in presenting this eighteenth annual report on the affairs of this institution, have much pleasure in announcing that the progress and success of the asylum during the year has been very satisfactory.

money received, and the manner in which the same was expended. It is gratifying to be able to announce that the statements are the most satisfactory that any council has been able to present since the first foundation of the asylum.

Reference to the accounts show that the bazaar held this year has been the most successful held for many years past under the auspices of the asylum.

A popular separate school trustee, Mr. J. C. Enright, Esq., was elected to the office of trustee for the year 1884.

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has the satisfaction to know that he has been one of those who from the first assisted at the foundation of the institution which from small and humble beginnings has grown to be a great work of charity established and resting on a solid basis.

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provements that have taken place since. It was expected that the statutory which was to adorn the interior of the building would have arrived for the opening, but being very elaborate, the artist found it impossible to have them ready so soon.

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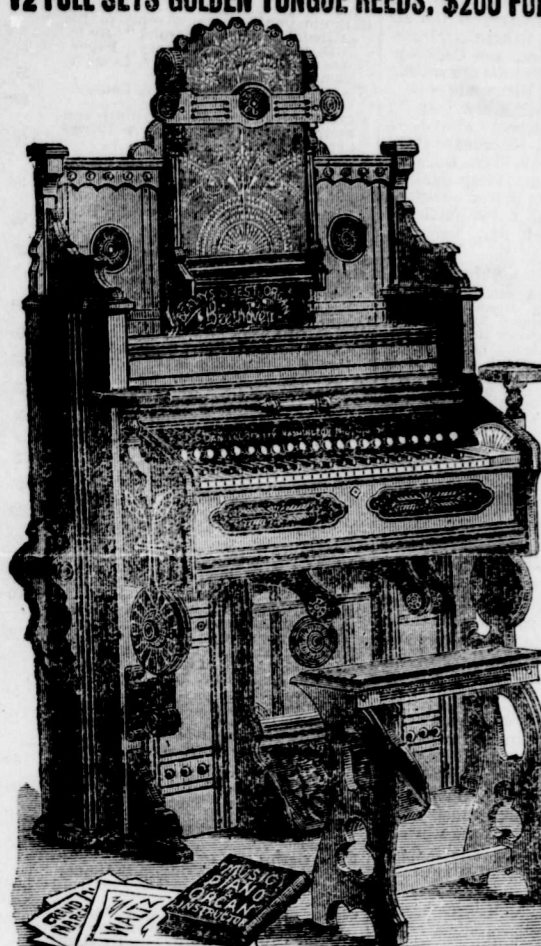
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