Catholic Record,

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

VOL. 4.

LONDON, ONT., FRIDAY, DEC. 16, 1881.

NO. 166

CLERICAL.

WE have received a large stock of goods suitable for clerical garments. We give in our tailor-

ing department special attention to this branch of the trade.

N. WILSON & CO.

CATHOLIC PRESS. London Universe.

Disraeli, England's prime minister, said, "It is at the feet of women we lay the laurels that, without her smile, would never have been won; it is her image that tunes the lyre of the poet, that animates the voice in the blase eloquence, that guides the brain in the august toils of stately council." And yet this same prime minister is reported to have per-

mitted his under officer in the postoffice to send two hundred of these laurelled angels home every night with half pay for a day's work, and so pinched with penury on this account that they had to take in other labor to eke out an existence Young ladies, may we venture the ungallant remark, that much of the flattering sentiment you hear amounts to just about this in the real

exigences of life, unless sustained by

Boston Pilot. EARL COWPER has been talking at Belfast, where the "loyalists" gave him a banquet. The more he sees of Ireland, he says, the more he is convinced that dissatisfaction has always existed, though sometimes dumb and sullen and under the surface. It must be reduced to a dumb and sullen state again, he added, and then something should be done to remove its causes. Earl Cowper seems as incapable of learning from history as any of his countrymen. What the policy of repression has done in Ireland is plain to every one else; but Englishmen deliberately shut their eyes and won't see. Their own historians have pointed it out a dozen times, but they might as well talk to men deaf, dumb and blind. It is in England's power, of course, to crush Irish protests again itself and among the un-Catholic and again, and she never hesitates to do it. She is now at her fell work once more, and her Lord Lieutenant of Ireland says it is right, and shall of men to pursue their own devices be continued. Very well. But the more of it is done now,

harder will it be for England to

settle the final score.

JAMES REDPATH says that Ireland is the only country in the world where the best men are in prison, and where the most respectable men who are at liberty always excuse themselves to a stranger for not being in prison. Henry George says something of the same kind. On his voyage to Ireland he met an Englishman who had been travelling in the West, who told him that California was not half civilized, because so many men carried firearms. Mr. George says he wants to meet that Englishman in Ireland. He could point out to him at every station when the train stopped a lot of constables with repeating rifles. He would like to ask him whether he called that civilization. He would like to ask him to listen to the stories he heard of police brutality in the streets of Dublin. He would like to call his attention to such stories as that which came from Belmullet, where old women were shot down and young girls bayoneted, and to ask him whether he ever heard of such a thing as that in America. He would like to take him down to Kilmainham Jail and show him how in Ireland members of Parliament arrested on suspicion were imprisoned like the very worst criminals in America, and he would like to ask him what he thought of that kind of civilization. "Why," he says, "even in the sort of half civilization they had across the Atlantic, it was considered a disgrace for a man to have been in jail, but in Ireland it seemed to be an

WESTMINISTER ABBEY declining to admit a statue of Oliver Cromwell. Prof. Goldwin Smith thinks that one should be erected to the memory of the Protector in the Capitol at Washington. His theory, that American liberty owes its existence to the roundheads, and that Washington

honor.'

the question the gallant sons of Cavaliers, Huguenots, Catholics and Dutchmen who upheld the cause of liberty in Virginia, the Carolinas, Maryland and New York at least as well as the sons of the Puritans did in New England. That, however, was to be expected of a man who apparently believes that America was founded and populated exclusively by the passengers and crew of the Mayflower. To such a mind as his, Washington, the descendant of a Cavalier, is a much less noble figure than the fanatical and cruel Protector who freed England from a monarchy and gave her a dictatorship. America knows better whom to honor. History is full of Crom-wells. It knows but one Washing-

THAT was a thrilling point that Mr. Henry George made at a crowded meeting in the Rotundo, Dublin, lately. He was holding the great audience with fervid words, when he abrurtly said:-

"They have in Sackville Street the "They have in Sackvine Street the statue of a great man—a one-armed man (hisses)—[Nelson]—a naval hero, who in his time was a great admiral—a great butcher of men. He believed that sometime a greater statue would arise (loud cheers)—a statue of another one-armed cheers)-a statue of another one-armed man (great cheering, the whole rising and waving hats and handkerchiefs for some minutes)—a man who to-day occupied a felon's cell in Portland Prison; poor, one-armed Michael Davitt, patriot and hero!"

Catholic Review.

What has become of the old Catholics, or who hears of them now? This was the bantling, or as the grandiloquent Churchman would consider it, the infant Hercules, offspring of the lions of Rome that was to rise up and destroy and supplant the parent stock. As such child of great promise was it hailed by the un-Catholic world. Solemn articles were written about it in leading journals. All the bands of heresy leaned towards it. Governments favored and made much of it. Disaffected spirits joined it. It came into existence about ten years ago, and already its name is a bye-word of scorn and ridicule. It is as dead in its movements as though instead of being but ten years in existence, it had died ten centuries ago. And for what reason? The Catholic Church bothered little

about it. The fuss was all made by world. The Church went quietly, calmly on about its business, leavand methods for the overthrow of Rome. The truth soon became apparent. There was disaffection, dis appointment, anger, slight and all mean things; but there was no policy, no declaration of principles, no strenuous falsehood even of the Luther kind. It was all petty subterfuge and petulant recrimination. It was not great enough for a heresy, nor wide enough for a schism. was from first to last, petty and pre-tensious as Port Royal, a babbling coterie without a church or a platform. The natural result was that it died a natural death, for all the petting and coddling that the bant-

ling received, and all the crowing

and flapping of wings that it made. GAMBETTA disgusts even Protes tants. We are not surprised that a reputable American journal, such as the Congregationalist, of Boston, even though it is not favorable to Catholics, should find the new French premier a revolting morsel, which all his hatred to Catholicism will not enable it to swallow. Says our contemporary: "The religious aspect in France is at present full of the deepest interest to every thoughtful Christian. M. Gambetta, now practically at the head of affairs, is an avowed atheist and has openly clared that the first duty of the Republic is to free its citizens from the 'trammels of supersition," by which is meant any religious belief whatever. At an Atheistic Congress recently held in Paris, the advocates of free thought passed a resolution that parents ought to be prohibited by law from speaking of religion at home, even to their children. To their honor be it said, two Protestant ministers had the courage to attend and lift up their voices against some of the blasphemy, though their pro-test caused a great commotion. The Congress closed with a banquet, at

Modern Apostles of the Moody and Sankey school find it a good and his fellow patriots were only in-directly responsible for the founding of the republic, is ingenious if not very sound. With true Puritanical very sound. With true Puritanical were "capitalized" on that basis, it boasted reductions left the tenants as we arrowness it leaves entirely out of would represent a marvellous sum. boasted reductions left the tenants as we still rack-rented and ground down.

which a toast to "God hating" was

"A number of Chicago men, including a Jewish rabbi, a Bishop of the Reformed Episcopal Church, and the pastor of a Unitarian society, have addressed a petition to the Board of Education asking that the first forty minutes in each school-day be devoted to instruction in unsectarian ethics and sychology."—New York Sun.

The creed of the Reformed Episcopal Church must be flexible, when a Unitarian and a Jewish rabbi can doing its utmost to exclude them. un'te with one of its Bishops in a petition for the introduction of the it, it is because of their persistence modern substitute for religion, "ethical culture," into the common (?) schools. The Reformed Protestant Episcopalian has, perhaps, like the "Reformed" Jew, elided all religion from his creed and left the God of his forefathers to run after "unsectarian ethics." To a Unitarian, "unsectarian ethics" mean the acknowledgment of a Deity, but not the God of the Christian. To the rabbi-who is doubtless a "Reformed" Jew-they mean substantially the same thing; but to the Reformed Episcopalian, what can they mean? Surely, in all the processes of "reform" which the Anglican Church and its branches have gone

through since the reign of its founder, Henry VIII., it has not entirely lost its belief in the Godhead of Our Lord Jesus Christ. And yet it would seem so, when one of the Bishops of its latest "reformed" branches unites with a Jew and a Unitarian in asking that children be educated accordto an "ethical" scheme which will not admit any allusion to Our Lord as God-a scheme which blasphemously and sacrilegiously places Him on the plane of Plato, Confucius, Mohammed and Buddha! It were as feasible to gather the ocean in a sieve as to stem the tide of corruption which "colorless" teaching has caused, with such "ethical" and 'psychological" moralizings as the 'Reformed" Jew, Felix Adler, indulges in, and such as the late preacher of "ethical culture," Mr.

Frothingham, has recently declared United Ireland.

THERE are at this writing close on fifty thousand—there will be in a few days sixty thousand-tenant farmers in the Land Courts, scrambling for Mr. Gladstone's bone. They are not one-tenth of the Irish tenant-farmers, and they will soon find in the bitterness of their hearts that the remaining nine-tenths are going a swifter and surer way of settling the the giddy fractions of the tenantry must see their folly out. The mountebank politicians who are running the Land Act have started a gigantic state lottery, and invite all who pass the way to dip in their hands and draw out a fortune. It used to be said the Land League appealed to a sordid motive—the base craving of the Irish tenant to have food for his children and to banish the shadow of the evictor from his doorway. Mr. Gladstone and his fuglemen appeal to the nobler passions of the gambling hell. It is illegal to bet on a horse, but the law invites the Irish tenant to wager his money and his fate for fifteen years to come on the chance that the Commissioners who try his case may know everything about land, or may know nothing about land; may go upon this principle, that principle, or no principle; may ruin the landlord, or ruin the tenant, or ruin both. according to the exigencies of the machine which they have to run. The thing is thoroughly well-advertised, a couple of electro-plated prizes are fished up by the first fering with the execution of his incomers and exhibited to the public gaze, and all noble sportsmen are affectionately bidden to put down their money that they may "live and thrive." Like most Cheap-Jacks the Commissioners have had some suc-cess with the bumpkins. The Times confesses the imposture, which was pointed out in these columns last week: "We believe there can be no doubt that many of the cases first decided were chosen to be dealt with at once, because there were grounds for anticipating that a large reduction of rent would be found justifiable. The device has been only too successful." The farmers have been lured into the belief that the reductions were to be general and sweeping. The Court has learned to regret its little plot, as the tenants will

learn to regret having been deceived by it. We pointed out last week

that the Crawford decisions meant,

if they meant anything, that land in

Ulster was worth twenty-five per

cent. over Griffith's valuation, and

consequently fifty per cent. over Griffith's in the South, and that the

THE Episcopalian Church is very broad, so "broad" indeed that, it might be supposed, it had room for every possible or real form of belief and practice. Pelagians, Socinians, Erastians, Unitarians, Rationalists, can all find abundant room and tiberty in its "communion." But yet it has none for Ritualists. It If they still remain connected with in remaining where they are not wanted. The beautiful exhibition of brotherly love and unity of belief, made, we suppose, for public edification by "Bishop" Stephens and the ministers of St. Clement's Church not long ago, is an instance in point in this country. In England, too, its breadth is not great enough to allow room for Ritualists. There is constant effort to kick them out and because they resist this, to imprison them.

The Anglican "Bishop of Liverpool," in his first "charge" to his clergy, has stated the position of lordism. Anglicanism quite accurately. As reported, he said that he was:

"Uncompromisingly in favor of the existing Privy Council judgments, calling on his clergy to obey them, and saying that England would rise from end to end if the views of the Ritualists were to be gen-erally enforced. He concluded by stating that within limits he admitted the com-prehensiveness of the national Church, but could not understand the conduct of those Churchmen who, not adopting Rit ualistic practices themselves, yet regarded as martyrs those who disobeyed the law.

"The Bishop of Liverpool's head is level." He understands clearly that the real foundation of Anglicanism is the secular Government of England-the Crown and Parliament. They are the sole spiritual authority of "the Church of England," and he is at no trouble to conceal it. "The judgments of the existing Privy Council," composed as it is of men of every creed and no creed, are to Anglicans supreme utterances deciding for them all questions of religion, and their highest duty is to "obey" its decisions. admitted the comprehensiveness of the National Church" "within certain limits," and those limits are that "heathen, Jew or atheist may enter here," but "papists" and imitators of papists are forever debarred. It is a consistent conclusion. Those who recognize secular authority as supreme in spiritual matters, should obey the laws which that authority enacts as regards religion, and should not complain or try to set them-selves up as martyrs if they are punished for disobedience. They have chosen their master, and having made their choice, they should render corresponding service and obedi-

ence. Whenever insults are heaped upon the Sovereign Pontiff and religion is outraged by the infidels and the Carbonari of Rome, our liberal journals excuse it by alleging that the Pope or his ecclesiastical officers "provoked" the insults and outrages. Thus when the Pope received the Italian pilgrims in his own basilica and gave them his blessing, it was represented by these very liberal journals as an "exasperating Papal provocation." The London Universe pertinently replied: "This is something like a burglar calling the presence of a man in his own house a provocation." It is doubtless, too, very "exasperating" to the burglar, when he has planned a robbery, to see friends of his intended victim visiting him and intertentions. So it was "provoking," no doubt, to the infidels and conspirators of Rome to see twenty thousand Italian pilgrims renewing their vows of reverence and obedience to the Visible Head of the Church, and the blessing of them by his Holiness in his own Basilica.

Cincinnati Telegraph.

"A Protestant minister rather on the sly, admitted that he did not consider his creed well grounded, yet there were eight reasons why he could not join the old Church, the Church of unbroken chain, the reasons were 'a wife and seven children.' "—North Western Chronicle.

Let him come over, bringing his impedimenta with him. We have known hundreds of converts whose conversion cost them dearly, but none who were reduced to absolute want thereby. We never saw the seed of the Faithful begging their bread. The Head of the Church has said: "I am the bread of life; he that cometh to me shall not hunger; and he that believeth in me shall never thirst." These are, literally, as well as figuratively, words of

Baltimore Mirror

The Irish National Convention which was held at Chicago last week was an imposing demonstration of the sympathy entertained by millions of Celtic-Americans for the people of the old land, and of their set purpose to support the men at home in the agitation for a just government by words of encouragement and by generous contributions of money.

The convention was a success. Over eight hundred intelligent, respectable, determined men assembled at it to deliberate, and the immediate result of their meeting may be seen in the resolutions which they made, the address which they adopted, and the fund which they began to collect.

The convention was a success. Its outcome will cheer and invigorate the tenant-farmers of Ireland, and will discourage the British government, which cannot reach its members to imprison them, nor prevent them from stimulating and aiding their kinsmen in the war on land-

The convention was a success. It peremptorily refused to be run by the radical faction. It resolutely rejected the representatives of several associations tainted with Communism. It firmly suppressed all manifestations of approval of Southern Italy bears witness to the same socialism. It summarily extinguished a half-dozen demagogues who sought to make use of it for their own aggrandizement. It decisively declined to disrupt the organization known as "The Irish National Land League of the United States," which, under Mr. Patrick A. Collins and Rev. Lawrence Walsh, has won the respect of honest men and done good service to the cause of the Land League in Ireland.

The convention was a success. It was large in the number of delegates, wise in the choice of a Protestant clergyman to preside over its proceedings, commendable in its detestation of pernicious doctrines and fanatical blatherskites, harmonious in its workings, unanimous in its declarations, and practical in its conclusions.

It will thrill the heart of Parnell and Dillon, and Davitt with enthusias.n, and make Gladstone and Forster wish themselves well out of their unholy task of trying to govern against the consent of the governed.

ROME.

THE CITY OF THE POPES.

Why it Should not be the Capital of United Italy.

ROME THE MILITARY CAPITAL OF ITALY. In perfect accordance with the historical and political view of the question is the military one, the whole army being unanimous in their opinion that not only Rome not a necessary capital, but that it is useless for strategical purposes. It is only necessary to have a slight acquaintonly necessary to have a slight acquaint-ance with the art of war and the topo-graphical conditions necessary for the security of a great city to see that Rome is anything but secure or defensive against an enemy coming from the sea or Tiber, and is still more exposed to attack

People go on talking about fortifications and the number of men required to defend them; but in Rome there are no sites which could be so strengthened as to ensure her safety. You cannot transform

ensure her safety. You cannot transform her into a fortress; nor form a chain of forts round her as in Paris; nor fortify her as the Austrians fortified Verona; nor surround her with water and marshes like Mantua; nor make use of the Tiber as you can of the Po or the Adige.

The vast desert of the Roman Campagna, which is utterly useless for the provisioning of a vast army, and which may be easily watched from the surrounding mountains by an enemy, makes Rome capital utterly unfit for any but an essentially pacific State.

To put her in a state of real defence an

put her in a state of real defence an enormous force would be required; and these men gathered round Rome would leave all the other parts of Italy weak and exposed to the enemy, especially owing to its near vicinity to the sea, where it would be impossible to guard every point from the disembarkation of hostile troops, Rome was a first-rate capital when the Mediterranean was entirely in her power; when the Roman Empire extended over Spain and France, Dalmatia and Greece, Syria and Asia Minor, Mauritania and Numidia, and the entire sea-coast of Africa. Then, indeed, Rome was the real and the true centre of the Empire—but not of the kingdom of Italy as it exists now. Of the Roman States alone it might, in one sense, be called the capital. But without this extensive deminion, Rome has been recognized for many centuries to be an impossi-ble capital; nor did the Italian kingdom,

ble capital; nor did the Italian kingdom, until now, ever dream of making it one. Christian philosophers saw in this sort of aversion towards making Rome the capital a kind of mysterious force which repelled not only kings but the conquerors of Pavia, Milan and Ravenna. But political and military considerations added

to this aversion, especially when the name of Rome had a splendor unequalled in

More than ten cities of Italy are more adapted than Rome to be the capital of the State, even if united; and this we have already historically proved. Turin, Milan, Venice, Bologna, Naples, Ravenna, Pavia, Venna, Brescia, Florence, each and all Venna, Brescia, Florence, each and all Verona, Brescia, Florence, each and all present better military and topographical conditions than Rome, and each boasts of

glorious and regal traditions.
On the other hand, the strength of resistance in United Italy lies beyond the Po. If defeated there, it would be difficult for her to regain her position beyond Bologna and Piacenza; ror could she easily return (in spite of the marvellous facility with which the Mezzacapos in their books find an insurmountable barrier behind every little stream), or be able to find ground on which she could reform her scattered forces and cover Rome as her capital against the strength of an enemy powerful both by sea and land.

Rome never can be as the heart of the nation, towards which vigor and political wisdom could converge in such a moment wisdom could converge in such a moment of supreme anxiety. In the event of war, Rome, on the contrary, would be a real embarrassment. Military plans and manœuvres would be wasted, and no fixed campaign could be decided upon, as strategy and tactics would have to be subordinate to questions of health, especially when such operations were to be conducted when such operations were to be conducted

near the city.

The fate of Italy has been over and over truth; for the battle was fought at Beneento, at Tagliacozzo- never in Rome. History and reason confirm, then, our assertion that Rome is not necessary in a military point of view for Italy as a capi-tal, but, on the contrary is harmful and

INTERMENT OF ARCHBISHOP Me-

In our last issue we gave full particulars of the illness and death of the "Lion of the Fold." Later papers give details of his interment, and we extract the following :

The interment took place in a brick vault specially constructed beneath the sanctuary of Tuam Cathedral. The

sanctuary of Tuam Cathedral. The attendance, as anticipated, was very large and influential, and from all points of the compass, including the most Rev. Dr. McGettigan of Armagh, Primate of all Ireland, the Bishops of Meath, Elphin, Kildar and Leighlin, Killala, Clonfert, Achonry, Ross, Raphoe and the mitred Abbot of Mount Melleray. Around the catafalque was the whole body of the clergy of the Archdiocese and other parts of the country, numbering over two hundred; and the members of the religious orders of the diocese; at the West end were the chief diocese; at the West end were the chief mourners, Very Rev. Thomas MacHale, D. D., and Mr. T. Higgins, Solicitor; and seated near them were a number of mem-bers of Parliament and other influential personages from the four provinces. After the chanting of the Office for the Dead, High Mass was celebrated by his Grace Archbishon McFailly, the Archbishop McEvilly, the successor of Dr. McHale, assisted by Rev. Mr. Heaney and Rev. John McHale, grand-nephew of the deceased, as deacon and sub-deacon. The great organ was silent and the service, which was the Gregorian chant, was purely vocal. Mass concluded, four of the prelates present, robed in black stole and cope, successively walked around the catafalque successively walked around the catafalque, reciting the Lord's prayer, and incensed the body and spr nkled it with holy water, and afterwards His Grace Archbishop Mc-Evilly in mitre and stole and cope performed the same ceremony. Laden with wreaths, the camelias of the Town Board, the chrysautherm and bilies of the Light the chrysanthema and lilies of the Irishthe chrysanthema and lilies of the Irishmen and Irishwomen of London, the stephanotis and lilies of the Sisters of Mercy, the beautiful and fragrant tribute of Mr. Mitchell-Henry, M. P., sent from Kylemore, the pure white remembrance of the Nun of Kenmare, and not least, the flowers sent by the ladies of Ballinaslee and other towns, the triple casket was slowly and sadly lowered to its last resting place—the first tomb of Tuam cathedral. The draped columns of altar and aisle seemed to assume a still deeper and aisle seemed to assume a still deeper hue of mourning, the blaze of countless hue of mourning, the blaze of countless yellow lights partook of a more deathly shade as all that was mortal of the Most Rev. John McHale, Archbishop of Tuam, born 6th March, 1791, died 6th November, 1881, descended to the last resting place. Most Rev. Dr. McEvilly said the last prayers over his grave and chanted the last requiescalt; and the vast multiples. prayers over his grave and chanted the last requiescatt; and the vast multitude slowly and sadly dispersed. It may well be said that he who is no more, saw the closing days of the sufferings and the trials of his people, and, as though Nephin were another Nebo, he was shown the fair Land of Promise, destined by divine decree, for a long-suffering and proven race. He was not to enter with them. The sharer of all their sorrows, it was given to him as to their sorrows, it was given to him as to their sorrows, it was given to him as to Moses, to partake only in part and in prospect of their joys. But it was enough. His heart required no more. His life was crowned by Death; when dying he could behold the future of God's providence and say: "Israel then shall dwell in safety and alone; the eye of Jacob in a land of compand wine; and the heavens shall be mistre. alone; the eye of Jacob in a land of corn and wine; and the heavens shall be misty with dew. Happy art thou, Israel; who is like unto thee, O People saved by the Lord, the shield of thy help, and the sword of thy glory!" On the 12th November, a meeting of the Irish Nationalists in Paris was held at the Hotel du Louvre—Mr. James Stephens in the chair—when a rese James Stephens in the chair—when a resolution of regret was passed and copies of same ordered to be forwarded to the Papal Nuncio at Paris and to the family of the great Archbishop.

The following curious epitaph is copie Marion Scott, died at Dunkeld, 21st Nov. 1727, and was buried in the Abbey,

1727, and was buried in the Abbey.
(From the Dublin Penny Journal, 1833)
Stay, passenger, until my life you read;
The living may get knowledge from the dead
Five times five years, I've lived a virgi

Pive times ten years, I was a virtuous wife Five times ten years, I was a widow chaste Now wearied of this mortal life I rest. Between the cradle and the grave have seen Eight mighty Kings of Scotland, and a Four times five years a Commonwealth

saw; Six times the subjects rose against the law; Twice did I see old Prelacy pulled down, And twice the cloak was humbled by th

And twice the fold when he do it was a many more—
I saw my country sold for English ore.
Such desolation in my life hath been,
An end to all perfection I have seen.
She had lived in the reigns of James VI.—
Charles I.—Oliver Cromwell—Charles II.—
James VI.—William III.—Mary-Anne—
George I. and George II.

BETHLEHEM.

THE SAVIOUR'S BIRTHPLACE.

A Member of the United States Congress writes a Letter from the Holy Land.

Bethlehem, Oct. 10.—I propose three letters for your readers as to Bethlehem, Jerusalem and Bethany; birth, death and ascension. I begin at Bethlehem.

The distance from Jerusalem to Bethlehem is but a half-dozen miles. We propose to go to and from it in a morning. Our vehicle and female French driver which brought us from Jaffa were retained which brought us from Jaffa were retained for the purpose. Although the road was rough and stony and the streets narrow, we risked the carriage and ignored the donkey on the pledge of the guide. The sequel showed that there was some risk, many of the streets were impassable

"But no one could miss any stones out of those fields," we remarked. "Oh, a few are left over," responds the

guide.

How the hardy olive can find susten ance on such "stony ground" is a miracle.

We are happy in a breezy day, which
mitigates the fierceness of the sun. What a crowd of people now are upon the road going to Bethlehem and Hebron, and to Beersheba even unto Rehebeth! Nine out of ten of these are upon donkeys and camels, and more than three-fourths have their eyes sore or shaded; and these are Arabs, whose suit is sometimes gay in color, but generally of stripes, brown and white, which reminds us of the dress of our penitentiaries, depending in the face ascus gun, and a plentiful pouch for the desert and danger. Cactuses, with their big stocks and leaves, furnish some of the hedges, and "turn" the animals from the fields. We meet some who are the of the wearer. They carry the long Damhelds. We meet some who are blue-eyed and good-eyed in European dress. These are of the German colony, which here thrives upon the old stony soil and makes its crops of grape and grain in their season, or several crops in one season. Some herds of black and white cattle of Dutch breed are seen picking up a quiet rumination from the browned herbage and the green

leaves left on the trees.

The land is not unlike the dress of the Arab- brown and white. It is burnt with the sun of the now departing summer, and white with the lime of many sum-

mers.
"Ah! this is fine land!" we say ironically to the guide.
"Good land! I guess it is," responds the

guide, who is from the State of Maine, for it wouldn't hold up so many stones and rocks. Good deal of heft about it." But we notice that where water runs, the vineyards of the Germans appear, and the walls have a trim look. Thrift, Teuton! thy name is thrift! Old olive roots for fuel, as twisted and as difficult to norse for the, as whete and as diment to unravel as the philological roots of our college days, appear on the backs of mul-titudinous donkeys going up to the city, while going from it, for the terraces, on the heads of blue robed, tattooed Arab females, heads of blue robed, tattooed Arab remaies, are baskets of manure gathered in Jerusa-lem. The plain of Rephaim is spread around us, two miles wide by two long. Here David defeated the Philistines, and many other associations cluster. Among them the cave of Adullam has been verithem the cave of Adulian has been veri-fied, which another Samuel has described, and the well of Bethelem, "which is by the gate," for the water which David was athirst, comes in for an explanation from our Bibical guide, with apt quotations from "Samuel." These, however interesting, must not draw us aside. We had passed the traditional tree where Judas hanged himself and the rural abode of Caiaphas, the high Priest; but these nebulæ of tradition detract from the main object—Bethlehem. The well of the magi, however, is one of the incidents of the main object, and a pretty story is told of

loaf mountain called the Tomb of Herod.

It is high and round. It is the scene of a massacre of Franciscans: but it sinks into nothingness, as Herod did, compared with those he persecuted, along with that dim vision, shining hard and bluish like steel, twenty-five and more miles away through avenues of black and gray sun-bathed mountains. That is the Dead Sea. This is our first glimpse of this famous laboratory and sport of nature. Below and around is something more attractive to both eye and memory. It is the field of Boaz and the scene of that sweet story of love.

"Ruth and Luke!" cries out our guide.
"Ruth and Boaz, rather," I responded,
with a pleasant thought, too, of Naomi,
the mother-in-law, as we gaze with curious
eye over the rolling, bleak, and now dry
fields, where the ever new, ever old tale of
female devotion is located. Then Bethlehem appears most clearly. Its prominent object is the Church of the Nativity within

hem appears most clearly. Its prominent object is the Church of the Nativity within its semicircle. On the right is the old Knight Templar's castle, now the house of the Austrian Consul. The landscape begins to show much grape and olive. The square, solid houses of Bethlehem, and terraced hills, gardened and groved, amid ledges of limestone, makes as pretty a picture in its frame of rock as artist could desire to delineate.

Our guide calls a halt at the foot of the hill. We are at a singular square tomb. It is not unlike those domed temples which we have seen for the burial of holy men in Algiers and Syria. It is the tomb of Rachel. Surrounding it are the slovenly tombs of Mohammedans, with their rough gravestones lying loosely in dirt and dust. It was built by the Hebrews. Here they come on Thursdays to wail and burn incense. There is no doubt that here not only was Benjamin born, but Rachel died. All agree to this; and it is pleasant to have brothers—both Hebrew and Moslem, both of whom claim a fee simple in all that concerns Jacob—agree upon something. Here Jacob set a pillar to memorize the last resting place of her whom he won after such a romantic, though dilatory, courtship. Seven years was nothing "for the love he bore her."

as many of the streets were impassable for a carriage.

We leave the Jaffa gate, and under the upper aqueduct, and over the upper part of Gihon, and then drive nearly due south. The bed of the Kedron, in the deep valley on our left, pursues its empty way to the Dead Sea, while on the right and to the west, along the horizon, in broken and gray masses, lie the mountains of Judah, shutting out the Mediterranean. When we reach the main road, and leave the "hill of evil counsel" on our left, we find the way filled with laden camels. Under "the lash of our guide these give the way, and, with considerable malice, both they and their drivers fumble and tumble about awkwardly amid the rabble of the road. The olives are thick, perforated and old in the fields within the stone walls. "Where," we ask of the guide, "do they get so much stone for the walls!" They are ten feet wide and three high, and, like the Dutchman's wall of the anecdote, "when they fall down they are higher than when they stand up."

"Why do you ask!" says the guide; don't you see the fields are full of stones!"

"But no one could miss any stones out of those fields," we remarked.

"Oh, a few are left over," responds the some something. Here Jacob set a pillar to memorize the last resting place of her whom he won after such a romantic, though dilatory, courtship. Seven years was nothing "for the love he bore he."

"And as for me,"—how sad the simple story—flow he horizon, in broken and grid her there, in the way of Eprah—the same is Bethlehem!"

Who is the strange man we see sitting wearily at the arched door of the tomb? What brings this pilgrim here—he of the grizly beard and long, unkempt hair? He is no Arab—no Hebrew. He wears no bournous of stripes and no dark guide, not altogether incurious at this sad, strange, and lonely warder at the birthplace of Benoni—"son of my sorrow" bank shrine of the elder day? Yes, he is a Greek priest from the Volga, and lives spiritually upon Jordan's stormy banks, waiting for the peaceful shore; and really upon Jor Thus was our illusion of the pilgrim at Rachel's tomb dissipated; for even here Rachel's tomb dissipated; for even here the cause of the pilgrimage was a causa lucri. Near by, on the west, to the village of Beit Jala, live the Greek and Armenian patriarchs, so that this is a pious precinct, and land is none the less valuable because it is not cultivated by Arabs or overrun by Bedouins; Christians till it. At this point you may go to Solomon's pools. They are one of the wonders of this vicinity and worthy of minute description for their beauty, size, history, and permanency. From them yet waters flow into the mosque which is built over the temple. Here is the "Sealed Fountain" referred to in Solomon's songs. It is said that these pools to be a favorite with him. He invites us to a glass of native wine or tea, and, under omon's songs. It is said that these pools to a glass of native wine or tea, and, under were repaired by Pontius Pilate, but that would not make their water more take our devious way below. Many tombs

> of the aqueduct.
>
> The hill tops show little villages after we leave the Hebron road, but none look as blithe and prosperous as Bethlehem, as she sits crescent-shaped upon the mountain sales and crescent-shaped upon the mountain side. How or whence come its vine, fig. and olive luxuriance I cannot see, except that the water comes mysteriously from the pools of Solomon, for is it not said in Ecclesiastics: "I made me pools of water to water therewith the wood that bringeth forth tree?"!" On sophare this white sail. forth trees?" Or perhaps this white soil hath dews. Certain it is that in and around Bethlehem something else was grown in early days than the sheep which David tended hereabouts, or the lion and the bear which he fought. Here was once the fruitful barley fields which Ruth gleaned after the reapers, when the great love arose in the breast of Boaz, out of which grew the stock of Jesse and David-a line ever made benign by having as its pleasant places the vicinity of Bethlehem, and its ancestress Ruth, and its descendant Jesus, the son of Joseph and Mary! Here is the source of the Kings of Judah and the month? Senion!

orld's Saviour!
We halt at the gate of the town. are, owing to impediments, compelled to abandon our carriage. We are surrounded by a bevy of Bethlehem girls. One is exby a bery of Bethlehem girls. One is ex-ceedingly pretty, and does not degrade the neighborhood of Ruth by unseemly screeching for alms. She plies a little pair of pincers, and turns in and twists upon the wires olive beads for rosaries, with a "property of easiness" which Shakespeare commends in the "hand of little graphorment" meanwhile activihitle employment," meanwhile chatting with easy grace. My wife buys one, and contracts for another rosary to be made before we return.

These dozen girls, of whom "Eothen"

makes an extravagant picture of coy and debonair loveliness, are vivacious and somewhat pretty, and would be more so if main object, and a pretty story is told of it, although it is not recerded in the second of Matthew: for did not the wise men, after leaving the presence of Herod, here stoop to draw water? Was it not here that the reflection of the star which led them was seen in the well?

Then we pass the Greek convent of Elijah, where other stories are told, not now worth the repetition. But from this point the cities of Bethlehem and Jerusalem are visible—"twined in mutual being," birth, and death. From this emipoint the cities of Bethlehem and Jerusalem are visible—"twined in mutual being," birth, and death. From this emir point, too, can be seen the sugar point the cities of Bethlehem and Jerusalem are visible—"twined in mutual being," birth, and death. From this emir point, too, can be seen the sugar point of the point of the Burt I will occur to the learned Bible student point, too, can be seen the sugar page can be more holy, unless it be that consecrated by His death?

There are said to be only two places in the touse only two places in this Holy Land superior in sacred associations to this place: Jerusalem and Naziareth. To my mind, Bethlehem has no superior, unless it be Jerusalem. "Why?" will occur to the learned Bible student is given into his care by the good God. I He lets it run whither it will.

—in which the magi are offering gold, frankincense, and myrrh. She sat apart upon a stone under the shade of the archway, nursing a babe. Her hair had that rich auburn and ethereal fineness with which Murrillo favors his madonnas, which are likenesses, by the way, of his Andalusian wife. I wondered if, peradventure, this beautiful Bethlehem mother might not have in her veins some of that precious blood of the house and lineage of David that escaped the murderous decree of Herod.

of Herod.

Bethlehem has 4,000 people and 500 Bethlehem has 4,000 people and 500 houses. Many of the houses are substantial. The streets are so narrow that our guide has to ride ahead and employ people to move impediments out of the way. It is said the people are handsome. That reputation may come from the ruddy cheeks of David, or the graces of Ruth, or the pictures of the Madonna. One thing must be said of the town, and that is that if it has any beauty or good in it, it is Christian, for it is par excellence the Christian town of Judea. In 1834, after an insurrection by the Arabs, Ibrahim

Christian, for he is a constraint town of Judea. In 1834, after an insurrection by the Arabs, Ibrahim Pasha, then ruler, riddled the Moslems unto death after his peculiar methods, quite worthy of a descendant of Herod.

Before purchasing our olive wood, beads, mother of pearl, and other souvenirs, where many such are deftly made by exquisite art, we make our visit to the most attractive place of Bethlehem. The place of the Nativity has been often described, and the church above it. Every object and personage here and hereabouts has been the special object of gifted pens and impassioned eloquence. Make a catalogu simply of the names; and each name will be set to music like a psalm. The anoint simply of the names; and each name win be set to music like a psalm. The anoint-ing of David by Samuel; the family of Jesse and their exploits—Joab, Abishai and Asahel; "the city of David," as Beth lehem is called, or Rehoboam's stronghold the habitation of Chimhau; the story of Joseph coming from Galilee out of Naz-Joseph coming from Galilee out of Nazaret; in fine, the Incarnation of the Word areth; in fine, the Incarnation of the word here in all its mystery, each and all are a poem which resounds from the simple cave in Bethlehem, with a sweeter and louder chorus than that of the Hellenic epos of the blind old man of that Scio whose shaken rocks we left but a fortnight

Let us enter this place of the Nativity It has been honored, as is well fixed, since the second century. Over it, in the third century, the mother of Constantine erected that church which is the oldest in the world. Some of its columns are from the Temple. Here in one corner of the church we perceive a lonely hermit. He is insane. He has been twenty-five years in this place, drawn, like many others, by the wildness of his vagaries about the unknown world. He is a Chaldean, and, it known world. He is a Chaldean, and, it is said, was a sheik of his tribe. Amid the forty odd pillars of the porch of the Temple, here brought to decorate the birthplace of Jesus, this strange man appears. Had he lived in the time of the Saviour and had his faith been then, as now, perhaps the demon of insanity might have been exorcised. But the crypt we seek. There are two chaples here, leading to the place of Christ's birth; one is Greek and the other Armenian. On the north side there is a Catholic convent and church. From this there are steps to the church. From this there are steps to the holy spot. We choose to go by the Latin way. There are many reasons why I prefer the Latin way to the Orient. No traveller can fail to note the learned,

that would not make their water more agreeable. Maiden-hair ferns abound there, and swimmers of an archæological turn can take a plunge and come up beaded with antiquities. We had no occasion to study in the fashion, and were content to see the Arab women fill their goat skins from one of the openings of the aqueduct.

The hill tops show little villages after. The hill tops show little villages after. ity; you will know it by the Latin inscription and the silver star in the centre. We are led into this vault by the priest; he shows us the manger. It is explained to us that, in "those days," stables were not unusually found in the caves so common in the hilly places of Palestine. This cave is many feet below the floor of the church. It is 33 by 11 feet, and decorated with marble. Precious lamps burn before figures of saints, chief among them St. Jerome. Sixteen silver lamps burn over the spct where the silver star indicates the place of birth. Another recess shows the spot where the wooden manger, now in Rome, was found. Other spots are shown, as the chapel of St. Jerome and the chapel of Joseph, where the angel appeared to tell him to fly to Egypt. If these are apocryphal traditions, they do not detract from the fact established by scholars and antiqua-rians, and confirmed as well by what St. rians, and confirmed as well by what St.
Jerome wrote, as by his selection of this
spot for his duties and fasts. He believed
it to be the place, as his life and death
bore witness. Never did art consummate
so splendid a representation of self-abnegation as that wherein Domenichino portrayed the last scene in the life of this trayed the last scene in the life of this Dalmatian saint and hero, who verified as well in his life as by his death, his faith in the goodness and glory of the Gospel whose good tidings were chanted first in the starry vault of Bethlehem.

Doubt as we may as to the Milk Grotto, the Shepherd's Grotto, the Magi's Well, David's Well, and the burial of the 20,000 in the starty and seed by Hord here, doubt

innocents murdered by Herod here; doubt as to the shepherd's fold, the altar of the "wise men;" doubt—doubt that Christ was born immaculate and miraculously; but one thing is indubitable—that Christ was here born, and that from this Nativity arose a light "which before was never on sea or land," and for the faith in whose

and to the veriest child who has read the Gospels. Bethlehem is not one of the mountains which encompass Jerusalem, but it has its lofty thought. It is a beauteous pearl in the diadem round about the royal city. It is not the scene of sacrifice and sepulchre; but it is the scene of the nativity and of the Magi, and of the angelic song which ushered in the purest and greatest life ever clad in flesh. Among the hundreds of books of travel and descriptions of this country, the Bible is the best guide book after all, and in many ways. In no one way is it more so than in its references to this spot, over which the star shone and the angels chanted of peace. No amount of degeneracy, superstition, exaggeration, tradition or pollution, no surrounding, however disenchanting, detracts one beam from the radiance of that star, or gives one dissonreads in snatches a love-story, naving arried through her lessons. In all classes, in all conditions of life, there is a thirst for reading, and thirst satisfies itself on whatever it finds. And what it finds is poison. A book need not be openly obscene to radiance of that star, or gives one disson-ant note in the seraphic hymning which here filled the heavens with a new-born

here filled the heavens with a new-born joy! The genius of painter and sculptor has illustrated the story of the manger and their gifts and worship, the choir of angels, the awe-struck sheeperds, the flight into Egypt, the beautiful face of the Madonna, with its golden aureole, and the majestic, masterful and melancholy features of Him who became here the genius of love unto mankind. What place, therefore, in all this calcined country now so many centuries made desolate, is so allurmany centuries made desolate, is so allur-ing for its fruitful themes, whether for studio or library, for the orator or artist,

for the desciples or crusader?

Although Bethlehem was called "little among the thousands of judah," and at a time when Judah fed her thousands of thousands from her well-tilled terraces and thousands from her well-tilled terraces and valleys, she is great among men, and will be great so long as her story remains. How often has the story been told to loving hearers! From the little Catholic church at the North Cape, but a year old, which we visited under the midnight sun and amid the summer snows, to the splendid Church of St. Sophia, which dates 1500 years ago: across wastes of time and 1500 years ago; across wastes of time and oceans of space, over dark continents and isles "gilded by eternal summer," this story of the manger is a theme as sacred to kings as to peasants; as dear to the leper of Ramel as to the emperors of earth.

The locus in quo of such a story even though it were almost lost in tradition must be a part, the mise en scene of that wondrous drama. Even skeptics cannot wondrous drama. Even skepties cannot ignore the fact that the event has, as the Apostle phrased it, "turned the world upside down." Well might Gamaliel say that this work, proceeding out of this little village, if it were of men, would come to naught; but if it were of God, could not be overthrown. The evidence is that today its results appear in civilizations. What a moral and religious work has been accomplished by its energy! Beginning accomplished by its energy! Beginning at this small fountain, what a fruitful spreading stream of light for the irradiation of the dark problems of our life!

As I came from the church I did not hear

As I came from the church I did not hear the angels above chanting the millennial dawn; but nevertheless I did not cease to believe that in "this city of David had been born a Saviour, which is Christ the Lord." Nor will I unto my last moment believe otherwise than that for this advent -the greatest upon our star-"glory should be given to God in the highest," and that out of it shall eventuen!"
"on earth peace, good will to men!"
S. S. Cox. and that out of it shall eventually come

DEVILISH DANCING.

The young woman who would dare to whirl in the fashionable round dances in the presence of a Catholic father or mother, would indeed be audacious; and the Catholic father or mother who could permit his child to appear in his presence inventions of the devil, must have lost all claim to respect. The old-fashioned quad-rilles and country dances: innocent enough when properly conducted, might possibly be restored, if parents were resolute in discountenancing the immodest and vulgar variations of the waltz, which make up the staple of winter amusements If children are taught the round dance when young, parents cannot expect that they will avoid them when they grow older. If confessors would familiarize themselves with the favorite dancing amusements of their young penitents "who see no harm in round dancing" they would be less lenient. Dancing was neve -except, perhaps, in the days of the Decline of Rome—so immodest as it is at the present time and during the present season. It is a substitute for conversation in most circles; it is not confined to the cliques called "society." The polka and the German Terpsichorean round "dances" which were imported, in their time with the moustache, were pure compared with new American discoveries in the lascivious possibilities of the waltz. The young man who can not aspire to invitations to the fandangoes of "society," invitations to the fandangoes of "society," joins with other young men and arranges a series of dances for the winter. He hires a hall and pastes bills on the walls announcing that the "Rosebud Coterie" or the "Shamrock Social" will give its second "annual" on a certain night. Then he invites his "girl," and the other young men of the Coterie do likewise. An uninstructed looker-on might imagine that the "girls" thus invited to go out with a young man whom their parents may know only by name, and to remain with him from early in the night until early in the from early in the night until early in the morning, are persons of no reputation. On the contrary, it is no unusual thing for a young girl of respectable parents and good reputation to do so. Having been whirled in the arms of a man all night, she walks or rides home to her father's house at dawn; very often she has a latch-key. She bids good bye to her escort at the door and creeps up stairs, while the old people sleep peacefully, certain that their daughter can take care of herself!

This is not an exceptional case. It is

This is not an exceptional case. It is a link in the peculiar chain of customs we call American. It is a custom pre valent among people who call themselves
Catholics. And so callous have these
people become, and so deep rooted are
free-and-easy principles, that they pretend
to see no wrong in it!—N. Y. Freeman's
Lournel

To-day they that run read. In cars, in ferry-boats, in the hurrying crowd of the street, the people read. Daily papers or novels are the means of instruction or amusement. The maa in the prime of life hurrying to business in a street-car holds a paper in his hands. When he returns home at night he buries his head again in a paper. The boy on his way to school sandwiches a story-paper between again in a paper. The boy on his way to school sandwiches a story-paper between his geography and his arithmetic; the girl reads in snatches a love-story, having hur-

A book need not be openly obsecute to be poisonous. A parent may indignantly deny that his child reads immoral litera-ture, because he sees no manifest indec-ency or biasphemy in the books of the time which falls into his hands. The young woman who would turn away, shocked, at a plainly-vicious picture will read a novel in which the suggestion of the picture is clothed in flowery language. The proprietors of several of the sensational sheets are served. sheets are scrupulously careful not to permit the name of God to be used in vain. Indeed, in one paper the editor never permits it to be used at all. He fears to offend his readers by the vaguest evidence of impiety; and, while expurgating his proofsheets of any reference to God, he depends on murder, scenes of passion, and vicious suggestion for his success. And yet a parent, glancing at his success. And yet a parent, glancing at his highly-graphic pages, and seeing no open plasphemy or indecency, may conclude that there is no harm in them. Hence children drink in poison under the parent's eye. He knows that they are reading that is all; and he believes that reading is good for them. He generally leaves it to their mother to find out what they are reading; and the knowledge that they are reading; cenerally satisfies her. simply reading generally satisfies her,

Shoals of obscene literature drift through the mails every day, in spite of the vigilance of the law. And when the mails are too closely inspected, vice makes an underground railroad for itself. At any rate, it appears everywhere. A girl attending the average secular school, priattending the average secular school, private or public, soon becomes an adept in forbidden knowledge, unless her parents are preternaturally careful. Cunningly-worded advertisements excite her interest, circulars follow them, and in a short time the school is inoculated with the subtle, death dealing poison. The blush of innocence is lost; it can never be regained. Though sincere repentance for sins of thought may make the soul whiter than snow, yet the bloom of in-nocence vanishes at the first appearance of the knowledge of evil. In carefully-kept Catholic schools, a strict surveillance —sometimes deemed by careless parents too strict-is kept over all communications from without to the pupils within and this, in a manner, accounts for the reputation our convent-schools have gained. In them the pupil is guarded from impure literature, whether its in-fluence be direct or by suggestion. Why should the father and mother of a family be less careful? Their responsibility is greater than that of the teacher. They greater than that of the teacher. They can not avoid seeing around them the wrecks which carelessness such as theirs has caused. Why, then, a fatal blindness to the real needs of their children?—a foolish trust that their children will come out in the end "all right," provided they are well clothed, fed and warmed? Warnings are not lacking; but few heed them.

To-day he that runs reads—hastily, carelessly, without much choice, as he that runs must. Daily papers, such hand furniture in the house which tender assobooks of history and science as benifit the news stands, novels—these are read running. If this mental food, taken in this way, produces mental sickness, it is not surprising. If it helps to weaken the memory, emasculate the mind, and deaden the sensitiveness of the conscience, it causes its logical effect. Mental, like physical disease, must have result; and the horrible results of this reading-disease the horrible results of this reading uses are plaini in the rapidity with which corruption spreading."

she supposed she had seen for the supposed she had s

thrust into active life, that the narcotic effect of sensational reading may be counteracted; but, at best, it takes time, counteracted; but, at best, it takes time, vigilance and, above all, prayer to erase the impressions which their constant living in an unreal and dreamy world has left. Lessons taught in childhood are indelible. People are prone to laugh at indelible. People are prone to laugh at the rage of the young of this day for sensational reading. But it is true that the printed word teaches, as well as the spoken. Children learn from books. A father often does meet the objections made to indiscriminate reading with a laugh; "Let the boy amuse himself. He will come out all right." How many boys with careless fathers do "come out all right."

fathers do "come out all right"?
"Children, on the contrary," says Father
Muller, in "God the Teacher of Mankind," "oppose but one obstacle to our zeal—levity. All we need with them is pati-Their souls are like new ence. Their souls are like new earth which need only culture to produce fourfold. They are flexible plants, which take the form and direction given to them. Their hearts, pure as they are from crim inal affections, are susceptible of happy impressions and tendencies. They believe in authority. A religious instinct leads them to the priest and the good teacher. They adopt with confidence the faith and the sentiments of those who instruct them." When these flexible plants go astray and tangle themselves with the weeds which destroy them, it is for lack of a gardiner's care. When a worm eats into the heart of a young bud, who is to blame when the canker is found? Not the bud itself; but he who, carelessly expecting that it would "come out all right," let the worm gnaw.

The heartbroken cry of King David for the dead Absalom was not alone of paren-tal agony. It could not have been with-

"To-day they that run read. In cars, in ferry-boats, in the hurrying crowd of the street, the people read. Daily papers or novels are the means of instruction or amusement. The man in the prime of life hurrying to business in a street-car

either the sun or the wind.
"He turned out bad," is often heard on "He turned out bad," is often heard on every side when a young soul, stained by sin, betrayed by the treacherous allurements of the world, leaves a wrecked body. And too often the parent help-lessly, hopelessly, echoes the epitaph of so many ruined lives. "He turned out bad." Shibboleth, mispronounced, of lies! No child having before him the good example and careful guidance of a father turns out bad. It is the fashion to shift parental responsibility; and some parents try hard to persuade themselves that they are the victims when they are really the destroyers. And he who lets his child feed on the poisonous literature of the time, who does not seek to direct him, who does not apply the antidote of Catholic instruction, deserves to cry out, with that wail that sounds through the centuries, "My son Absalom! My son Absalom! Who would grant that I might die for thee?"—when too late.—Freeman's Journal. oo late.-Freeman's Journal

NO CATHOLICS NEED APPLY.

Hardly more than twenty five years ago, in New York, when people adver-tised for servants, great care was taken to exclude Catholics. One day an advertiseexclude Catholics. One day an advertise-ment of this kind appeared in one of the principal papers of that city. A poor young Irish girl presented herself at the address indicated, furnished with the cus-tomary references. As she was exhibiting her papers, one after another, to the mis-tress of the house, the latter suddenly exclude Catholics.

"But, first of all, are you or are you not

a Catholic?"

"Certainly, ma'am, I'm a Catholic, thank God!" was the young girl's reply.

"Then you could not have read the advertisement I put in the paper," replied the lady. "I absolutely will not have a Catholic in the paper."

the lady. "I absolutely will not have a Catholic in my house."
"Yes I read your advertisement," humbly answered the young girl; "but what difference does it make, ma'am, whether I am a Catholic or not, if I am a good and honest servant and serve you faithfully?
Try me ma'am, and if you are not satisfied with me you can send me away."
The lady made no reply to this wise and

The lady made no reply to this wise and modest answer, but fixed her eyes on the young girl. Something in her simple and modest exterior attracted her, and she

"Well, you may come, and I will make

the experiment."

For many weeks the poor girl was subjected to a great deal of persecution on the part of the family and the numerous servants of the house; her religious pracservants of the house; her religious prac-tices were mocked and ridiculed in every way. But the young Christian's faith was invulnerable, her patience was equal to all her trials. Some months passed in this way, when an epidemic of scarlet fever broke out in the city, and two of the children were taken with it. This was the signal for a general stampede among all the other servants. The Irish girl allone remained at her post, with gener-ous, courageous fidelity; she watched the sick children day and night, lavishing every attention upon them, with the ten-derness of a mother, until they were com-

pletely cured.

A few years later a new misfortune fell upon the family: a sudden failure carried off their fortune, and everything had to be

There was a small piece of old family ciations made very dear to the mother's heart. The young Irish girl knew this, and understood what it cost her mistress to part with it; therefore, though it brought a high price, she bought it out of her savings and placed it in the room of the mother of the family. When the lady returned, the first thing which met her eyes within the four naked walls was the cherished piece of furniture which she supposed she had seen for the last

claimed, quite pale, and trembling with

emotion.

"Yes, ma'am," replied the young girl,
"it will never leave here; it is your's. I bought it for the pleasure of giving it to

The heart of a woman, particularly of a mother, is moved with even less eloquence than this. Her eyes filled with tears, and she fell upon the neck of her servant saying: "Oh, what a beautiful religion is yours! Your heroic devotion to my children overcame me, but to-day has finished your work. It is ended. I am resolved to embrace your religion. I will

he a Catholic " Ancient Rome decreed a laurel crown for the courageous mortal who saved the life of a Roman citizen. Think you God will not reserve in heaven a more beautiful, a richer, a more glorious, above all a more durable crown, since it is eternal, for one who at the price of similar sacrifices shall have saved, not the body, but the soul of a Christian; even though the heroic soul to be crowned is only a poor servant girl?—Irish Faith in America.

THE MacCARTHY MORE.

A descendant of MacCarthy More, King of Munster, had in his possession the crown, sceptre and other regalia appertaining to his ancient dignity and family. He had also a cup said to be made from the cranium of an ancestor of Brian Boiromhe, whom the MacCarthy had slain in battle. It was highly polished, and had a lid of silver. Another des-cendant of MacCarthy More is now (1833) living in very humble circumstances in the county of Cork, and he has in his possession the title-deeds of the vast estate of that great family in that country.

—Dublin Penny Journal.

Many people go out of their way to make enemies, and somehow or other they are but indifferently well satisfied at their success.

If you have injured a neighbor, make amends. It is no humiliation in acknowledging an offerce—the humiliation was in

ledging an offence—the humiliation was in the doing of it.

DECEMBER 16, 1881.

My King.

Let me love with litted eyes; Let my king stand strong and high Firm his feet upon the earth Bare his brow before the sky.

Helpful be his kindly hands, Wise and sweet and deep his thou Clear and brave the gracious word. Into which his mind is wrought,

Hopeful be his eyes and sure, Far their reach and fine their To discern the souls of men And the needs of every hour.

Gentle be his loving care, Tender true his tone of blame Lord and master of my life Be he in good truth as name.

May I stand beside him well, Aiding, earnest, free to rise Hand in hand with him I love, Proudly love with lifted eyes —AURILLA FURBER, in Home Jo

SERMON.

DELIVERED BY RT. REV. 1 RYAN.

On Last Sunday at the Dedicat the Cathedral at Little Rock, A

We have assembled this morning ceremony, which like all the cere of the Catholic Church, is full of and instruction; and this occasion and instruction; and this occasion if ill your hearts with sentiments of and thanksgiving to God. Arout walls of this church, exteriorly a teriorly have been chanted the ps. David, appropriate to the occasion, very same psalms were probably out the dedication of the great tendered the peaks these thousand year. very same psams were probably c at the dedication of the great ten Israel, nearly three thousand yea You have heard the chant sent up most High, the cry for mercy to t ther, Son, and the Holy Ghost, be for liberation from all evils of tl and of the body, to Christ—the tru carnate pleading his birth and his and his cruefityion and his reserved. and his crucifixion and his resur and his ascension to glory; and yo heard the chant sent up to the sa

God, whose dear names are pron because we believe that those wh passed to eternity take an interest in that remain. And the apostle St. Paul in his to the Hebrews encourages the b works of goodness, because he say is a cloud of witnesses, and he all that cloud of witnesses, the saints Old Testament, who look down heaven upon those who are con here upon earth. So we ask the vants of God to pray for us, the upon earth, united with the chu umphant; and they from their th glory, from the temple beyond the look down upon this temple, the too, of the living God; and we at to pray that we may be with the

But these ceremonies are not by external forms to touch the nation or the sensibility. They of all for God. The primary of all for God. all Catholic ceremonies is to give worship to the Most High; and fore, a portion of this ceremony is being not for you, but for G being not for you, but for Go Divine eye that sees, the Divine hears; and some of the most and beautiful ceremonies of the are performed and the people is not. The face of the priest is from the people in the holy he speaks in a language that the understand not because he directly to the Most High God. English architect tells us that of parts of their cathedrals behind that were not seen were as els and as beautifully finished as t that people saw, for all was inte the divine eye. Therefore to suitable place of worship was the object of these ceremonies, and the Most high that He accept this t His threefold character, as a sacrifice where sacrifices of should be perpetuated; where t and blood and soul and divinity Christ should be present. Nor is wonderful that He should be wonderful that He was presen stable of Bethlehem, or upon the Caivary. This shall be a house fice, and a house of prayer. "house shall be called a house of

and a house of sacramental dis-because, beloved wisdom hith seven columns that support that life." Besides there life." Besides these general mo interest in the dedication of thi interest in the dedication of the fod dot here are peculiar reason should feel interested this. This is a cathedral, the chie of this diocese, which is cowith this great state. Here be the chair of truth and of a here should your highen teach here should your bishop teach It is the church within the did more particularly of interest occasion because of the fact that t is an evidence of the great pr religion within this State. I we ber some fifteen years ago wh honored by an invitation from vo honored by an invitation from yoto preach on the occasion of his tion. I well remember how pot and dark were then his prosposate the youngest bishop in the and one of the youngest in the was to grasp the crosier and the wast of the youngest to the prospective to the prospective and to come here to the mitre and to come here to thi then the poorest diocese in the In that sermon I looked in va human reason to congratulate h had to say "I congratulate you poverty; no grand cathedral vopen its doors at the stroke pastor's staff, but an apostoli will greet you, a poverty that guished the brightest prelates of of God; and because you have diate means on which to rest o to trust him. Work, and wait, For these fifteen years you know has worked, you know how he l God knows how he has trusted with five times the number of C this diocese that there were ther a proportionate increase of p churches and schools, we his work crowned in the dedi morning of this beautiful ca

Almighty God. And, no dor heart full of thanksgiving to having like St. Andrew, the pa-church and the diocese, embrace and cried: "Oh, bona Crux!"

Christ!" with as much joy a tion as could be expected from

triumph over human passion. Not crownless, for fifteen hundred years from Constantine to the last Christian king has

a magnificent procession of Christian kings and emperors lifted their crowns as she rassed, and did honor to her divine

supremacy. And not a few have laid their crowns at the feet of the crucifix before her and have asked for a place in her cloisters. Not merely in the dark

her cloisters. Not merely in the dark ages—which should be called in truth the

lightsome ages—but in our nineteenth century—is the materialistic century.

century—is the materialistic century. The king of Sardinia, the uncle of Victor

Emanuel, has laid his crown at the feet

of the crucifix, and lived and died a

Jesuit lay-brother in the city of Rome. Not crownless, for she bears the marks of

her triumph. Not voiceless, for her voice is gone forth to the uttermost ends of the earth. Not voiceless, for it is a voice that

has echoed on the mountain tops of the

through the laughing valleys of the world

the voice that has proclaimed its truth in crowded cities and in thronged cathedrals

the very ears of the God of harmony

Not voiceless, for she speaks through the lips of a Sister of Charity or a Sister of Mercy to those who are dying. Not voiceless, for she whispers in a voice of

hope to the broken-hearted. Not voice

less, for she speaks in the voice of love to the desolate, and brings them back to their

divine original, in whose image and like-

ness they were made, and teaches them when the world has abandoned them, when

they have walked through the darkened passages of the valley of tears, that there

a heart-the heart of God -who comis a heart—the heart of God—who com-manded them to call Him Father, in whom to put their faith. Not voiceless! No empty urn in her withered hand, for her urns are filled with the ashes of her glori-

ous heroes of the past. Their ashes shall not be scattered like the holy dust of

long ago, but enshrined in silver and gold.

up in benediction, or averted in maledic

tion, with the blessing that fructifies or the anathema that withers. Behold in her

with a king; there are laws that must be

battles for the right against the wrong

I have thought that I might h

mistake: a ratical mistake, will soon be buried, never, as was reported by Him to rise again, but with the dead. He has selected the wrong men.

The leader is an arrant coward, an ignoble

man who has perjured himself three times

lest he be even suspected, and this coward is to lead the van of this little army

against the Roman world. This Rabbi of

Israel,—did he imagine that he could con-

found the strong things of this world with

shall decorate and sanctify her altars. withered hand is hers. It is strong, lifted

voice that wafted sic, as we have heard it to

sturdy mountaineers-the voice

My King.

Let me love with lifted eyes; Let my king stand strong and high Firm his feet upon the earth Bare his brow before the *ky.

Helpful be his kindly hands, Wise and sweet and deep his thought, Clear and brave the gracious words Into which his mind is wrought, Hopeful be his eyes and sure,

Far their reach and fine their To discern the souls of men And the needs of every hour. Gentle be his loving care,
Tender true his tone of blame
Lord and master of my life
Be he in good truth as name.

May I stand beside him weli, Aiding, earnest, free to rise Hand in hand with him I love, Proudly love with lifted eyes —AURILLA FURBER, in Home Journa

SERMON.

DELIVERED BY RT. REV. P. J. RYAN.

On Last Sunday at the Dedication of the Cathedral at Little Rock, Ark.

We have assembled this morning at a ceremony, which like all the ceremonies of the Catholic Church, is full of beauty and instruction; and this occasion should fill your hearts with sentiments of piety and thanksgiving to God. Around walls of this church, exteriorly and inwalls of this church, extenory and in-teriorly have been chanted the psalms of David, appropriate to the occasion. These very same psalms were probably chanted at the dedication of the great temple of at the dedication of the great temple of Israel, nearly three thousand years ago. You have heard the chant sent up to the most High, the cry for mercy to the Famost High, the cry for mercy to ther, Son, and the Holy Ghost, begging for liberation from all evils of the soul and of the body, to Christ—the truth in-carnate pleading his birth and his death, and his crucifixion and his resurrection, and his ascension to glory; and you have God, whose dear names are pronounced because we believe that those who have passed to eternity take an interest in those that remain.

And the apostle St. Paul in his epistle to the Hebrews encodrages the belief in works of goodness, because he says there is a cloud of witnesses, and he alludes to that cloud of witnesses, the saints of the Old Testament, who look down from heaven upon those who are contending here upon earth. So we ask those servants of God to pray for us, the church upon earth, united with the church tri-umphant; and they from their thrones of glory, from the temple beyond the stars, look down upon this temple, the temple, too, of the living God; and we ask them

to pray that we may be with them for-But these ceremonies are not merely external forms to touch the imagi-nation or the sensibility. They are first of all for God. The primary all Catholic ceremonies is to give suitable worship to the Most High; and, therefore, a portion of this ceremony is unseen, being not for you, but for God, the that sees, the Divine ear that hears; and some of the most touching and beautiful ceremonies of the church and beautiful ceremones of the church are performed and the people see them not. The face of the priest is turned from the people in the holy house; he speaks in a language that the people understand not because he speaks directly to the Most High God. A great English architect tells us that of old the parts of their cathedrals behind the altar that were not seen were as elaborately the divine eye. Therefore to afford a suitable place of worship was the primary object of these ceremonies, and we pray the Most high that He accept this temple His threefold character, as a house of sacrifice where sacrifices of the Lord should be perpetuated; where the body and blood and soul and divinity of Jesus Christ should be present. Nor is it more wonderful that He should be present stable of Bethlehem, or upon the cross at Calvary. This shall be a house of sacrifice, and a house of prayer. fice, and a house of prayer. "For my house shall be called a house of prayer and a house of sacramental dispe because, beloved wisdom hath built her seven columns that support that spiritual life." Besides these covered interest in the dedication of this temple of God there are peculiar reasons why we should feel interested this morning is a cathedral, the chief church of this diocese, which is co-extensive with this great state. Here should be the chair of truth and of authority: here should your bishop teach and rule. It is the church within the diocese, and more particularly of interest on this because of the fact that this church is an evidence of the great progress of religion within this State. I well remember some fifteen years ago when I was honored by an invitation from your bishop the occasion of his consecra-I well remember how poor indeed and dark were then his prospects. He was the youngest bishop in the country and one of the youngest in the world. He was to grasp the crosier and wear the mitre and to come here to this church, then the poorest diocese in the country. In that sermon I looked in vain for any human reason to congratulate him, and had to say "I congratulate you on your poverty : no grand cathedral will throw open its doors at the stroke of your pastor's staff, but an apostolic poverty

will greet you, a poverty that has distin-guished the brightest prelates of the church

of God; and because you have no immediate means on which to rest or in which

to trust him. Work, and wait, and trust.

God knows how he has trusted; and now

with five times the number of Catholics in

this diocese that there were then, and with

morning of this beautiful cathedral to

human nature he has to-day witnessed the

triumph.

As suggested by this wonderful progress of religion, brethren, I have selected for your instruction this morning the marvellous propagation of the Christian relig-ion in the first ages as well as in the Nineteenth century, in spite of human passion and all opposition, as an evidence of the divinity of its origin, as an argument to those who do not work at least examine, and to those who do, at least examine, loving loyalty they may strive that with loving loyalty they may strive those who do not accept it, but who can to promote its progress still more. I have selected this subject, also, because it seems to me the most convincing and the most popular of all the arguments in favor of the divinity of the Christian religion. Men are questioning miracles—the na-ture of miracles—and Providence. They are questioning everything. But few men can question the doctrine of causality; question that there must be a cause for an effect; and that there must be a cause commensurate with the effect—a cause that produces the effect. I suppose that there is no one that we cannot meet upon this platform, if I may so speak. Verily, there are few in-deed that will question that there is such a thing as cause and effect. There are two facts in the history of the human infidelity cannot question, which scenticism cannot doubt-two historical facts of the most striking character; I mean the fact of the existence of Jesus Christ upon this earth and the fact of the existence of the Catholic Church for nearly nineteen hundred years. No infi-del can question the fact of the existence of Jesus Christ. Strauss and Renna, and all who have argued against our saviour, confess that such a Being existed, and they generally praise Him. They may differ about His nature, about His qualities, about the effect of His preaching, but they do not question His existence. Now, all who have argued against our Saviour, they do not question His existence. Now, as then, they may differ about these things. Christ said: "Who do men say that I am?" and they answered him:
"Some John the Baptist, some Jeremiah,
or one of the prophets." "But who do
you say that I am?" Peter answered and "Thou art Christ, the son of the said: living God, who hast come into this world." So with this Church. It is there-the great fact of history-Christ and his Church are facts that have had their influence not only over religious thought and the religious element in man, but have had their effects upon man's whole civilization, upon arts, upon arms, upon manufactures, upon everything that you can imagine, christian civilization

has left its stamp.

Others say it is an electric combination of the authority of absolute government with the liberty of republican govern-

All acknowledge it is marvellously wis or cunning, if you please, in its constitu-tion. All have acknowledged this, but they have differed about its character.

We say it is not republican alone; nor monarchical alone; it is of God. That stone was cut out from the mountain without hands-that stone which was Jesus Christ himself-became itself mountain and covered the whole earth. Daniel prophesied to King Nebuchad-nezzar that the statue which he saw represented various kingdoms that were to exist upon this earth, the head of statue representing his own great kingdom of Babylon, and the successive portions of the statue, the silver, the brass and the iron-representing various other ling-

But the feet were of iron and clay mixed, as the weakness. and as beautifully finished as the parts that struck the statue caused the great that people saw, for all was intended for colossus to reel and fall before it; and the gold and the silver and the iron became as chaff scattered by the wind. So, we believe, Jesus Christ came upon earth with a mission from the Most High; that on this earth he founded an institution which was Himself continued. Paul calls it the body of the Lord. Christ said to Paul: "Why persecutest thou me?" Christ was dead and had passed to glory. But he said: "Why persecutest thou me Paul did not persecute Christ personally Paul did not persecute Christ personally, but he persecuted Christ's church and His followers. They were Christ continued, the mystic body of the Lord animated by the same divine spirit. We claim that this kingdom, represented by the great mountain, which Daniel says shall never pass away is the church of the living God, and that one of the evidences of its being divine is the fact that, in spite of every human obstacle, it has spread itself throughout the whole world; and in sustained existence and in continued propagation it remains after nineteen centuries full of life and youthful vigor: with the same constitution, the same unvielding intolerance, if you please, the same divine fidelity-it lives to-day the fact of history, the marvelous fact for which you must find a cause. That cause we believe to be God. Nothing like it; nothing ap

proaching it as you shall see, is known in the annals of men. What were the obstacles to the propaga tion of this marvelous system of trine and morality taught by Jesus of Nazareth? That system came in the most intellectual age of the world, and the most profoundly corrupt, for the two can be co-existent. That system appeared and spoke of the fruits of intellect, and talked of mysteries that they should accept simply because revealed. With mysteries for the intellect, with mortification for the heart, the sermon of words upon the Mount of Beatitudes, the sermon of deeds upon the Mount of Crucifixion were the nost direct challenges of human pride and flesh and blood that can be conceived. came to contradict man and to humble pride. They had the pride of wealth, the poor were despised; even Plato lost sight of them in his model republic—where the poor were to be thrown out when they For these fifteen years you know how he has worked, you know how he has waited; became too numerous. With this pride of wealth came in conflict the poverty the new system. One of the first object tions presented to the convert, or to those to whom this system was preached, was a proportionate increase of priests and churches and schools, we behold the picture of our Saviour in the stable of Bethlehem, with the wise men of the East, churches and schools, we behold his work crowned in the dedication this the kings of the East, laying their tribute at the feet of poverty. They heard the first words of the Sermon on the Mount: Almighty God. And, no doubt, with a heart full of thanksgiving to God, after "Blessed are the poor in spirit for their's is the Kingdom of Heaven." To the pride of wealth it opposed this love of poverty. What a contradiction! Why did not the having like St. Andrew, the patron of the church and the diocese, embraced his cross and cried: "Oh, bona Crux!" Oh, good pride of wealth spurn the doctrine? Why was it permitted to advance? Corruption Christ!" with as much joy and resigna-tion as could be expected from our poor

was universal. They deified it. They swung their censors before it, and called it Venus: and in the very shade of the temple of Venus was preached the doctrine of the most consummate purity; not only "thou shalt not commit adultery;" not only "fornicators shall not enter the King-

dom of Heaven;" but that a thought, a look would stain the soul.

Under the shadow of the temple were heard the words of Jesus Christ: If a man look after a woman to lust after her, he hath already committed adultery in his heart. in his heart. Purity the most consur mate, to a generation the most corrupt They had their gods and idols—Mars, th Avenger, and they loved to revenge themselves. It was necessary to vindicate human dignity, to bow down to man was unworthy the dignity of a Roman. In the shadow of the temple of Mars the Avenger, was heard the words, forgive thy enemies; do good to them that hate you, and bless them that curse you; pray for them who persecute and calumniate you. They had that picture on Calvary of Jesus Christ crying out: O, Father for give! not only forgiving them himself, but praying for them whilst they were cursing him, praying for his very crucifiers, lifting up to God what voice remained after the auguish they had inflicted upon

him, to forgive his persecutors.

So I might continue; there was not a passion of humanity, not a dailing inclination that the new system did not wage war against; and the Roman in the day of his voluptuousness, and in the day of unforgiveness, had this doctrine preached to him, and yet it prevailed.

Again, it had in opposition to it, and has to-day, its exclusiveness. Why was not this crucified Jew, this outcast of Jerusalem, content to ask for a place for his system among the religious systems in the world? Why when its first apostles came to Rome, did they not strike at the portals of the Pantheon and say: Give our God a place among the thirty thousand that are worshipped here. Let us have a niche for Jesus of Nazareth. But. no the representatives of Jesus of Nazareth stood, as it were, in the midst of the Pantheon and said to the thirty thousand Fall down before one God, as Dagon fell before the Ark. No other shall gods of the gentiles are demons or fictions, or deified passions. This system was to stand alone not content to be but equal to other systems but by being intolis always intolerant. A mathematician is intolerant because what he has mathematically proven can-not be false. The man who knows that two and two make four is intolerant. Where there is a certainty of truth there must be intolerance. What is known as absolute truth must necessarily be intoler ant. If I had no doubt about what teach I should be intolerant of those who differ from me; and, if I am absolutely certain, I am absolutely certain, too, that whatever contradicts this truth must be false. Hence, though I am tolerant with a man who opposes truth through ignorance, I cannot tolerate his opinions to lead me to forsake my own truth. You will see the same thing in politics. The man who is certain of a political opinion or doc-trine, is just as certain that what con-tradicts it must be false. So this first professor said they are false in all things in which they contradict the religion of God; and hence the armel opposition against doms.

The silver represented the kingdom of the Medes and Persians, the dominion of Greece; the iron the great Roman Empire.

Land and the cettle armed opposition against the new system. Again it sought universal empire. Other religions were national. Even Judæism was, though true, mainly national. The new system claimed to be the Fifth Kingdom that should cover the revolution-this continued revolution people, but should have a judiciary of its own and an executive power of its own, and that one supreme head—Jesus Christ in perfection as represented to us upon earth—should rule the whole world. I have given to you as my Father has given to me a Kingdom. Here there was the universal domination of the new system.

Roman Paganism was to a certain extent Catholic—it was universal, but how? By universality of absorption. They absorbed the various gods of the various; ations that they conquered. They brought their gods and enshrined them in Rome and in that sort of a confederation of sovereign, inependent, and contradictory deities. the new religion claimed dominion, not by absorption, nor by attempting to unite contradictions, but by exaltation of the one and only divine system upon God's earth. Jesus said to it, "go and conquer the world," go and teach all nations that my Kingdom is not of the world; but it is kingdom, and it is a Kingdom not lik the kingdoms of this world, that can take cognizance of overt acts, but it is a King-dom over the heart, the thoughts and affections of all men — a Kingdom with laws that penetrate further and deeper than any human laws that ever existed or could exist on this earth. "Go preach the gospel to every creature. Be witnesses to me not only in Judea, but to the uttermost parts of the earth. Here was a catholicity of system which pagan minds could well reent, and resented to the death. This divided allegiance, the paganism of the Vineteenth century also understands this exclusiveness extends its dominion over one universal, united, powerful religion. Therefore they opposed it. But what was the effect of all that opposition? Did it stay the progress of the new system? Not at all. Within a century we have seen it spread in spite of all this opposition, throughout the whole Roman empire, and we are not left to Christian writers for testimony in regard to its marvelous progress. Pagan writers also marvelous progress. Pagan writers also bear witness. Tacitus, in his second book of Annals; Pliny, in his letter to the Emperor, Lucan, in his Pharsalia; Juvenal, in the first book of his Satire; and Porphyry, in his five books against the Christian; all acknowledge the marvelous and unaccountable progress of the new faith. It was opposed to everything which was darling to the human heart. Nineteen centuries have passed away. The fight between the Pagan Roman and the Christian Roman was waged in the be ginning, and has been waged under various names until now. What is the consequence? A great poet of our age, him-self also too much a Pagan, in sentiment and act, describes the fall of rivals to the

The Niobe of nations, there she stands— Childless and crownless in her voiceless wo An empty urn within her withered hands, Whose holy dust was scattered long ago.

churches:

This was the Pagan kingdom, the king-God? God looked down from the throne of glory and saw the world and that Rodom of power, the kingdom of intellect, the kingdom of passion, the kingdom of arts, the kingdom of arms, "crownless and childless in her voiceless woe," holdman empire going to destruction, saw that education could not stay it, for they had the highest culture; saw that no ing not even a full urn within her withered hands, as even the ashes of her human government or power could stay This position, my dear brethren, is con departed children were scattered. Then look at her rival Niobe! but with two firmed by the attempts that have been made to account for the progress of hundred millions of people of every tribe and every nation acknowledging her di-vine motherhood. Not crownless, for she bears the bridal wreath of the esponsal of Jesus Christ, and she bears the wreath of Christianity on a human hypothesis.

you observe the causes given you will see that these causes themselves suppose a divine origin. For instance it is said, here is this great lake, as it were, of evangelical extension; here is this wonderful lake, reflecting what would appear the imag God upon its waters. Where did God upon its waters. Where did these waters of extension come from? But look at these rivers that feed it. There are human reasons for its progress found in the zeal of the early Christians as they went to martyrdom. The best way to advance a system is to persecute it, and a martyr's intrepidity in going to death at-tracted others. Then, there was the belief in a future existence which was inviting, rendered certainly by this new system, and which found an echo in their hu-man heart. Again there were the re-peated miracles which appealed to the Again, there of the lives credulity of the people.
was certainly the sanctity of the apostles; no one has ever ques-tioned that the lives of those early Christians were holy, and appealed to the people as the works of go d Christians. Then there was the unity of the system, and all these causes were rivers flowing into the lake, and the waters of the lake in their extension are accounted for by these rivers. The rivers feed the lake, but what feeds the rivers ? Who gave to the rivers their waters ? Let us trace them to their fountain. Up the mountain of God we follow; we seek their origin on the mountain of God; we see them all flowing down the various sides of this mountain of God; tain, and we go up and find they have a common source—a common spring—and that spring was the pierced side of Jesus Christ from which came sacramental blood and the water in which men were to be baptized. There was the fountain in His ierced side, and down the streams flowed, n various rivers to the great lake.

Examine what gave to those early Christians their zeal, even unto martyrdom? They were not fanatics, fanaticism is soon spent, these are no fanatics for nineteen centuries: Mark! they are not witnesses merely to speculate opinions but witnesses to facts. Men testified; we saw Jesus Christ dead and we saw him alive, or we heard it from those who did see him and in whom we trust, and they died saying "We must accept this system of a crucified Jew though we are trampled upon and spit upon." They died saying,

upon and spit upon." They died saying,
"We saw it: we believe the fact."
But where can you seek the solution of
the appearance upon this earth—of Jesus
Christ after death—only in God. Men believed in futurity before, but this was a fact that produced an absolute certainty, ness as representing christianity in its progress, I speak of her because she alone can be called the Fifth Kingdom. There are others who believe in Him and love Him, but, within her there is a kingdom that caused men to suffer for it and to understand the spring of salvation. Who performed the miracles? For if there were no miracles the extension without miracles was itself a miracle. Who performed this miracle? These things were not causes alone, they were effects of a cause and that cause was His example—humanity educated to its highest plane. What gave this marvelous system strength such as the world hath never seen? Unity of all discordant elements into one mass. What gave unity but a divine cause? So it is absolutely impossible, my dear friends, when you examine the means by which these doctrines were propagated, when you examine the preacher and his preaching and the audience that was to hear, not to admit a divine that caused men to suffer for it and observed; every man is not left to his own judgment to observe or reject them. Here is a kingdom with laws, with an organization, with an executive, with a judiciary, with a union; and for fifteen centuries she stood alone and fought these And now having seen this triumph, we ask ourselves, on beholding the effect, what were the means that were used to effect this immense revolution—this radical that was to hear, not to admit a divine for we see it, Catholic or non-Catholic, Then you must admit it to-day Therefore, because this new system oppose human pride of intellect and human passion infidel or Christian, every man must see the marvelous effect of this fact—Christibecause it is exclusive and stands alone, all the others should bow to it because it is anity. Many centuries before any of the denominations had appeared upon Catholic and the only system that ever ex isted that was to have universal domina-tion over every tribe and every people, be the theater, she fought the battle for God. And what were the means employed to propagate this system? Let me imagine, cause it was to be a kingdom unyielding cause it was to be a kingdom unyielding, powerful and united, because the world represented in the state, and represented in human passion, and represented in human philosophy, all oppressed it, because the means employed were utterly and supremely inferior to the ends sought, therefore look we for a cause, Therefore examine we into the philosophy of this marvellous system, and therefore down see the wore we examine my dear brethren, a sceptic in the time of our Divine Lord, but surviving our divine Lord for some years—an intelligent man, a philosophical man—not a christian, but an outside sceptic, like many of the thousands of to-day—his first impression would be, it seems to me, that this young Rabbi of Nazareth, whom we call our Lord and and therefore do we see the more we exam ine that it must come from the living God. And now, my dear brethren, what should Saviour, was certainly a marvelous man Sceptics now acknowledge it. He would say to himself, here is a morality far above that of Socrates or Plato, or any of the morour practical conclusions from these re flections? It is said that infidelity is the increase. It may be, but I believe that it is scepticism that is on the increase. I believe the reported increase of infidelity to alists of olden times; Rousseau has said: here is a lofty character, lofty in his life and death; that the death of Socrates be a mistake. The rengrouse every man's nature. The infidels are not every man's nature that infidelity, but all at peace. They talk infidelity, but all the peace are not infinity are not infinity. was like the death of a philosopher, but the death of Jesus was like that of a God. at peace. They talk innuency, but not right within. Depend upon it, the religious element is there. They are not infidels; I have looked into the sanctuary of their souls were about to Here is a young Rabbi who has established a marvelous system, and he says that it is to conquer the whole world, and last for their souls as their souls were about to appear before God, and I have asked them, lieve in Him at times but now I see the weak point in his system, a blunder in his plan! clearly He has made a great mistake! a radical mistake! his system "Are you convinced of the falsehood of Christianity?" No, they say, but I wished

No, they say, but I wished false. But there was some-

to think it was false. But there was som thing there all the time; I was not easy,

could only believe it at times if I could only

sacrifice my passions. But all the time there was not peace, and depend upon it, this is their state. With good impulses, generous and noble, many of them are skeptics from defect of religious training.

skeptics from defect of religious training. But there is a general feeling growing more than we can imagine that if there be a divine certainty and Christian truth anywhere upon God's earth it is in the old church. They are deterred from it because they do not know its doctrines. They believe that it holds absurdities which their reason cannot accept. To such I would those weaklings, and the wise things of this world with those fools—the things that are, and are in their power and dom-ination with these nobodies that are not, reason cannot accept. To such I would say beware lest in your past reading, per-haps in the sermon of to-day the possibility of the old church being true occurs to your clearly he is mistaken. The only man among the twelve that had the courage to follow, which was John, is here, without minds. You have not discharged and will learning. If he himself had lived, the skeptic might say, he might have propanot discharge your duty before God and to yourself until you examine it. There is such a thing as culpable ignorance and men gated during the space of three years, but he has passed away and no one cares about may be unconscious of it. The physician, for instance, attends a case; he does all that he can at the time, but the man dies it. The only cunning man, the only man that had roguery enough to oppose and fight the cunning of the world, with that he can at the time, but the man dies because the physician has neglected to study its own arms, has hanged himself before at the time what he should have studied at the time what he should have studied. The lawyer loses a case; he does all that he can at the time, but because he has ne gleeted to study his profession he is ignorant of something that would have won the case for his client. There is calpable ignorance in both these cases. And before the throne of God you will find whether you believe it or not that there is a system of invite. commenced and Jesus of Nazareth could not use him. Well, wisdom would suggest that we might use cunning against We are left but a miserable shell of all this system. Yet these men without

learning, without position, without strength of any kind achieved this victory, and achieved it almost within their own or not, that there is a system of infinite or not, that there is a system of infinite truth and of infinite tenderness, a system you do not understand, but for which your heart prays, but which if you now reject, when you one day plead that you knew it not, God may answer, you should have known and recognized on that day, in that newly erected cathedral, when some chords Now comes the comparison between the effect and the cause, clearly some element of success must come in to account for all this. And what element of success can be conceived but the finger of the living

of your heart were touched as the harper touches the strings of his instrument, and you were inspired to examine, and you did not, because of your failure you are culpa-ble. Therefore examine this problem of this marvellous fact, this wonderful sys-It is worth the examination, in its unity and its extension. And with you brethren of the household of the faith, with you, I say, rest an appalling responsibility in

Of the truths of this system there is no uncertainty, and therefore it should and does impose sufficient restraint. Catholics of the ninteenth century, this truth is before of the ninteenth century, this truth is below you. There is a notion in the minds of men that there may be truth elsewhere. But the world hath seen in this century many marvelous conversions. In thirty years no fewer than three hundred Episcopal clergy in England—the flower of the English church—have made a sacrifice of position and wealth and promotion in the future to become poor, laymen or priests in the old become poor laymen or priests in the old church. These men had grown grey in the examination of religious truth. Therefore, Catholics, be true to the doctrines preached to you. Wee to you if by your bad example you keep from the doors of the church, one man tossed upon the waves of doubt, who has been scandalized by you. Woe to you; it were better you never had been

Remember, also, the responsibility of this the vice that is every day recorded in our newspapers, and see that the morality that was built upon doctrines is giving way as the doctrines upon which it was built give way; that the pillars of the temple are trembling, and that the whole structure of human society is tottering. Therefore, pro-mote the welfare of the old system, the church of the living God. Follow your bis-bop, who holds in his hand the shepherd's crook, that symbolized his authority as a shepherd over the people, and bears upon his brow the symbolized helmet of salvation in the mitre as you see it to day and as it in the mitre as you see it to-day and as it appears in the pictures of the past, before modern religious error was born; the old church in its old dress, follow her leadership. Promote the good of religion in the sphere in which you find yourselt. By your liberality enable him to free this beautiful edifice from debt. Give liberally as those have to whom we owe this beautiful altar; and is giving of your substance give your and in giving of your substance give your heartfelt loyalty to the old church—the Catholic church—the body of Jesus Christ, the most beautiful thing on God's earth and the most maligned—preaching a purity of which the world can conceive but little until it understands the secret of her fidelity, preaching a sacrifice that is evinced in innumerable religious orders of Charity, of Mercy and of Good Shepherd;—preaching that purity, and that beauty, and that love. I say, be loyal to her with all your heart. Be loyal to her, and God will place you in hurch triumphant foreve

FOOLED ONCE MORE.

Markdale (Ont.) Standard.
Mr. Editor:—The most of people relish a good story, provided it be a truthful one. Tales of adventures, daring, heroism, dangers of the deep, battles, &c., all have their charms. Who amongst us could read the adventures, of Robinson Court and hot have a stronger and not have a Crusoe half way through, and not have a desire to know the end of it. We confess being of this class. Now, the first thing we do when we receive our weekly news-paper is to hurriedly glance through it and pick out what we consider the most important items. These are generally dis-tinguished by their headings; but you longer to don't catch us trusting any these glaring impositions. We could laugh at being fooled once or twice, but to get caught a third time is our reason for remonstrating. Two or three weeks since we got to reading what we thought was a very nice story in one of our onto weeklies, and towards the end it informed us about St. Jacobs Oil; we only laughed, and said humbug. The week following we noticed another heading "How Mark Twain Entertained a Visitor." Well, thinking we might learn a little etiquette, in case Mark should take a fancy to send us an invitation, we read it, but they finished the article by making Mark introduce St. Jacobs Oil Well, confound it, we exclaimed, but they have got another dose of that St. Jacobs Oil on us again, determined not to be caught so simple next time; but now, sir, I admit the corn; along comes our Tor-onto Mail on Thursday, down we sat, and almost the first thing that caught our eye was the adventures of Capt. Paul Boynton; it appeared quite interesting: it told how he had bumped against sharks, &c. now he had bumped against sharks, &c. At this point we began to feel a little incredulous, because, from our knowledge of these gentry, they would relish the captain alive or dead, all the same. However, determined to learn some more of his exploits, we read a little further, when -O, well, it don't matter what we said, ou can't find it in any of the dictionaries. you can't find it in any of the decidentaries.

I'm—dashed if the captain wasn't oiling himself all over with St. Jacobs Oil, it may be, the more easily to evade the sharks, for we made no further search, our curiosity was satisfied. Now, Mr. Editor, in order to fool us again, it will require to be printed wrong end up. We have be printed wrong end up. We have

thing and everything in the shape of St. or Saint attached to their name. We are sorry for the readers of any journal to be thus "taken in," to phrase it, but what can they expect when we editors are caught in the same storm without any protection. Whilst sympathizing with them, we can only admire the ability shown in any enterprise that can thus compel, as it were, the attention of people. When it is considered that only a short time ago St. Jacobs Oil was scarcely known in Canada, and now has so commended itself to the favor of the people of the Dominion as to become the household remedy for rheumatism, neuralgia, pains, ruises, chilblains, etc., and all becauses, its surprising efficacy in these aliments, we think it will be regarded by every-body as a matter of congratulation that we possess, so easily attainable, such a reliable means for the cure of disease. Such is our view of the matter, although we are "fooled," on an average, about five times a week. If St. Jacob can stand it, we've made up our mind to "fight it out on that line, if it takes all winter."

Cause and Effect.

The main cause of nervousness is indi-gestion, and that is caused by weakness of No one can have sound nerves tomach and good health without using Hop Bitter to strengthen the stomach, purify the blood, and keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system-Advance.

marvelous life. This organized christian-ity is the same. There are those who believe in christian truths outside her pale there are those who are influenced by them, and when I speak of her exclusive-

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The Catholic Mecord

ublished every Friday morning at 428 Rich-Annual subscription.....

ADVERTISING RATES

per line for each subsequent insertion. Activertisements measured in nonpariel type, 12 lines to an inch. Contract advertisements for three six or welve months, special terms. All advertisements should be handed in not later than Tuesday morning.

TO CORRESPONDENTS.

All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday mon of each week. ch week. THOS. COFFEY, Publisher and Proprietor.

Publisher and Proprietor.

Subscribers who change their residence will please send us, by Postal-card, their Old as well as New Address, and thus insure the proprietor of the paper.

We are in constant receipt of enquiries from subscribers as to "how much they owe," and requests "to send bill." By consulting the date on your paper both will be answered. Thelabel on your paper shows the time your subscription is paid to.

When a subscriber tells a postmaster to write "refused" on a paper and send it back to the publisher, at the time owing more or less for subscription, it may be inferred that the person either knows very little about the way ordinary business is transacted, or that he is a worthless dead beat. The printed strip on the newspaper each week is the only way by which a publisher can tell who are subscribers and how much they owe. If this name is taken off it will be seen how very awkward it becomes for the proprietor of a newspaper to keep his business in proparties, and the proposed in the subscribers who desire to stop taking a paper should in all cases remit the amount of their indebtedneswhen they make request.

request.

LETTER FROM HIS LORDSHIP BISHOP

WALSH.

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its ope and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the case of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me.

Mr. THOMAS COFFEY
Office of the "Catholic Record."

FROM HIS GRACE ARCHBISHOP HANNAN. FROM HIS GRACE ARCHBISHOP HANNAS.

St. Mary's, Halifax, Nov. 7, 1881.

I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that Sec. I beg to recommend that paper to all the faithful of this digesse. See. I beg to recommend the faithful of this diocese.

+ M. HANNAN,

Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, DEC. 16, 1881.

NEW STORY.

Next week we will commence in etical minority to send their children the RECORD a story of absorbing in- to Roman Catholic schools. The terest, from the pen of a well-known | Catholic majorities have not done so Canadian writer. This will be an in Lower Canada, or in France, or in excellent time for new subscribers Italy, or in any other country. On to commence taking the RECORD. what grounds, then, can it be sur-We hope our numerous friends mised they would persecute or this fact known to their Catholic in Ireland? In fine, no solid reason neighbors. Our purpose is to make Catholic paper in the Dominion.

OBJECTIONS TO HOME RULE.

Many and varied are the objections progress and prosperity. thrown out against the utility, or The Free Press of this city has even the possibility of Home Rule in | put forward another objection. Time Ireland. We purpose replying to and again and repeatedly has it some of them briefly-but we trust exclaimed: "What better laws could convincingly. The Tory Press in Ireland make for herself than those England, and the snobocracy of already enacted for her in the Ontario-not to speak of London the | British Parliament, the most enlight-Less-have repeated ad nauseam the ened and most liberal government cry of dismemberment of the em- on the face of God's earth?" Stupete pire. But how very hollow and gentes-oh, ye Gods! was the objecmeaningless that cry is-vox et tion made in bitter irony, or through pretrea nihil, the existence and use- invincible ignorance of Irish characfulness of Canadian or Australian ter and Irish history. England's Legislatures prove beyond all cavil laws have to be upheld and continued. or doubt. Are the populations in quoth the Free Press; the laws that this country or in Australia disloyal compel Irish judges to administer because of their prosperity? injustice, the laws that have Could they not, with much less to destroyed the commerce of Ireland, apprehend of the consequences than | blotted out her trade, and closed up Ireland, cast off the Imperial yoke her manufactures, the laws that Queen of England and England's plains and green fields, and brought flag are as much honored in both desolation and bitter anguish and countries, and quite as much re- black despair to the hearts of milspected, as they possibly could be in lions of innocent people, by cruel the heart of Great Britain itself. A evictions, penal enactments, famine Federal Empire is not a dismem- and exile. But the objection is so bered empire. Confederation is the utterly absurd, we would only lose very antithesis of disruption. And our patience and tire our readers by well they knew it, who established holding it up, and exposing all its constitutionally the successful and ludicrous points to the general disprosperous Confederation of Canada | gust and contempt. and Australia, but who, to satisfy the rapacious greed of a few hundred landlords, declare the same to be an the Grand Orange Lodge of Ireland impossibility in Ireland. The cry of "dismemberment of the empire" is raised to arouse the fears and in the United Kingdom and colonies throw dust in the eyes of the ignorant masses who turn the scales at constitution. The men who are the elections in England. Again it always boasting cannot be depended is objected that discord would be the ruling element in a Parliament ex-clusively Irish—that the Irish could to speak in this fashion. Royalty never agree among themselves, that kicks and cuffs them on every occa-

IRISH FREEDOM IN PERIL.

ment. Ireland would not be worse off, materially, under any regime, Such is the heading of an edito-Kilkenny cats included, then she rial in last Wednesday's number of has been for the last three hundred the Irish Canadian. The article reyears, with her wholesale confiscafers to the wrecking of a Protestant tions, her perennial evictions, her place of worship-which, the writer periodical famines, her Coercion Acts says, took place recently in the and her emigrations by the millions. south of Ireland-and shows that pass: Besides, in what parliament is there many of our brethren in the old land perfect unanimity? Have we not have got much to learn respecting the Whig and Tories in England the principles that constitute the everlastingly contending for the foundation of Irish Liberty. We loaves and fishes? Have we not the are willing to admit complete ignor-Conservatives and the Grits in our ance of such a fact as the wrecking Dominion engaged in a fierce and of a Protestant place of worship in endless struggle for place and patronthe south of Ireland-either recently age? Into how many discordant facor at any other period of Ireland's tions is not France's legislative ashistory, even under the most galling sembly divided? And how about the provocation. However, such an act Republicans and the Democrats, of vandalism on the part of Irish the half-breeds and the Stalwarts of Catholics may have come to the our neighbors over the line? And knowledge of the Irish Canadian, but yet those governments live and after carefully scrutinizing the files thrive and flourish, their divisions of Irish journalism of late date, we and discords to the contrary notwithstanding. How ridiculous, then. fail to discover it, an I must express our astonishment that a greater hubthe assertion, that an Irish Parliabub was not raised in the Protestant ment could not exist because of its Press of Canada and the United divisions! The Orangemen of the States over so unusual and so grave north could not, they say, unite with an occurrence. It is scarcely neces- parts as the subject of the following the Catholics of the south in framing sary to lecture the Catholics of the article, is a strange commentary on laws for the general good of the whole country. There are far more south of Ireland on the advisability our much-vaunted enlightenment of being tolerant or of acting liber- and knowledge of the religion of elements of discord in the Dominion ally towards their Protestant fellow- Christ. The Quebec Chronicle of the legislature of Canada, and yet they countrymen. Much less do we ap- 6th inst, contains the following immanage to pull together, and wisely, prehend that Irish freedom has partially written biographical sketch for the benefit of the entire commun aught to dread from the bigotry of of one who has played no inconsiderity. The French Canadians of Quebec, the Orange and Methodist Catholics, either north or south. In able part in the polemics of his day. what country have religious feuds or Under the heading-"The change in and Presbyterian populations of civil discords ever sprung from the Mr. Frothingham's Religious Views,' Ontario, the Irish, the Scotch, the fanaticism (f a Catholic party? We our contemporary says:-English and German, all agree to never hear of religious riots in Condiffer on religious principles or naught or in Munster, where Cathonational prejudices, yet they meet and transact business and frame laws lics are in the immense majority. During centuries have the Catholics in the same Legislative Halls. Why in those provinces paid tithes to the could not the experiment be made in Ireland? But the Catholics are support of a Protestant clergy, who lived luxuriously in their midst, with in the vast majority, and would not a handsome church, certainly, but tolerate Protestant ascendancy. All with no congregation, save the beadle the better, say we. The age we live and perhaps a stray member of the in is too intolerant of any religious asconstabulary force. Yet we never cendancy. But, perhaps, the Catholic majority would compel the herheard either of the obnoxious clergyman being insulted, even by thoughtless boys, or of the obnoxious place of worship being wrecked or profaned in any shape or form. No Protestant gentleman of talent and honorable purpose ever found his religious principles a bar to his electhroughout the country will make tyrannise over a Protestant minority tion by the people for any office of position or trust he sought at their can be alleged for the supposition hands. On the contrary, such men the Record the most interesting that, were Ireland free to-morrow, as John Martin, John Mitchel, Rev. the antagonistic elements in her poli- I. Nelson, stiff Presbyterians-with tical horizon, would not amalgamate Butt, Parnell and hosts of others and solidify for the general good professing Protestantism-have been and advancement of the country's elected time and again, by the unanimous vote of Catholic constitu-

encies, to the highest honours in the power of the people to confer. We cannot, therefore, for the life of us, see any, even the most remote 'Peril to Irish Freedom," from Catholic intolerance either in the North or South of unhappy Ireland. Nor can we bring ourselves to believe, what the Irish Canadian believes, viz., that many of our brethren (Catholic of course) in the old land have got much to learn from Canadians on the principles that constitute the foundation of Irish liberty." We hold to a contrary opinion altogether, and we are fully satisfied that Canadians in general, especially in this Province, have much to learn from and much to profit by, the example of open-handed fairness and generous at a moment's notice? And yet, the made desolate her once smiling liberality that have ever characterised the Catholics of Ireland, east and west, north and south.

LAWLESSNESS IN IRELAND.

Messrs, Gladstone, Forster, Bright & Co., it is evident, will have to still further strain "the resources of civilization" before they succeed in establishing what they are pleased to call "Law and Order," as witness

A despatch from London says that

has issued a circular condemning

the Land League, and stating that

of Orangemen ready to fight for the

on when the supreme moment arrives. We are sorry, indeed, that

the following: The Herald's Dullin special says:is generally believed the present crisis is the most important of the whole land movement, for the people thus far successfully resisted all the strength of coercion. It is a startling fact that two-thirds of the rents are not being paid and the tenants have no intention of paying them without heavy reductions, which the landlords refuse. The Land Courts are so slow that the act is yet no remedy whatever for the troubles. The Government did not ex-pect this delay, believing that after a few decisions the landlords and tenants would the act is yet no remedy whatever for the troubles. The Government did not expect this delay, believing that after a few decisions the landlords and tenants would settle between themselves. The country is experiencing a reign of terror. In the castern counties the Assizes have begun and the Judge spoke of the great increase of crime. He said threatening letters and intimidation were everywhere on the increase and cases of arson much more frestory of the Kilkenny cats. In reply to this, we would say: try them—give 'em a chance, make the experi-

quent. The opinion that Parnell's arrest was a mistake is being every day vindicated." While Mr. Parnell and his colleagues were at liberty they preserved order, and the laws were observed. Now that they are in dur-

ance, the result predicted at the

Parsontown, County Limerick, Dec. 5.

—A farmer named Milligan, who paid his rent, was waylaid and beaten to death on Saturday.

London, Dec. 5.—A Dublin correspondent says the conspiracy against the payment of rent is extending, and intimida-

tion, boycotting and threats are prevalent throughout a large area of territory. Dublin, Dec. 5.—At a meeting of the Kildukin Land League to-day, resolutions were passed adopting the "no rent" man-ifesto. Several members were expelled for paying rent.

The authorities are cognizant that mid-

The last sentence, however, requires a "good deal of salt."

A CONVERSION TO CHRISTI-

That a heading such as the above should be a fitting one in the last quarter of this much-boasted nineteenth century, and of a man of such

The Rev. Octavius B. Frothingham

in many respects a remarkable man. He is in his sixtieth year, and as far back as 1847, he was a Unitarian clergyman, and stationed at Salem, Mass., which like Caith-ness in Scotland enjoys the reputation of having burnt the last witch at the stake for sorcerous behavior and practis Mr. Frothingham was a very brillian young man, the early friend of Emerson and Alcott, the disciple of Theodore Parker, and the intimate friend of the Brook-farm people. Old Dr. Riple who died nearly a year ago, and the grac ful George William Curtis, often m this fascinating young preacher and changed mutual confidences together houses. Frothingham was always cheery and bright, and his original mind and fiery eloquence captivated his hearers and friends, and he soon won a reputation among the pulpit orators of America which never forsook him. He began as Unitarian, got tinged with that New Eng land transcendentalism which affecte even George Bancroft, and almost changed Nathaniel Hawthorne's whole sys-tem of religious belief, and finally drifted into a sort of new religion of his own. He believed in the brotherhood of man, the humanizing power of Christ and the greatness of God, but he had no faith in what we call revealed religion, and while he respected the teachings of the Bible he failed to recognize it as an inspired volume. He removed to Jersey City, in 1855, and four years later found him in New York at the head of a church profess ing independent religious views. church and these opinions he mantained until a few weeks ago, when a g change came over his mind and heart. went to Rome, presumably on a visit for the benefit of his health, which had become impaired through severe mental work in ection with his church and literature, and there he witnessed some evidences o Christianity, whose influences he could not resist. Watching the working men of the Church of Rome, the parish priests go ing about among the people, elevating purifying and ennobling their fellow men and sowing the seeds of religion wherever they went, he felt himself yielding his own long-held views to theirs. The burning thoughts he had put forward in "The Re-ligion of Humanity," he felt were unsatis fying and erroneous, and almost in a night, the successor of Theodore Parker, the Transcendentalist of the Transcendentalists liscovered that his mind was full of doubt as to the usefulness of longer preaching and teaching rationalism, and as to the propriety of trying to shake men's faith in revealed religion. He returned home, gave up his church, announced his intention of devoting the remainder of his days to literature, and published a declaration stating the change which his views had undergone. Among other things, he says in this remarkable document :—"Looking back over the history of the last quarter of a century, with the conviction that no headway whatever has been made, with the conviction that unbridled free thought leads only to a dreary negation, called materialism, there has been a growing suspicion in me that there might be some-thing behind or below what we call revealed religion, which the scientific thinkers of our time are beginning vaguely to distinguish as an influence that cannot be accounted for at present, but which never-theless exists." The spectacle of the priests of Rome humbly carrying out their Master's teachings, exercised a power over him which he could not resist or keep down. The evidences which he saw mys-tified philosophy, but what this power is, he "cannot undertake to say; but it is there, and it may be that those persons who deny the essential truths of revealed religion are all wrong. At any rate I, for one, do not care to go on denying the existence of such a force." Mr. Frothingham

is ten-fold in its influence and tendency

The celebrated "Oxford movement," fraught with so many beneficial consequences to God's Church, was, in a great measure, the result of a seeking after the True Lighttime of their arrest is fast coming to the Light which enlighteneth every man, and which can only be found within Her pale, and which was eventually found, and is every day being found, by the brightest and most learned minds of the Old World. So may it be with the apostle of the "Religion of Humanity" and his thousands of disciples in the New, who, as said above, are merely "going over to Christianity," may they instead of halting on the way, continue on in the paths of true knowedge until they at last find that haven of rest and peace of mind which the Catholic Church, and She alone, affords to the weary wanderer. That such may be the glorious goal which Mr. Frothingham and his followers may one day soon reach ought to be the heartfelt and unceasing prayer of us who have never for one instant known what it is to be in a state of doubt.

PROTESTANTISM IN FRANCE.

The native of France who may even no Catholic at all, has abundant reason for merriment at the expense of those who would make believe that Protestantism is gaining ground in that country. The Reformed Protestant Church of France, we are told, held several meetings recently, at which a few delegates transacted the aims of the few Frenchmen who widely circulated and rejoice in being dubbed "Reformed the chief questions which agitated of supplying evangelists to occupy were erected. We think it would not be out of place to take it for granted tholic churches. The infidel governbuilt by Catholics.

The most interesting portion of the proceedings of this body was the respect. reference made to the law requiring military service from clergymen. They do not wish to offend the government by any protest against its enforcement. In true evangelical style, they accommodate themselves to circumstances with the best possible grace. They know the law is an outrage on Christian sentiment, yet they have not the courage to declare it, but temporize in a manner most humiliating. They are willing, as it were, to "split the difference." This is their mild and thoughtful request; 'That theological students or pastors be employed with the ambulances, and especially in the postal service." The Reformed Episcopal Church of France is evidently Church of France is evidently strong in the conviction that "selfpreservation is the first law of nature," else, why should they prefer being in the postal service rather than with the ambulance wagons. Doubtless they are honest enough to own that they could be more useful handling mail matter, and we think they are correct in this view at all

The efforts to establish Protestantism in France would be pitiable were they not contemptible.

THE Times says Sir Hardinge Stanley Gifford's suggestion in his speech that persons accused of murder in Ireland should be tried by English juries deserves consideration, would not be surprised to

EDITORIAL NOTES

WE have received from Minnepolis, Minn., the first number of the Celtic World. It is a bright, newsy, well-written and neatly printed weekly, and we will be pleased to hear of its obtaining a liberal support.

The death of Cardinal Edoardo Borromeo, of the order of cardinal priests, archpriest of the Patriarchal Basilica of the Vatican and Camer-lengo of the Sacred College, is announced. He was born at Milan, Aug. 3, 1852, and raised to the purple, March 13, 1868. He came of a noble Lombard family, which had already given five cardinals to the Church, and early began his studies for the priesthood. Gregory XVI. made him a camerier, and under Pius IX. he became major-domo of the palace, an office in which he made many enemies by the harshness and haughtiness of his manner, though with age he adopted a gen tle bearing, and it became evident that under this rude exterior he had hidden a nature of kindness and sensibility. Even while major-domo he had succeeded in making himself beleved by the scholars of the Papal schools of which he was director. Mgr. Borromeo for many years did the honors of the Palazzo Altieri to the noble pilgrims who frequented it, with urbanity and nospitality. He was a very hard and earnest worker at the head of the Loyola fathers, and happen to be a careless Catholic, or as a prefect of the congregation of the Church of St. Peter

A meeting of the Irish Home Manufacturer's Association elected Parnell President. A resolution was adopted protesting against the proposed motion that at the next meeting of the Exhibition Committee the Queen be asked to patronize the some business with a view to meet Exhibition. A declaration is being throughout Ireland, stating that the signers will not visit the Exhibition Protestants." Of the particular tenets if any member of the royal family or held by this body of evangelical any agent of the Government be Christians, we are left in complete invited to the Exhibition or have ignorance. It is, we suppose, a any connection with it. When we take into consideration the events of branch, a reformed limb, cut off from the past, as well as of the present, as the Huguenot trunk, which has be-come withered and sapless. One of carried on in Ireland, this line of action is not at all surprising. I the assembly was the best method may, of course, smack somewhat of disloyalty. Call it what you will, it is a resentment brought forth because several vacant churches in the of the harsh and uncalled for treatrural districts. We have not been ment to which this high-spirited informed by whom these churches people have been subject. The with a cold indifference. In the course of action adopted by the rethat some of them, at least, are Ca- presentative body alluded to, it is merely intended to return the comment may have made these vacancies, and the evangelists doubtless think it would be a good opportuntom which is a peculiarity of Pro- is becoming less and less year by testantism-appropriating churches year, for they are finding out by experience that they will never be treated justly until they give evidence of more manliness and self-

RELIGIOUS RECEPTION AND PRO-FESSION.

Some days previous to the feast of the Immaculate Conception, the devotion of the Forty Hours' Adoration was held in the chapel of Mount Hope Orphan Asy-lum, and this beautiful feast was celebrated in the most solemn manner. At an early hour in the morning High Mass was sung, at which not only the commun-ity, but the entire household, the old people and such of the orphans as were of an age to permit of their approaching the sacraments-received holv In the evening, however, was held a ceremony of peculiar attraction, namely, the reception and profession of certain young ladies and Sisters. The altar, most tastefully decorated, was of course the lights and flowers made the altar really beautiful. Long before the hour for the ceremony, the friends of those about to devote themselves to the service of God, as well as several from the city, filled that portion of the chapel allotted to strangers.
After the sisters had entered, there advanced three little girls, beautifully dressed, bearing the religious habits of those who were about to be received into the community, and followed by the can-didates and sisters who were about to make profession. Having taken their places, the Right Rev. Monsignor Bruyere, places, the Right Rev. Monsignor Bruyere, accompanied by Rev. M. J. Tiernan, chancellor of the diocese, Fathers O'Mahony, Walsh, and Cornyn, of the cathedral entered the sanctuary. The Right Rev. Prelate addressed the young ladies about to assume the religious garb in feeling and feloquent language. He spoke of the sacrifice they were about to make, and explained in a few words the new obligations they were about to centract. Then, addresswere about to centract. Then, address ing himself particularly to those who were about to make their final vows, he urged them to strive hard to become imitators of their divine model, by practicing the virtues which they were expected to cultivate in the holy state on which they were now about to enter for life. He also spoke of the sacrifice they were about to make, and of the reward that would inevitably follow, and concluded by assuring them that in all their cluded by assuring them that in all their trials and crosses they would find consola-tion in Him who never refuses to comfort

the crushed and afflicted hearts. The rethe crushed and afflicted hearts. The remarks of the Right Rev. Monsignor were deeply touching, and no doubt went to the hearts of his hearers. The community of St. Joseph is certainly to be congratulated on having a director of such vast experience and such sterling zeal as Right Rev. Mgr. Bruyere.

The names of the young ladies receiving the habit were Miss Langlois, of Windsor, (Sister Euphrasia); Miss O'Brien, of Guelph, (Sister Martha); Miss McManus, of Goderich, (Sister Juliana); and the names of the sisters who made their final yows were Sisters Genevieve Assumption vows were Sisters Genevieve, Assumption, Scraphine, Perpetua and Magdalen.

HAMILTON LETTER.

Ecclesiastical — Charity Sermon—Im portant Society Receptions—The Utility of a good Beginning—List of St. Patrick's Church-The Concert for St. Joseph's-Well patronized and entirely successful-New Business-Dundas News-Miscellaneous.

His Lordship Bishop Crinnon recently blessed a new church at Drayton in this

Sunday evening next at Vespers. the bishop will deliver a sermon in the Cathedral on the "Blessed Eucharist." collection will be taken up in aid of the funds of the St. Mary's Ladies Benevolent

Society of this city.

RECEPTIONS.

Two very edifying events occurred in St. Patrick's Church on Sunday last. For several weeks back a project has been on foot to form sodalities for young men and boys. This good object was attained on the date referred to by the reception in the morning of about fifty young men, and in the afternoon, of the same number of boys. They will form the Sodality or Confraternity of the Sacred Heart of Jesus, and will consist of the senior and junior branches as above indicated, govremed by the same rules and regulations. The formation of these societies have now, and will continue to have, the most salutary effects. Those of the congregation who witnessed the ceremonies were struck with admiration at the spectracle. struck with admiration at the spec-tacle of so many young persons exhibiting such religious zeal, and they no doubt feel from witnessing the sight an increase of devotion in themselves. For increase of devotion in themselves. For the young people thus enrolled it will be the means of strengthening their faith, guarding them against many worldly snares and temptations, and of helping them to a perfect practise of the duties of religion. The meetings will be regularly held, and being conducted with that degree of cheerfulness and sociability which is compatible with true religious principles, will be really attractive and capable of affording unalloyed pleasure. Years hence affording unalloyed pleasure. Years hence when the present members are advance in years, and respected. and acquaintances for their good mora qualities, instead of regretting, they will recall with satisfaction the hours thus profitably spent in their youth, and thank he society and its worthy fosterers for the vicorous faith and moral rectitude which they will then possess.

LIST OF OFFICES

Voung men: President, Arthur O'Heir; Vice do, Alphonse Schwendan; Secretary, Joseph O'Brian; Treasurer, John Gallivan; Counsellors—James Lehane, John Yorrell, and Morgan McLaughlan.

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piritual Director for both branches, Rev. J. J. Craven.

CHRISTMAS TREE.
The St. Patrick's ladies who have this entertainment on hand are pushing the work forward with energy. It is true that rather numerous and heavy demands on the purse have been already made, yet as Christmas week is a season of enjoyment when more or less money is spent on inwhen more or less money is spent on in-different purposes, persons who have it to spend will not begrudge a little towards such a good object. The proceeds will be devoted to a fund for the purchase of an organ for St Patrick's church, and it is alst certain that every member of the parish will take sufficient pride in his church to have its beauties increased and its music strengthened by the possession of a

good and handsome instrument. THE CONCERT.

There was a full house at the concert held on Friday evening last in aid of St. Joseph's church. As a musical entertainment, the performance was a decided success. The Germania Singing Society acquitted themselves most creditably in three well-selected pieces. Mr. Jame Egan admirably sustained his long-estab lished reputation and delighted the audi-ence with three choice and sterling songs. Miss Graham sang an Italian piece very sweetly, and responded to a well merited encore with two very popular songs. Miss Teresa Sullivan's singing was very Miss Teresa Sullivan's singing was very well appreciated, rendering two songs in very good style. She was also encored. Prof. Johnston exhibited great ability in the two songs (one an encore) given by him, and won the good opinion of the and on the good opinion of the audience generally. The instrumental parts of the programme were performed by Prof. [Heim, violin soloist, who in these pieces showed himself a perfect master of the "king of instruments." Prof. D. J O'Brien presided at the piano with his usual masterly ability. The enter-tainment might be called a success in every respect.

Mr. J. A. Diemert has started on his own account a well-stocked drug store on King street near John. This is a promin ent and convenient part of the city, and Mr. D., who well understands his business, is likely to be successful in his enterprise. Mr. John Crowe, watch-maker and jeweller, has opened a shop on York street between Park and McNab. Mr. Crowe bears the reputation of being a skilful artizan and is well worthy of

public patronage.

DUNDAS NEWS. DUNDAS NEWS.

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tion.

The newspapers are discussing the proposition of holding the civic celebration of Christmas on Monday the 26th. It is almost certain that the proposal will be generally accepted.

The year of Jubilee is fast drawing to a close. Persons desirous of enjoying its spiritual benefits should make a note of this fact.

CLANCAHILL.

CATHOLIC TEACHERS.

Rev. Father Stafford's Reply to Mr. Anglin About the Employment of Catholic Teachers.

To the Editor of the British Whig. Sir,—I have just received from some unknown hand a marked copy of your whig of the 25th Nov., containing a report of the proceedings of the Board of Education, at a regular meeting held in Kingston on the preceeding even-

this report Mr. Anglin, a trustee, said: "So far as he was concerned he objected to the employment of Roman Catholic teachers in the Public Schools. He preferred to have his children taught by Protestants. He was satisfied that no Protestants would be employed in the Roman Catholic schools." To which

reply:
1. I have no fault to find with Mr. Anglin's preference to have his children taught by Protestant teachers, provided he does so legally and not at the public ne does so legally and not at the public expense, and to the prejudice and detri-

ment of other men's rights.

2. Roman Catholic trustees sometime employ Protestant teachers in Public Schools, which are practically Catholic, that is in which the majority of the trustees, parents and children are Catho-

3. Mr. Anglin's objection to the employment of Roman Catholic teachers in the Public Schools must arise from a manfifest misapprehension on his part of the professed character of the Public Schools, of the Public School law, and of the Public School regulations. Let him look into the school law, and into the annual Public School reports made officially by the Chief Superintendent in former times, and now by the honorable the Minister of Education, and he will see it stated and reiterated, in the most clear and emphatic language, that the Public Schools of Ontario are purely unsectarian, and perfectly undergonizations. denominational and intended to those of the members of other denomin-

Ontario are receiving their school instruct-

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Morrisey; Counsellors, Alexander Costie,
Patrick Padden, William Mulvell and
Edward O'Brian. ion in the Public Schools.

6. Mr. Anglin will also see that the

reference to their religion.
7. If Mr. Anglin will kindly consent to ook at the certificates given to Roman Catholics by Boards of Examiners, or issued to them by the Education Department in Toronto, he will be glad to find that those documents give authority to their holders "to teach in the Public or High Schools" and this without the slight-

est reference to their religion.

8. When, then, Mr. Anglin, as trustee S. When, then, Mr. Angiin, as trustee objects to the employment of a Roman Catholic, as such, as teacher in a Public School, he does so in opposition to the clear word and spirit of the Public School law, to the well known intensions of the legislature from which tions of the legislature-from which alone he derives his power as trusteeand to the uniform annual declarations of the official reports on Education in

9. I respect Mr. Anglin's personal likes and conscientious convictions, but not less dear to me are the rights of the Roman Catholic teachers of my native country. Their right to be employed as teachers in any "Public" School in Ontario is the same as that of the teachers of any other denomination—the same, not greater or less but equal. And any Public School Board or member of a Public School Board that opposes their appointment on account of their religion acts illegally, unjustly, and prejudicially and altogether in antagonism to the act of incorporation creating School Boards, giving them their powers, and defining their duties.

10. If Mr. Anglin has any doubts as to

the correctness of my views on this important question, I beg most respectfully to refer him to the honorable the Minister of Education, or to his worthy Deputy, the learned Dr. J. G. Hodgins, to whose

decision I unhesitatingly bow in advance.
This much as to the principles; now as
to the person in this case. Mr. Anglin is
a gentleman who stands high in the estimation of his fellow citizens in the ancient venerable city of Kingston, a city re-nowned for its good sense and freedom from the vulgarity of religious prejudices. His name has been familiar to me for a quarter of a century, and always associated with good deeds and a stainless honorable life. This is Mr. Anglin.

Miss Ryan, whose appointment as a teacher in a "Public School," Mr. Anglin opposed "because she is a Catholic. native of the city of Kingston or its near neighborhood, was educated in the Public street between Park and McNab. Mr. Crowe bears the reputation of being a skilful artizan and is well worthy of public patronage.

The Young Men's Sodality of the Sacred Heart continues to increase in strength and importance. The most recent and importance. The most recent adesign of its members is to place a handsome statue in the high altar of St. Augustome Mr. J. Ryan, the distinguished member of Parliament for Marquette, whose learning and eloquence sheds lustre on the House of Commons at Ottawa, and Schools of Kingston, received her certifi-

Mr. Frothingham preached in an establish-

over five hundred Catholic teachers employed in the Public Schools of Ontario.

Mr. Anglin would proscribe them all, because they are Roman Catholics! He never meant it. In this hostility to Catholic teachers in Ontario I am sorry to say Mr. Anglin is not alone. Not a year passes that cases do not come to my knowledge (not always so openly) of Public School Trustees allowing their religious prejudices to interfere with them in the prejudices to interfere with them in the exercise of their official duties as trustees. Will men ever learn to respect in each other what God has placed in each, lib-

M. STAFFORD

Lindsay, Dec. 6th, 1881.

TERRIBLE SACRIFICE OF HUMAN

LIFE. Vienna, Dec. 8.—The Ring Theatre formerly Comic Opera House, took fire just before the beginning of the opera. The fire was caused by the fall of a lamp on the stage. The house was tolerably full, and the loss of life is very great. Sixty were saved with ladders and by jumping into clothes held below. The greatest efforts were made to save life. The scene was terrible, the flames shooting up t rough the roof, and eventually gutting the entire building. There must have been fully 2,000 persons in the hall at the time, and out of that it is thought fully 700 lives have been lost. There was in the theatre an iron curtain which, when down, completely severed the stage from the auditorium. This iron curtain was up, and in the panic on the stage was forgotten or cut off from approach by the flames. When the fire proach by the flames. When the me behind the drop became great enough to be seen through the painted fabric by the audience, they naturally supposed it to be audience, they haturally supposed it to be the result of the stage experiments with the calciums to be used during the ballet, and paid no further attention to it. The flames attacked the drop at all points simultaneously. It seemed to instantly disappear, and the whole auditorium was in a moment's time in the complete grasp of the fire, which spread like one vast sheet of lightning. The scene that followed is indescribable. The people became demented and fell upon one another like wild beasts. Some few got into the passages, and there all was dark, as both the gas and the electric lights were cut off. In the midst of all this terror the poise of a terrible avice size. were cut off. In the mass of all this terror the noise of a terrible explosion visible in the "white light of science." In showed that the gas tank had burst. At this time the flames broke through the more things in Heaven and earth than are more things in Heaven and earth than are of race, creed or nationality, and that the rights of Roman Catholics are the same as roof and through most of the windows, and the entire space between the walls of tions.
4. Mr. Anglin will also see in the large building was like a vast furnace at white heat with living human bodies in years, and respected by their friends and acquaintances for their good moral qualities, instead of regretting, they will recall with satisfaction the hours thus profitably spent in their youth, and thank the society and its worthy fosterers for the vigorous faith and moral rectitude which they will then possess.

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> but the flames soon drove them away from The interior of the edifice was very handsome, but the stairs and passage ways were laid out in a strangely complicated manner. They proved fatal to many who escaped the herrors of suffocation inside the auditation.

way they managed to save several lives,

the auditorium. The scene at the hospital where the bodies were brought for identification was a sight never to be forgotten by those who witnessed it, friends were striving to identify friends and relatives their relatives, women were rushing about almost crazy from fruitless search for those of their families who were missing. It is estimated that over half of Vienna will be in mourning for their friends and relatives. At the cathedral and at all the churches were feeled. the churches masses for the souls of the victims were said. The scenes attending the removal of the charred and margled bodies were horrible and painful in the extreme. The theatre was the property of the State. Subscriptions are being raised and large amounts of money are raised and large amounts of money are being sent from all parts for the relief of the families of the victims. The latest advices received represent the total number of lives lost as 1000.

The Gourd and the Palm.

A gourd wound itself round a lofty palm, and in a few weeks climbed up to its very top.
"How old mayest thou be?" asked the new-comer. "About a hundred years," was the

"A hundred years and no taller! Only

"A hundred years and no taller! Only look! I have grown as tall as you in fewer days than you count years."

"I know that well," replied the palm.

"Every summer of my life a gourd has climbed up around me as proud as thou art, and as short-lived as thou wilt be."

"Sound the dayths of your control." "Sound the depths of your conscience, and you will find that you did wrong to withdraw. We are at the last hour, my brethren; the judge is at the door; let brethren; the judge is at the door; let him not surprise us outside his church. Let us not be ashamed of revealing our malady in order to seek relief. If you fear this mortification so much, I will give

paper in the country.

McGregor, Dec. 8th, 1881. D. O'D.

"WAITING FOR LIGHT." AND EDWARD'S.

branches. Vespers were sung by Father Kirk, the rector of the mission, and after

the sermon there was a procession of the Blessed Sacrament round the church. In

His Eminence preached from the text

So it is with the death of a man. Yester-day he was full of life, full of thoughts, full of desires, full of intentions—busy

in all his works-thinking that he may live for years—thinking of nothing less

than the hour of death; and in a moment, to-day, he is dead on the ground, without life, without motion, and none can raise him up again but He that made him. All things are calling to us about this time to think about death

and upon our own death. One more Sunday, and the church will turn over its book and begin a new year.

Since this time last year how many have

fallen like the tree, and there they lie! How many are gone? Before this time next year how many may go? The axe,

who hear me now will not see this Sun-day next year. All things round about us

are warning us to think of the hour of our death. The month of November is

the month of the dead; the first day of

November is All Saints' Day, and we brought to mind the glory of all those sons of God who are in the bliss of his heavenly kingdom; but before evening came we be-

gan the Vespers of the Dead. Even on the festival of All Saints begins the acts

of commemoration for the multitudes, the millions of those that are dead and lie in the grave. And where are they? Every-

drawing to the hour of our death, and, therefore, let us think awhile upon it. Think of death, and what is after death.

It is appointed unto all men once to die and after death the judgment; and after

for the sinners—God grant we may not be of that number; purgatory for those who

God, sinners that perish. When we die, our whole life will be wound up and finished. It will be like the balancing of

a great account- the casting up of a great reckoning. All we have ever done and said

and thought-the whole of our life will

-how many sins we may commit; and when the last sin has been committed He

will give us no more grace. He knows

last sin, we receive the grace of repentance, we shall be saved; but if, after we

have received the last grace, we commit

the last sin and die impenitent, we shall be lost for eternity. When we die, that sum will be cast up once fer all, and then there will come the sentence. We shall

stand before our judge—before the great white throne, and in that particular judg-

ment the sentence will be recorded against every one of us. There will come as it

were, the figures of a man's handwriting

upon the wall. "Thou hast been weighed all thy life-long in the balance," and if we

are found wanting, the sentence once written against us will be for eternity, for

after we die there is either heaven or hell.

how many graces He has given us, and ho many graces he will give us, and when the last grace will be given : and if, after our

it may be, is really at the

Mr. Frothingham preached in an establishment, or temple, in New York to a very "cultivated" audience. It was difficult to tell whether Mr. Frothingham's audience or congregation was made up of advanced thinkers or of "cranks," for it is hard to find the dividing-line. Lately, Mr. Frothingham seems to have come to the conclusion, they have come to the conclusion. clusion that his hearers were mostly "cranks." He was a preacher of "ethical culture," an apostle of Agnosticism, a culture," an apostle of Agnosticism, a searcher for the truths of Nature with the searcher for the truths of Nature with the "white light of science;" he was a free-thinker, holding if we may judge from his discourse, that nothing which could not be reached by reason, existed. In a word, be reached by reason, existed. In a word, Mr. Frothingham did not hesitate to claim the infallibility to himself which he denied to the Pope. He taught Sunday after Sunday, until he became so "advanced" that he had nothing to teach. There was nothing left, then, but his own infallibility. That there was any weak point in this seems to have been the last thing that struck him. When he got to "protoplasm," in the scientific jargon of the day, and, looking for something beyond it, found only himself, he knew that he had travelled in a vicious circle. He might deny the existence of the God He might deny the existence of the God of Christians, but, according to the ethics of Christians, but, according to the ethics of modern science, it is more logical to deny that God, then to deny the god of Mr. Frothingham. Mr. Frothingham's intentions were sincere; but he found that his hypotheses, even as shown by the "white light of science," were unsatisfactory. He went to Europe, not in the interest of an insurance of the science. terest of an insurance company, after the manner of the younger Rev. Tyng, but in his own interest. In Rome he was struck by the mysterious power which lies in the heart of the Catholic priest—a power which makes him bear all things and suffer all things with angelic patience. What was this power? Mr. Frothingham asked. It was not "ethical culture." thingham applied the "white light of science" to it, and found that it was not protoplasmic force or anything of that kind. And the doubts of his own infallibility grew. Being honest and not with-

bility grew. Being honest and not with-out courage, he asks:—
"What is this power? I cannot under-take to say; but it is there; and it may be that those persons who deny the essen-tial truths of revealed religion are all wrong. At any rate, I, for one, do not

care to go on denying the existence of such a force." puzzled. The motives that impel men to give up all and follow Christ is some-thing unknown in "ethical culture." The love that causes weak women, nurtured in luxury, to beg for the poor, to wash the sores of the sick, to offer all dreamt of in his philosophy; and he says,

if he is reported correctly :—
"To my old friends and followers, who may feel grieved at such an admission on my part, I would say that I am no more a believer in revealed religion to day than I was ten years ago; but, as I said before, I have doubts which I had not then. The creeds of to day do not seem in my eyes to be so wholly groundless as they were then; and, while I believe that the next hundred years will see great changes in them, I do not think that they are destined to disappear. To sum up the whole matter, the work which I have been doing appears to lead to nothing and may have en grounded upon mistaken premises.

who got from the stage, the fewer still who dropped from the windows of the and the door of the Universal Church will soon open to him. If the visionary Chicagoese who clamor for "ethical culture in the public schools as a preventive vice, out the bodies piled thereby. In this way will study Mr. Frothingham's lately published opinion, it may help to open their eyes to the futility of hypotheses in guiding men to virtue. Why talk of progress and yet turn the world back eighteen hundred years? The "advanced thinkers" are really retrogressive. They have discovered nothing. They simply apply the skeptical Paganism of the later Greece and Rome to modern life, and having declared each intellect infallible, deny infallibility to each intellect that finds those conclu-sions in which they agree untenable.—

CATHOLIC LITERATURE.

Freeman's Journal.

for they who are in purgatory are on their way to heaven. There is either a crown for us, as those that have overcome and conquered in the battle, or we shall be To the Editor of the Catholic Record Sir:—In perusing the RECORD of Dec.
2nd I admire the noble plan of the Bishop
and clergy of a Western Diocese to promote Catholic Literature. The truth of
your comment, "that it is the great weacast away and lost forever. If a grain of wheat is cast into the ground there will come up a blade, a stalk and an ear; and so in the soul of every man there is either heaven, hell, or purgatory. If a man lives a holy life—if a man lives pon of the age for the defence of Catho-licity," strikes me forcibly. I am conpon of the age for the defence of Catho-licity," strikes me foreibly. I am con-vinced that a good Catholic journal, one approved by both Bishops and Priests, is a great mode of educating Catholic people. Not only educating them, but it is an essential element in defending their relig-ion, and refuting investors. Catholic in faith in vision of God, and in recolltion of the presence of God, keeping His holy laws, noping for eternal life, loving God and his neighbor, living in prayer and in piety, and in self-accusation and abessential element in defending their relig-ion and refuting imposters. Catholic journals are not in these days supported properly, whilst the Methodist organ is patronised by almost every member of that sect. In my travels in this country I realized the fact that there are many solution, and the sacrament of Perance, and thinking of the Precious Body and Blood of Jesus Christ in Holy Commun-ion, when that man dies he has got, as it were, a seed of the Saviour in him, and were, a seed of the Saviour in him, and it will spring up. And there are many whom the world does not know, and of whom the world would not believe that they are saints: yet saints they are. There was in a poor household, a maidservant, and, though there was sin in that house, yet she is one of the saints of the Church. When she died she went straight into the glory of her Master's kingdom. There was a poor plouchman zealous Catholics and many lukewarm ones. Now, in a country like this, where the atmosphere is vitiated with prejudice all those ought to fully appreciate a good paper that would support and defend them; it is certain the enjoyment of its reading would amply pay for its cost. It is plain to any person conversant with the press work, that it requires a great amount of labor and expense, hence, to have a Catholic standard paper, requires a kingdom. There was a poor ploughman, whose name was Agricola, who is a saint, and we read in his life, that when he walked in the fields an angel was seen walking on either side of him. There was spirited Catholic support. In my opinion spirited Catholic support. In my opinion it is the best teacher in a house where there are growing youths. I was surprised when in Michigan some time ago, that from Grand Haven to the city of a poor beggar who died in our own life-time, the blessed Labe, and he was a saint of the Church. There were many more of whom the world would never have believed it who were saints of the Church. Detroit, nearly 200 miles distance, and in Detroit, nearly 200 miles distance, and in some places a large Catholic population, there were but one or two Catholic papers. It was a mystery then to me, but I think the mystery might be solved, if we were more united and met the approval of the Catholic clergy. I am glad to know that the CATHOLIC RECORD meets the approbation of the hierarchy and clergy of the Dominion, being the only truly Catholic paper in the country. At the conclusion of a most impressive discourse, his Eminence made a strong appeal to his hearers to become members of the League of the Cross, as a means of putting down a vice that was responsible for many of the sine committed against God.

Moments are pearls on the string of

CARDINAL MANNING AT SS. PETER THE IMMACULATE CONCEPTION.

The Mother and Her many Sons.

The beauty of Mary is shewn by the fact that the word elected her out of His infinite ideals. She was His mother by choice: she is ours by the appointment of her son, who shares her with us.

1. She was no choice of ours, but the merciful ordinance of God: just as he made the privilege of our loving him into a precent.

On Sunday evening his Emmence the Cardinal Archbishop preached at the evening service in SS. Peter and Edward's, Buckingham Palace Gate. The church was crowded to excess, a considerable number of the sittings being occupied by the Cardinal's League Guards, who had assembled in full regain from the various branches. Vesners were supply to Establish a precept.

2. We cannot do without her, as the

gospel now stands.

3. She was given to us from the cross,

the procession, the League Guards took part, carrying lighted candles, and a large number of Catholic soldiers from the neighboring barracks were also promi-nent. The master of ceremonies was Mr. to him at Nazareth: to both of us in the Immaculate Conception.

4. She has been the ruling power of all

the good of our past lives.

5. That she is our mother, is the great His Eminence preached from the text, "If the tree fall to the south, or if it fall to the north, in whatever place it fall, there it stall be." That is to say, as the fall of a tree, so is the death of a man. Yesterday the tree was all alive—its leaves were green, and its branches spread widely; to-day it is cut down, and it lies dead when the second stall the second sec fact of our nives. brother's family. fact of our lives : else we are not of our

The Immaculate Conception as it regards us is a mystery of grace.

1. It is the second greatest mercy human nature could have; the hypostatic widely; to-day it is cut down, and it has widely; to-day it is cut down, and it has dead upon the earth, and only the Maker of all things can set that tree up again.

union being the first.

2. It is the diadem of graces overtopping all that angels and men have ever re-

3. A grace more for the glory of God and the honor of Jesus than any other.

4. A source of perpetual joy in heaven, and boundless confidence on earth

oundless confidence on earth. The five graces involved in the Immaculate Conception. 1. Immunity framall venial sins collectively. 2. Extinction of fomes. 3. Ceaseless light of grace.
4. Endless love of God in act.

I know not whether very great saints or very great sinners should most love this mystery: extremes meet: it truly can be no devotion of the commonplace or

The exercises of our Lady's maternal office shadows forth the Holy Trinity.

1. Her immense participation in the power of the Father, the wisdom of the son, and the love of the Holy Ghost.

2. It is carried on even when we neg-

2. It is cannot be a considered by the considered between the considered and a considered by the consi

prayer.
5. On the whole her maternal solicitude is proportioned to our devotion, just as God is gentle with the gentle, liberal with the liberal, and perverse with the perthing is warning us. The leaves are fall ing from the trees, and the light of the sun is becoming sickly, and the days are short-ening and the nights are growing longer. It is the death of the year, and we are

verse.

More confidence! Ask more! Ask More confidence! Ask more! Ask greater things! It is no dream; the hour is to come when we shall see her. We shall hear her voice and be delighted by her beauty, and kiss those hands which have sent us so many graces; and then, and not till then, shall we know to the full the abounding joy and exultation with which all heaven and its angels are over-flowing because the Queen of paradise, the judgment, what comes next? Heaven for the saints—but we are not saints; hell for the sinners—God grant we may not be your mother and mine, was though the your mother and mine, was though the of that number; purgatory for those who omnipotence of unutterable love are not saints as yet, nor, by the grace of ceived without stain of sin!

A Protestant's Opinion of the Sisters of Mercy.

and thought—the whole of our life will be summed up. It is all written down in the book of God's remembrance, and it will be summed up once for all; and God knows how many years you have of life—how many days, how many hours. He knows how many sins we have committed—how many sins we have committed—how many sins we have committed— Rev. Dr. Errett, editor of the Christian Standard, of Cincinnati, Mich., and writing home to his own paper, says in the course of his letter: "The Sisters of ing home to his own paper, says in the course of his letter: "The Sisters of Mercy have a hospital here, whose patients are mostly supplied from the northern lumber region. They have an agent out selling tickets of admission for \$5, which will admit the purchaser to lodging, boarding, nursing and medical attendance for any period of illness during the year. Their buildings are of a cheap kind, and so is the furniture; but everything is clean and neat, and the universal testimony is that the sisters are the best of nurses. There were nearly 60 patients there when we visited them. The cheerfulness with which these refined ladies accept their lot, and the tenderness with which they care for the suffering, are beautiful to witness; and the impressions they make on the hearts of the hundreds that come every year under their healing ministry is uniformly that of admiration and gratitude. And this leads us to ask, why, in all the efforts of our Christian women for a better recognition in Christian activities, is there no labor in this direction? ministries of kindness in behalf of the sick and dying are certainly those in which a woman's heart and hand are needed, and no fruits of the Spirit are more welcome to the world than those of benevolence and mercy. Nor are any more welcome to heaven."

Two Protestant Clergymen Converted.

The Rev. Sydney H. Little, brother of Canon Knox Little, has been received into the Catholic Church with his wife and family. He was received by Father Har-rington Moore. The Rev. Mr. Whitlow, formerly of Clewer and Cudderdon College, and who has for the last two years be living as a layman, has been also received into the Church by the same priest, viz., Father Moore.—London Universe, Nov-

How futile are the hopes founded on youth and beauty! Old age may come in a day, and death defaces every mark of

In choosing a friend select the one who makes the fewest professions. Loud friendship is only the expression of a sudden feeling—it will not last.

Nothing for nothing. We can accomplish nothing without labor and effort, and he who thinks differently thinks foolishly.

It can be truly said of those that defer their conversion till to-morrow, that tomorrow never comes. To-morrow cannot come without becoming to-day. When the time has come, it ceases to be becomes to-day, then those that have been putting off their reconciliation with God are the same as they were before, with this difference, that the fault or the sin which heretofore kept them back has become all the stronger and more dominant. ome all the stronger and more dominant.

And in like manner also has the habit of delay of penance taken so much the deeper root.

True Love.

There is true love, and yet you may Have lingering doubts about it;
I'll tell the truth and simply say That life's a blank without it.
There is a love both true and strong,
A love that falters never,
It lives on faith, and suffers wrong,
But lives and loves forever.
Such love is found but once on earth—
The tongue may never tell it.
This love is mine, in spite of all,
This love is mine, in spite of all,
This love I fondly cherish;
The earth may sink, the skies may fall
This love will never perish,
It is a love that cannot die
But, like the soul, immortal,
And with it cleaves the starry sky
And passes through the portal,
This is the love that comes to stay—
All other loves are fletching;
And when they come just turn away—
It is but Cupid cheating.—Alice Carey

All other love come just turn away-nd when they come just turn away-It is but Cupid cheating.—[Alice Carey.

A REMARK WHICH HAD AN EFFECT.

'In selecting a pursuit in life, my son," observed the thoughtful father to his twelve-year-old boy, "it will not do to rely altogether upon your own inclinations. It is a wise rule to choose some business, the products of which are in constant and heavy demand, and then, if you care in the products of the products o are industrious, an ingratiating success will be almost certain. Now," continued the old gentleman, observing that his wife and two or three of her lady friends had drawn near to catch his sage remarks, "if you were going to choose a pursuit upon this principle, what do you think you would be?"

The lad rested his chin on his forefinger and reflected deeply for some time; then suddenly glancing up with a beaming face, and speaking in a most affectionate ne, he answered:
"Father dear, I think I should be a

manufacturer of baby-wagons."

Space cleared around him so rapidly that in three seconds he was the sole occupant of the room, and feeling lonely he went out into the backyard and embellished the fence with a charcoal sketch of Marius sitting amid the ruins of Carthage.

THE DREAM THAT FRIGHTENED A WOMAN.

A lady in Bath was recently much alarmed by dreaming that some one was holding her wrist. Vainly endeavoring to scream for assistance, she succeeded at length in whispering just loud enough to wake herself up. After a few minutes relief, at being no longer under the influence of the dream, she became conscious that some one was really holding her left wrist, and all her strength was inade-quate to release it. Whether to call her ostess or not was not easily decided, for her terror rendered her as speechless as she had been before awakening. It could not be that been before awakening. It could not be that any friends had seized her wrist in spcrt; it was too rigid a clasp, and had been con-tinued some time, for her left hand was cold and numb. But just as she would be able to speak, in a moment, she found the relentless grasp was that of her own right hand, and not easy to withdraw from its own companion, so desperate had become its hold.

A Ledy's Wish.

"Oh how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. "How ?" inquired the first lady. "By using Hop Bitters, that makes pure rich blood and blooming health. It did it for me, as you observe." -Cairo Bulletin.

There's no place like home when the ing-machine is buzzing, the baby cry-the hired girl has fallen downstairs ing, the hired girl has fallen downstairs with a tray of crockery, and you have to wait an hour for your supper. Dr. Pierce's "Favorite Prescription"

perfectly and permanently cures those diseases peculiar to females. It is tonic and nervine, effectually allaying and curing those sickening sensations that affect the stomach and heart through reflex action. The back ache, and "draggingdown" sensations all disappear under the strengthening effects of this great restorative. By druggists.

"Sambo, did you ever see the Catskill Mountains?" "No, Clem, but I've seen the cats kill mice."

The palm of the hand moistened with Dr. Thomas' Electric Oil, exerts a wond-rous control over pain, speedily and en-tirely subduing it. The electric healing influence of this highlysanctioned medicine is manifested by the rapid disappearance of sores and abrasions of the skin when

Professor: Which is the most delicate of the senses? Sophomore: The touch. Professor: Prove it. Sophomore: When

"I have been troubled for several years with a difficulty of the heart and lungs, have applied to several physicians for help, and have tried almost every remedy recommended, without receiving any assistance; but had been growing weaker and weaker, until, hearing of WISTAR's BALSAM OF WILD CHERRY about a year since, I commenced using it, with immediate relief. It has not only restored my lungs to a sound state, but I am entirely relieved of the difficulty of disease of th heart. I have no hesitation in saving that it is the best lung medicine before the public; and I cheerfully and conscientiously recommend it to all persons suffering from pulmonary complaints."

Fifty cents and \$1 a bottle. Sold by dealers generally

dealers generally. A person once sent a note to a witty friend, requesting the loan of his noose paper, and received in return his friend's marriage certificate.

THE OLDEST ENGLISH CHURCH.

Emerging from the old monastery grounds, we find ourselves presently at the lych-gate of the oldest Christian church the lych-gate of the oldest Christian church in Great Britain, St. Martins-on-the hill. The king whom St. Augustine found in Kent was a pagan when he came, but the queen was a Christian. Bertha was a French princess of mark, and her husband was won over to her faith after their marriage. She was accompanied by a chaplain and confessor. All agree that he was a man of exceptional holiness, and that he consecrated for her use, to St. Martin of Tours, the bowed, shapeless, ivy-smothered chapel on the slope before us, and afterwards baptised King Ethelberth within its walls.

walls.

Two things within the shadowy interior strike even the lightly-learned observer as pointing to such a conclusion: the font, which unwavering tradition declares to have been that of King Ethelberth's baptism, is decorated, around its lower section with Runic rings, and the pavement of a portion of the chancel is of inch square Roman tesserie.

Roman tesserae.

The view from the porch of St. Martin's is one of rare love, iness. Framed in the rustling foliage of the trees which over-shadow the churchyard, we see below us shadow the churchyard, we see bolow the the fair cathedral spires, towering over the redtiled roofs of the town, and the soft and cultured hills beyond them, which enfold the valley of the Stour. We cannot choose but fancy the smile which cannot choose but fancy the smile which it wore to Queen Bertha when she looked upon it, after she devoutly desired consummation of her husband's baptism; that King Ethelbert may have paused upon the threshold here, seeing in the scene, as in a mirror, the reflection of his altered life; that its wistful beauty may have wrung from the appeased and subjugated spirit of the saint himself one of those poignant cries of his, which eyen the sespirit of the saint himself one of those poignant cries of his, which eyen the secular world cannot forget, for they tremble with the passion of his stormiest years: "Too late I loved thee, O thou Beauty of Ancient days, old and yet ever new,—too late I loved thee!"—Harriet W. Preston in December Atlantic.

Our Grandmothers

taught their daughters that "a stitch in time saves nine." A pill in time saves not only nine, but oft times an incalculable amount of suffering as well. An oc-casional dose of Dr. Pierce's Pellets (Little Sugar-coated Pills), to cleanse the stomach and bowels, not only prevents diseases but often breaks up sudden attacks, when taken in time. By druggists.

An officer of the army relates that upon one occasion after a charge upon the enemy's works, a fierce encounter and a fall back for reinforcements, a bright young Irish soldier was found to have a rebel flag captured from the foe. Ap-proaching him he said: "Pil send that proaching him he said: "I'll send that to the rear as one of our trophies; give me the flag." "Sure I'll not give it ye," said Pat, "if you are wanting one, there are plenty behind that ridge over beyond where I got this; sure you can go and get one for yourself."

Worse than Death.

is the agony endured from kidney diseases, from which Day's Kidney Pad is an in fallible cure. Thousands of testimonials.

Pamphlet for stamp. Day Kidney Pad (Co. Paffels N. V. Co., Buffalo, N. Y.

"You see, young gentleman," said the professor of navigation, "a canal differs from most things in one respect—it is always filled before it is opened."

Ingenious Invention. Some shrewd Vankee has invented a

key that will wind any watch; it is a neat attachment to a charm, and it is said to work like a charm. So does that grand Key to Health—Burdock Blood Bitters, the greatest discovery of the age. It unlocks all the secretions, and cleanses and invigorates the entire system. Sample bottles, 10 cents; large size, \$1.00, of all medicine dealers. Soon after Mr. Curran had been called

to the bar he was before Judge Robinson, who was the author, says Lord Broug-ham, of many stupid, slavish, scurrilous political pamphlets; and by his demerits raised to the eminence which he thus disgraced. On some statement of Judge Robinson's the young counsel observed that "he had never met the law as laid down by his lordship in any book in his library." "That may be, sir," said the Judge, "but I suspect that your library is very small." Mr. Curran replied: "I find it more instructive, my lord, to study good works, than to compose bad ones. My books may be few, but the title pages give me the writers' names, and my shelf is not disgraced by any such rank absurdities, that the very authors are ashamed to own them." "Sir," said the larder "you are forgetting the respect you sit on a pin you can't see it, you can't hear it, you can't taste it, you can't smell it; but it's there.

The United States Treasury Department.

Hon. Thomas B. Price, U. S. Treasury Department, Washington, D. C., U. S. A., recommends St. Jacobs Oil as the most wonderful pain-relieving and healing remedy in the world. His testimonial is endorsed by some of the head officials of the Treasury Department, who have been cured of rheumatism and other painful complaints but is. endorsed by some of the head officials of the Treasury Department, who have been cured of rheumatism and other painful complaints by it.

The last definition of the legal phrase "moving for a new trial," is courting a second wife.

From Rev. H. L., Gilman, of Glover, resume it; it is in vain that he tries to shelter himself behind an authority which he has abandoned." "If you say another he has abandoned." "It you say another word I'll commit you," replied the angry Judge; to which Mr. C. retorted: "If your lordship shall do so, we shall both of us have the consolation of reflecting

> ship has committed." A. D. Noves, Newark, Michigan, writes -"I have enquired at the drug stores for Dr. Thomas' Electric Oil, but have failed to find it. We brought a bottle with us from Quebec, but it is nearly gone, and we do not want to be without it, as my wife is troubled with a pain in the shoulder, and nothing else gives relief. Can you send

that I am not the worst thing your lord

Hagyard's Pectoral Balsam. Cures coughs, colds, asthma, croup, whooping cough, sore throat, bronchitis and all lung complaints that lead to consumption. Price 25 cents.

A man applied for relief, and upon some doubts being expressed as to whether he was a proper object for relief he enforced his suit with much earnestness. "Oh," said he, "I'd be starved long since but for the cat." "But for what!" asked the astonished official. "My cat," replied the man. "Your cat? How so?" "Oh, your heaven." Look her eleven times for your honour, I sold her eleven times for a shilling a time, and she was always home before I could get there myself." Sore Throat.

Apply Hagyard's Yellow Oil and take inwardly according to directions. Yellow Oil is the best remedy for rheumatism, Neuralgia, Bruises, Burns, Frost Bites and all lameness, inflammation and pain. No household should be without it.

Post-office clerk: "Here! your letter is overweight." Pat: "Over what weight?" P. O. C.: "It's too heavy; put another stamp on it." "Pat; "Och, git out wid yer foolin'! Sure if I put another stamp yer foolin'! Sure if I put another stamp on, won't it be heavier still?"

Have Hope. Before you despair of curing a trouble-some cough just verging on consumption try Hagyard's Pectoral Balsam; it has cured others, why may it not cure you?

All dealers sell it. The other night when the citizen reckoning up his accounts his wife spoke to him several times, and receiving no answer soid: "You treat me cruelly! I fear you no longer love me;" "I love you passionately, devotedly, frantically madly; but if you don't keep quiet till I get these figures added I'll give you a clip in the eye."

Where Ignorance is Bliss 'tis Folly to be Wise.

Dr. Bliss, if not a success at probing for bullets, was highly successful in despatching bulletins; but the grandest bulletin of success is this which heralds the wonderful cures performed by Burdock Blood Bitters, that matchless tonic and blood purifier which acts at once upon the Bowels, the Skin, the Liver and the Kidneys, while it invigorates and strengthen the whole system

A Cure for Croup.

Apply flannel saturated with Hagyard's Yellow Oil and administer the Oil inter-nally on a little sugar as directed on the bottle. Yellow Oil cures Rheumatism, Burns, Scalds, Chilbains, Lameness, and all flesh wounds. All dealers supply it, price 25 cents.

Euclid flourished about the year 300 B. C., and experts in flourishing steel pens can be suited among the numerous styles of the Esterbrook Steel Pen Co.

A PROLIFIC SOURCE OF DISEASE.-A trifling indiscretion in diet may lay the foundation of confirmed dyspepsia, and there is no fact in medical science more positively ascertained or more authoritapositively ascertained or more authorities tively asserted than that dyspepsia is the parent of a host of unbodily ills, not the least of which is contamination of the blood and the maladies of which that is the direct consequence. Their original cause is, however, thoroughly eradicated from the system by Northrop & Lyman's VEGETABLE DISCOVERY AND DYSPEPTIC CURE, a medicine which only requires regularity and persistence in its use to cure dyspepsia and the many ills that arise from it. No deleterious mineral ingredient is contained in it, and though its action is thorough in cases of costiveness, action is thorough in cases of contrellers, it never produces griping pains in the abdominal region, or weakens the bowels like a violent purgative. It invigorates the system through the medium of the increased digestive and assimilative activity. which it promotes, and is also a most effiwhich it promotes, and is also a most en-cient remedy for kidney complaints, scro-fulous and all diseases of the blood, female weakness, &c., &c. Price, \$1.00. Sam-ple bottle, 10 cents. Ask for Northrop & LYMAN'S Vegetable Discovery and Dyspeptic Cure. The wrapper bears a fac-simile of their signature. Sold by all

In the Whole History of

Medicine No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as Ayer's Cherry Pectoral, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long-continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords, by its timely in throat and chest disorders, makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have once used it never will. From their knowledge of its composition and operation, physicians use the CHERRY PECTORAL extensively in their practice, and clergymen recom mend it. It is absolutely certain in its healing effects, and will always cure where cures are possible.

For sale by all druggists.

Meetings.

CATHOLIC MUTUAL BENEFIT LASSOCIATION—The regular meetings of London Brauch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. ALEX WILSON, Rec.-Sec.

Professional.

WOOLVERTON, SURGEON DEN-TIST. OFFICE—Corner Dundas and Clarence Streets., London. (Over Brown & Morris'.) Charges moderate and satisfaction quaranteed. Solon Woolverron, L. D. S., late of Grimsby.

DR. W. J. McGuigan, Graduate, of McGill University, Member of the College of Physicians and Surgeons. Physician, Surgeon and Accoucheur. Night calls to be left at the office. Office—Nitschke's Block, 272 Dundas street.

McDONALD & DAVIS, SURGEON Dentists, Office: - Dundas Street, 3 doorseast of Richmond street, London, Ont.

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38.1y OCCIDENTAL HOTEL-P. K. FINN, Proprieter. Rates \$1.00 per day. Entire satisfaction given. Opposite D. & M. Depot, Grand Rapids, Mich.

J. BLAKE, BARRISTER, AT-TORNEY, Solicitor, etc. Office-No. 83 Dundas street-London.



Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

Tooth, Ear and Headache, Frosted Feet and Ears, and all other

Pains and Aches.

Preparation on earth equals Sr. Jacobs Orassife, sure, simple and cheap External dy A trial entails but the comparatively goutlay of 30 Cents, and every one suffering pain can have cheap and positive proof of its Claims.
Directions in Eleven Languages.
SOLD BY ALL DRUGGISTS AND DEALERS

IN MEDICINE A. VOGELER & CO.,

LOCAL NOTICES.

R. S. MURRAY & Co. are prepared to fit up churches, public buildings, hotels and private residences with Brussels, Whiltan, velvet, tapestry, three-ply Kid-derminster and Dutch carpets, India and China matting, English oil cloth, cut to fit rooms: American and Canadian oil cloth. French, English and German lace cloth. French, English and German lace curtains always on hand. Largest stock of house furnishings in America. Carpets made and laid at very small charges, cut, matched and tacked free, 124 Dundas street, and 125 Carling street.

The Saddest of Sad Sights.—The grey hairs of age being brought with sortous to the graye is now we are clad to

ow to the grave is now, we are glad to think, becoming rarer every year as the use of Cingalese Hair Restorer becomes more general. By its use the scanty locks of age once more resume their former color and the hair become thick and luxuriant as ever; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden us. Sold at 50 cents per bottle. For sale

us. Sold at 30 cents per sortic. To any sold at 30 cents per sortic. To the best photos made in the city go to For Bross, 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

a specialty.

Special Notice.—J. McKenzie has re moved to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for reparing than ever. Raymond's celebrated ma-chines on sale.

Mothers! Mothers!! Mothers!!

Mothers! Mothers!! Mothers!!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS, WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the aste, and is the prescription of one of the oldest and best female physicans and nurses in the United States. Sold everywhere at 25 cents a bottle.

in the United States. Sold everywhere at 25 cents a bottle.

Best and Comfort to the Suffering.

"Brown's Household Panacka" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

CHEAP BOOKS.

Alba's Dream and other stories ... Crucifix of Baden and other stories...
Fleurange, by Madam Craven......
The Trowel or the Cross and other stories.....

Dion and the Sibyls, a classic Chris-Prainting and other stories...

The Blakes and Flanagans...

The Collegians, or the Colleen Bawn
St. Thomas a' Becket, by E. M.

comb Bessy Conway, by Mrs. James Sadlier 25c

The Spanish Cavaliers, by Mrs. Jas. Sadlier Father Matthew, by Sister Mary

25c

Francis Clare...... Father de Lisle..... The school boys..... Truth and Trust ... The Hermit of Mount Atlas......

THOS. COFFEY, Catholic Record Office,



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FRANK SMITH.

Dated Toronto, Nov. 21, 1981.

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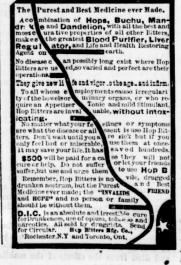
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Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Raliway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles wife be open for inspection at the latter of the contract of t

office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.

Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors, all the information in his power give Contractors and the internal contractors on the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for C. P. R." F. BRAUN,

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\$2.25 in adthe RECORD Donovan, at HE CATHOLIC RECORD

NEWS BY TELEGRAPH.

Garthby and Southam, in the county of Garthby and Southam, in the county of Richmond, Que., have just been thrown into a state of terrible excitement over the outbreak of an epidemic which medical skill does not appear to have controlled at all. The patient is frequently attacked so suddenly as to fall from his chair and lose consciousness. Symptoms manifest themselves not unlike those of diphtheria, and the sufficer's breathing becomes more Dublin, Dec. 5. —It is generally believed here that the present crisis is the most important for the whole land movement, for the people have clinched with the Government, and have thus far successfully resisted all the strength of coercion. It is a startling fact that two-thirds of the rents are not being paid, and that the tenants have no intention of paying them without heavy reductions, which the landlords refuse. The Land Courts are so slow that the Act is as yet no remedy whatever for Ireland. and the sufferer's breathing becomes more and more labored until death claims the victim for his own. Neighbors who had gone into the house where the disease was raging have been almost immediately stricken down themselves. Consequently men will not visit each other for fear of the Act is as yet no remedy whatever for the troubles. The government did not expect this delay, believing that after a few decisions the landlords and tenants infection, even on matters of business.

In a county on the North Shore below Quebec, during the recent canvas for a member for the local legislature, a friend of one of the candidates "tried it on" in a novel fashion. Being aware that a cerfew decisions the landfords and tenants would settle between themselves. The actual significance of the situation is this. The Government have employed the force demanded by the landfords and the tain well-known institution in the city force demanded by the laberals and the conciliation demanded by the Liberals, and both have thus far failed. The people did not wonder at the strength of the Land League while permitted to have its own way, but now that force is being used, disorder continues, and the country is exto know at what price they would dispose of ever so many hundred acres, his intenof ever so many hundred acres, his intention being to assure a certain number of
the voters employment during the winter
in cutting timber and firewood—with
what object it is easy to divine. Meantime, a partisan on the other side got
wind of what was going on, and he, also,
wired the authorities before alluded to.
A reply was received by both enquiring
as to the price they were willing to pay,
and the answer was just whatever the
institution might think the land to be disorder continues, and the country is ex-periencing a reign of terror. In the east-ern countries the Assizes have begun, and the Judge spoke of the great increase of crime. He says that threatening letters and intimidation were everywhere on the and intimidation were everywhere on the increase, and the fearful crime of arson was much more frequent. Certainly the situation is most critical here. The Liberal Irish policy and the existence of the Liberal Government is trembling in the balance. The opinion expressed some time ago, that Mr. Parnell's arrest was a sixtal is being easy day vindicated. institution might think the land to

worth. A price was named—the authorities had evidently by this time began to suspect something—but hampered with such conditions as to render the ale imbalance. The opinion expressed some time ago, that Mr. Parnell's arrest was a mistake, is being every day vindicated. Limerick, Dec. 5.—A large crowd to-day stoned the carriage of Considine, on whose property there were evictions recently.

Mrs. Considine was struck by a stone.

Farmer Rooney has been brutally beaten at Athlone. He paid rent.

Parsontown, County Limerick, Dec. 5.

—Farmer Milligan, who paid his rent, was waylaid and beaten to death on Sat-Dublin, Dec. 5.—The Land League sys-

tem is being openly recognized under the name of "Political Prisoners Aid Society." Several meetings of this new organization was held on Sunday in the neighborhood The value of property stolen at Lord Arthur Hill Trevor's seat is now estimated

as low as £18,000. A man servant has been arrested as an accomplice.

Dublin, Dec. 5.—Six hundred of the Duke of Devonshire's tenants have de-

cided not to pay their rent except with a reduction of 20 per cent.

Dublin, Dec. 7.—The Inspector-General

of Police has advertised for the enlistment of army and navy reserve men, police pen-sioners and ordinary, for special protective Dublin, Dec. 8.—A circular has been

issued by the Government to the Irish con-stabulary instructing them to use every effort to induce people to give private in-formation concerning intended outrages. In return for such information rewards of from £20 to £100 are promised, and the incognito of the informant is guaran-

Dublin, Dec. 8 .- Flynn, a rent-paying tenant on the estate of Lord Veatry, near Castle Island, has been dangerously shot by armed men. Two arrests have been made. A mob of 200 at Riverstown attacked the house of a rent payer, and

beat him fearfully. Two arrests.

London, Dec. 8.—Baron Fitzgerald, in opening the Connaught Assizes, used lanopening the Connaught Assizes, used language similar to that employed by Justice Fitzgerald in opening the Munster Assizes concerning the increase in the number of crimes, notwithstanding the Government measures of peace, which exceeded expectation. He said, however, it was not for him to devise a remedy. He thought the jury system was the best system that could be devised for the administration of instice tempered with mercy.

justice tempered with mercy.

Chief Justice Morris, in opening the Armagh Assizes yesterday, alluding to the lawlessness in the country, said if the Queen's writ could not run it would be to abolish the Superior Courts rather than have it join in the general

The Times Dublin special says:—The Inspector-General's advertisement is issued for the purpose of relieving the police of a portion of the duties of special protection now occupying their

Dublin, Dec. 8.—Parnell was taken sud-denly ill yesterday with chills and shiver-

ing fits.

Earl Fitzwilliam has subscribed £1,000, and two other landlords have subscribed £500 each towards the maintenance of the Property Defence Association. The Distressed Irish Ladies' Fund has reached £1,-

tressed Historian transformation of the mational memorial statue to Daniel O'Connell, which has been in hand tor many years, is now completed. It is a colossal bronze casting. It will shortly be shipped from England for erection in Sackville street, Dublin. The memorial cost £12,500.

Maloney, lately reduced to the work, and at the same time of the color of obtaining one of the memory of obtaining one of the memory of obtaining one of the memory of the color of the memory of th

Reed, Coffey and Maloney, lately returned from America, have been arrested near Castle Island under the Coercion act. Cork, Dec. 9.—The Duke of Devonshire has refused the abatement in rent asked by his tenants.

London, Dec. 9.—The Times advocates assistance to the Irish Property Defence Association, because there is no reason why, if the present agitation against the payment of rent triumphs, the same

why, if the present agitation against the payment of rent triumphs, the same method should not be extended, and the Irish bribed by foreign enemies of the British Government to combine in resisting taxes, with a view of extorting their independence.

Canadian.

Huntington, Que., Dec. 5.—On Sunday evening, about 6.37 o'clock a slight, but very distinct, shock of earthquake passed over this place, going from west to east. On Friday morning Hugh Hayvern was hanged at Montreal for murdering Wm. Salter, a fellow-convict in St. Vincent de Paul Penitentiary, on the 28th of May last.

C. M. B. A. NOTES.

At the regular meeting of Branch No. 7, of the C. M. B. A., Sarnia, the following officers were unanimously elected for the respective offices for the year 1882:

Chancellor—D. McCart.

President—H. Reilly. First Vice—J. Cocklane. First Vice—J. Cockiane.
Second do.—J. Mara.
Recording Sec.—M. Lysaght.
Assistant do.—J. Langan.
Financial Sec.—W. McElheron.
Treasurer—Rev. J. Bayard.
Marshal.—J. McDonald. Guard.—J. Boyle. Trustees—F. Cochlane, M. Breslin, T.

I also forward you a copy of a resolu-tion passed at our meeting of the 5th inst. Resolved, That we the members of the Catholic Mutual Benefit Association, have heard with deep regret that our worthy Bro. James Boyle has suffered a severe affliction in the death of his beloved son, owned a large tract of land in the county, the party alluded to put himself in com-n unication with the authorities, wishing and that the branch sincerely sympathize with him and his family in this their hour

of affliction. Yours fraternally, M. LYSAGHT, Rec. Sec. The following are the names of officers of vindsor Branch No. 1, elected for the year

Delegate to Grand Council—D. B. Odette. Alternate Delegate—J. E. Connolly. Delegate to Grand Council—D. B. Odette.
Alternate Delegate—J. E. Connolly.
President—J. White.
lst Vice-Presdt—S. Gignac.
2nd Vice-Presdt—S. Gignac.
2nd Vice-Presdt—J. Ryan.
Recording Sec.—J. Bentagan.
Financial Sec.—J. Bentagan.
Financial Sec.—J. R. Jones.
Treasurer—J. H. Connolly.
Marshall—D. Cronin.
Guard—M. Harrington.
Trustees—G. Golden. & M. Hickey.
Officers of Branch No. 5, Brantford, for 1882.
President—S. Schryer.
lst Vice-Presdt—W. Harrington.
2nd Vice-Presdt M. Shanahan.
Recording Sec.: J. H. Barry.
Assistant Sec.: A. Hawkins,
Financial Sec.: J. J. Feeney.
Treasurer: A. Harrington.
Marshall: J. Daiy.
Guard A. O'Donovan.
Trustees: A. McEvoy & W. Fleming.
Officers of Branch No. 8, Chatham, elected

possible, and the timber remains yet to be

cut and the neatly contrived "buldozing"

CATHOLIC NEWS.

A prominent merchant in St. Roch's, Quebec, received \$2000 from Rev. Mr. Gosselin, an amount given to him by a penitent defaulter.

JUBILEE.—The Jubilee exercises for the

Catholics of the city of Quebec speaking

the English language, commence on Sun-day the 18th inst. at St. Patrick's Church

The conferences of the Rev. Pere

Jutteau, O. P., given in the Basilica of Quebec during the retreat of the students

of LavalUniversity, and of persons of educa-tion generally, were attended by large num-

bers on each evening. The exercises closed on the festival of the Immaculate Concep-

The Rev. C. Williams (Episcopalian) of Accrington, England, has arranged for a conference of all the local ministers and

clergymen, including Catholic priests, to consider the question of dealing with the masses of the district, in view of the

serious facts respecting non-attendance at places of worship, brought to light by

a religious census taken recently in that

The benediction of the new church of

Bernier, also natives of Cap St. Ignace,

as deacon and sub-deacon. There was a very large attendance of the clergy and also of the faithful. The sermon was

The death is announced at Villa Maria,

vue, Quebec, directress-general of studies, and finally mistress of novices, in the Mother's house.

GRAND BAZAAR IN PARKHILL.

We learn that the Rev. Father Corcoran

Horrible Accident.

dire distress. We understand that Mrs. McMillan intends to have the remains in-

preached by Rev. Antoine Gauvreau.

and will terminate on Christmas day.

of the electors came to an end.

Officers of Branch No. 8, Chatham, electer 1882. Omeers of Branch No. 8, Chathain, elected for 1882.

Spiritual Adviser—Rev. F. Williams. Medical Examiner—J. P. Sweinright. President—Wm. A. Dumas. Ist Vice-Presdt.—Edward Reardon. 2nd Vice-Presdt.—Theodore Primeau. Recording Secretary—Napoleon Gervals. Asst. Rec. Sec.—Wm. Primeau. Financial Sec.—Michael Reardon. Treasurer—Francis Robert, sr. Marshal—Geo. F. Khun. Guard—C. Primeau. Trustees—Wm. A. Dumas, Michael Reardon, for one year; and Geo. F. Kuhn, Wm. H. Davey and Michael McLaughlin for two years.

Officers of Branch No. 11, Dundas, electe

omeers of Branch, No. 11, Dandas, elected for 1882.

Representative to Grand Council—A. R. Wardell.

President—A. R. Wardell.
1st Vice Presdt.—Jas. Hourlgan.
2nd Vice-Presdt.—John Sowerbeer.
Treasurer —John Kirwin.
Rec-Secy.—Dayld Griffin.
Assistant-Secy.—Mathew Shepherd.
Fin-Secy.—Joseph Brown.
Marshall—Mathew Shepherd.
Guard—Patrick Savage.
Alternate, and Chancellor pro, tem.—Wm.
Casey.

Casey. Trustees-Wm. Casey, T. Cosgriff, A. S. Caln. Assessments No. II and 12 were issued to by the Beneficiaries of the following named

Assessments No. 14. Assessment No. 24. Assessment No. 24. Patrick Moriarty, Branch 11, Buffalo, N. Y., admitted March 1st, 1881, died Death No. 23, 1 and the March 181, 1861, 1861, 1862, 1864, 1 Cap St. Ignace, on the South shore, below Quebec, was solemnly performed on the 1st instant, by the Revd. Jules Bernier, Cure of St. Ferdinand of Halifax, a native of the parish, and duly authorised for the occasion. The same reverend gentleman celebrated Mass, assisted by Rev. Louis Bernier and Rev. Bernard

Sure Way to a Happy Marriage.

This is a subject in which many of our young people are most deeply interested. Wessrs Benziger Bros., of 311, Broadway, Peas. New York city, have just published a handsome little volume which contains a large amount of practical common sense which will prove of infinite value to those who purpose entering the married state. It is translated from the German of Rev. Conved Sickinger by Rev. Ignatius Tav-The death is announced at Villa Maria, Montreal, on the 30th ultimo, of the Rev. Mother St. George, daughter of the late Colonel LeMoine, of Chateau Richer, of the community of our Lady of the Congregation. The deceased lady was born on the 4th October, 1821, and entered the novitiate of the order in 1843. She successively filled the offices of Superioress of the Convents in St. Roch, and at Bellevine. Our level direct ressogneral of studies. It is translated from the German of Rev. Conrad Sickinger, by Rev. Ignatius Taylor, of St. Peter's pro-Cathedral, Wilmington, Delaware. The Bishop of this Diocese, Right Rev. Thos. A. Becker, speaks as follows of this most timely and useful volume: "It should be duly read by all interested in Christian guidance for the sacrament of matrix on. The for the sacrament of matrimony. The welfare not only of families but of the whole world depends on true principles in this most serious matter, and the Church alone gives unchanging directions. Church alone gives unchanging directions. And as the large majority is called to this state, nothing is superfluous in teaching how to gain and preserve the grace of the sacrament. Indeed, without this grace, as we see in daily and deplorable examples, there can be no blessing, no happiness in the union, and no certainty in obtaining the chief object of marriage—the bringing tup of children in the fear of the Loid. The translation has been carefully made and is true to the original. We commend it highly to the public." The price is only 75 cts., for which sum it will be sent to any address by the publishers. We learn that the Rev. Father Corcoran P. P. of Parkhill, intends to open a grand Bazar on the 21st inst., for the liquidation of the parish debt. Through Father Corcoran's energy a magnificent church, and a comfortable priests' residence, have been enected in that parish during the short time of his pastorate. As the congregation is small, they have not yet succeeded in cancelling the heavy debt incurred in their work, and they are deserving of all the help which can be extended to them in their zeal for the progress of religion. We hope that the

A Catholic should be Married by Priest only.

A desperate attempt to bull-doze Father A. M. Quatman, of the Cathedral, was made last week, terminuting in the signal failure of the designing parties. A dispensation was obtained through him for a marriage between a Catholic young woman and a Protestant man. The parties came to him at past six o'clock in the evening, bringing a marriage certificate marked "duplicate" in the corner. The reverend gentleman quickly detected the ruse and insisted on the production of the original, which the bridegroom said was at his house. He saw that the wedding had been or was intended to be celebrated On Monday of last week news came to the city that Mr. Duncan Mc'Millan, for many years a resident of London, had been suddenly killed at Rat Portage. had been or was intended to be celebrated by a Protestant minister. He warned the Oatholic party of the sin she was committing, and absolutely refused to proceed further in the matter. The production of the bridegroom's pocket-book failed to alter his decision, and the parties left somewhat crestfallen.—Catholic Telegraph. Manitoba, by an explosion of nitro-gly-cerine. This intelligence, we regret to say, has since been confirmed. Deceased has many friends in this section who will hear of his sudden and sad death with very much regret. We extend to his wife and two sons, and other relatives, our most heartfelt condolence in this their time of

LOCAL NEWS.

Mr. John Scanlan, brother of Mr. Mich-

last.

A lecture on the "Life and work of Father Mathew" is to be delivered in the Ancient Capital, shortly, by the Rev. Robert Ker, Episcopalian minister of Trinity Church.

Mr. Nicholas Coady, one of the early settlers in Stoneham near Quebec, died there last week, at the patriarchal age of 77 years. Deceased was highly respected. The residents of the townships of Mr. Thompson.

Meditlet conducted the town them the time of Mr. Micholas Cashan, brother of Mr. Micholas Cashan, of this city, baggageman on the Sarnia Branch of the C. W. R., and who had been in the Customs department at Toronto for twenty-six years, died there Wednesday.

The largest and cheapest stock of Boots and Shoes in the city may be seen at the young the same strength of the Sarnia Branch of t

Goods suitable for Christmas Presents in immense variety at J. J. Gibbons, Crystal Hall building, Dundas street. Call and examine.

Buy No Holiday Present Without seeing Dr. Scott's beautiful (pure bristle) Electric Hair and Flesh Brushes, during the next 30 days. Everybody may have them on trial, and if they fail to cure Have them on trial, and if they had be delibered. Neuralgia, Rheumatic Pain, etc., IN A FEW MINUTES OF QUICKLY CURE DANDRUFF, FALLING HAIR AND BALDNESS, the PRICE WILL BE RETURNED, at Drug and Fancy-Stores, or sent postpasd on receipt of \$3.00 by G. A. Scott, No 842 Broadway, New York. Pamphlets from

Dress Trimmings.

Dress Trimmings.

Nothing adds so much to the appearance of a dress as good and stylish trimmings, and now that spring is approaching a question of great importance to the ladies will be where to find the newest and at the same time the cheapest goods. If we were asked the question, we should say without the least hesitation that Green has one of the best and cheapest assortment of goods in the city. His stock in all departments is very large, and contains all the latest novelties in gimps, fringes, cords, girdles, buttons, plain, fancy, checked, and brocaded trimming silks and satins, and in fact everything new and stylish in dress and mantle trimmings. We would advise every lady requiring anything in trimmings to inspect Green's stock before purchasing.

Consumption Cured.

Consumption Cured.

SINCE 1870 Dr. Sherar has each year sent from his office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish itentirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Astlma and all Throat and Lung Diseases; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Its remarkable curative powers nave been proven in many thousand cases, and, actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper, and i will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. NOYES, 149 Power's Elock, Rochester, N. Y.

THE CRYSTAL HALL—The firm of W. J. Consumption Cured.

THE CRYSTAL HALL—The firm of W. J. Reid & Co., of this city, perhaps carries on the most extensive business in the crockery and glassware line in the Dominion. We have seen many houses in this branch of trade in Montreal, Toronto and elsewhere, and we must own that in neither of these large cities have we seen anything of these large cities have we seen anything to approach this house in respect of variety and quantity. It may truly be said that they control the great bulk of this trade in the west, a fact which reflects no little credit on the members of the firm, and is at the same time a matter of which our Forest City may be proud. An in-spection of their warerooms on Dundas street will afford one a couple of hours of real pleasure. The assortment of goods on hand for the Christmas trade is the on hand for the Christmas trade is the largest they have ever imported. Our friends throughout the country who deal in crockery and glassware, will, we feel confident, find it advantageous to examine the stock of goods held by W. J. Reid & Co. Prices are always cut close, and the management is in the hands of gentlemen with whem it is a real pleasure to transct with whom it is a real pleasure to transac

COMMERCIAL.

London Markets.
Lodon, Ont., Dec. 14.
GRAIN Wheat, Spring \$0 00 to 0 00

"Delhl, \$100 lbs. 2 14 to 2 16

"Tredwell 2 2 14 to 2 16

"Clawson 2 12 to 2 16

"Red. 2 13 to 2 16 Trédwell . Clawson . Red

fay....straw, per load..... Eggs, retail.... basket.... Butter per lb... crock... Maple Sugar ... 0 18 to 0 00

SKINS AND HIDES.

Lambskins, each. 0 75 to 1 10

Calfskins, green, ₱ b. 0 10 to 0 14

dry 0 15 to 0 17

Hides, green, 0 00 to 0 06

"dry 0 00 to 0 07 Maple Sugar.

MISCELLANEOUS.

London Stock Market.
London, —noon, Dec. 14.
Sh. Name. Buyers, Sellers \$50 Agricultural, ... xd 123
50 Canadian Sav. ... 125
100 English Loan ... 90 100
20 Financial A. of Ontario ... 199
50 Huron & Erie ... xd 155 157;
50 London Loan ... xd ... 115
50 Royal Standard. ... 115
50 Royal Standard. ... 115
50 Royal Standard. ... 114
Contario Investment Ass'n 134 140
London Loan ... 108
SALES—London Stock Debenture, 25 at 133.

Education, says the Catholic Review, does not commence with the alphabet. It begins with a mother's look, a father's nod begins with a mother's look, a father's nod of approbation or his sign of reproof, with a sister's gentle pressure of the hand, a brother's noble act of forbearance, with a handful of flowers in green and daisied meadows, with a bird's nest admired but not touched, with pleasant walks in shady lanes and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—God himself. himself.

Truly has Epictetus said, "Any one thing in creation is sufficient to demonstrate a Providence to an humble and grateful mind." The very mysteries we are unable to solve ought also to demonstrate that there is a Power above us.

Our stock of General Groceries is fresh and new, and specially selected for the holiday after a charge at the rate of 7 per cent. Will be imposed until collected by due course of law.

JAMES COWAN, 139 Dundas street, 4th door east of Richmond street.

London, 2nd Dec., 1881.

What can be more suitable for a Holiday Presents than a fine Organ or Piano? They can be purchased most advantageously of the Hon. Daniel F. Beatty, of Washington, New Jersey, whose advertisement appears in this issue.

For a Christmas present buy one of the Mass. Organ Co.'s Harpettes, and your children will be delighted and give you music in your own home these long winter evenings. your own home these long winter evenings.

THE BIGGEST BONANZA YET.—Hanratty will offer his entire stock of staple and fancy dry goods, millinery, manties, shawls, carpets, etc., at cost and under to effect a clearance. Goods marked away down in price. Startling reduction in every department. Note!—This is a bona fide sale, commencing sturday morning, the 17th inst, at 9 o'clock. Hotelkeepers, heads of families and the general public who wish to replenish their wardrobes, will save time and make money by goods house—128; Dundas street, north side.

"There are a few old-established and going direct te Hahray's, the troop goods house—123; Dundas street, north side.

"THERE are a few old-established and widely-known business houses in this country whose reputation for honesty and fair-dealing are so firmly establishment that they have won the entire confidence of the public. Foremost among these is the firm of Horace Waters & Co., of New York, whose Pianos and Organs have obtained celebrity for their superior construction and fine quality of tone. Mr. Waters first started in business about thirty-five years ago, and has sold nearly fifty thousand Pianos and Organs, which have found their way not only into every city and town of the Union, but to every citylized country on the globe. In their advertisement, which appears in this usue, they offer special low prices on some purchasers may find it to their interest to send for their catalogue.— Weekly Witness. N. Y.

PRESENTS

GREAT REDUCTION IN PRICES

REID'S CRYSTAL HALL

2,500 Motto Cups and Saucers from 25c. upwards. 3,000 Motto Mugs for Children from 10c. upwards. 1,500 Pairs Vases from 20c. upwards.

China Tea Sets. Dinner Sets. Toilet Sets. Dessert Sets. Fancy Figures. Bronze Figures. Glassware. Clocks. Plated Ware.

All Reduced in Price, 175 Dundas street, south side, east of and in the Greatest Variety at the

CRYSTAL HALL. 196 Dundas St., London.

PRETT XMAS SLIPPERS FOR LADIES!

XMAS SLIPPERS FOR **GENTLEMEN**

198 DUNDAS STREET. FOR THE HOLIDAYS!

JUST RECEIVED AT J. J. GIBBONS

A large variety of Fancy Goods suitable for GIFTS!

Jet Jewellery, Pocket Books, Needle Cases, Gold Plated Cuff and Shirt Ruttons, etc., all of which will be sold cheap.

XMAS DELICACIES! PARTIES IN SEARCH OF SUCH (AND plete in every particular.

NEW FRUITS, RAISINS, Finest Dehisa, Black Baskets, Extra London Layers, Ordinary Layers, Loose Muscatelles, Valencia (extra choice), Sultana (large bright).

WINES In Champagne, all the leading brands-Mumm's Pomeroy & Bollinger.

Also light, sparkling, French Wines, from the celebrated establishment of Ackerman,

Our Ports and Sherries are in choice condition, and without doubt the finest Wines in this city, and cannot fail to give satisfaction to the most pronounced connoisseur.

BRANDY (very old, in wood), mild and fine flavored.

SPIRITS.—Scotch and Irish Whiskeys, bought direct from the leading distillers in both countries, such as Hay, Fairman & Co., Pailsey: Geo. Roe & Co., Dublin; Dunyille & Co., Belfast. From our home distillers we have Gooderham & Worts' S-year-old, and H. Walker & Son's S-year-old Rye Whiskey. Our stock of General Groceries is fresh and new, and specially selected for the holiday trade.

UNEQUALLED IN Tone, Touch, Workmanship, & Durability Nos. 204 and 206 West Baltimore Street, No. 112 Fifth Avenue, New York. Oct. 1-3m

GOOD READING!

IRISH FAITH IN AMERICA. Elegantly bound in Cloth, with an artistic Sh wreathed Cross on side, in ink and gold.

Price 75 Cents. No more ferrent tribute to Ireland's devetion to the Faith has ever appeared that this book from the pen of a Prench missionary.

It is the period to the pen of a Prench missionary of the truth of Father Burse to any blast, the raises he head to do the pen of a Prench mission and bears cloudent tributed by the truth of Father Burse to any blast, the raises her head to do the pen of the pen of

CHURCH:
A Catholic Church History.
Translated by Rev. Dr. R.
HEENNAN, together with
a Sketch of the Church in
A America, by J. G. SHEA. 90 Spirited Illustrations, \$2.00. DICTORIAL LIVES Rev. Dr. E. MCGLYNN. SAINTS.

A Book of Daily Meditations, with nearly

400 Illustrations, licting striking passages in the lives of these ser Cloth, \$3.50; Cloth, full gilt and gilt edges, \$4.00; French Morocco, gilt edges, \$5.50. Iny of the above mailed free on receipt of price.

BENZICER BROS..

CHRISTMAS

Useful & Ornamental, IN IMMENSE VARIETZ AND AT REA"

MAKE YOUR PURCHASE EARLY

We Invite Inspection and Comparison.

Anderson & Co.

Richmond street. 166-3w London, Dec. 9, 1881.

TEACHER WANTED.

WANTED-A MALE TEACAER HOLD-ING a second class certificate, for School Section No. 5, West Williams, stat-ing salary. Apply to ANGUS McDonald, Bornish Post Office, West Williams. Parkhill, Nov. 24, 1881. 164-3w

TEACHER WANTED. TEACHER WANTED for Separate School section No. 13, Westminster. Applica-tion to be made, stating certificate held, to John Bruce, Secretary, Glanworth, P. O.

THE LONDON BRUSH FACTORY HANDSOMEBRUSHES

of every discription. All kinds of Mill and Machine Brushes made to order To secure a first-class article, ask for the London Brushes. All branded. THOS. BRYAN, 71 and 75 Dundas street, west

SPECIAL NOTICE

J. P. THOMPSON'S, AFFLICTED



THROAT LUNG INSTITUTE.

253 WOODWARD AVENUE, DETROIT, MICH.

Ladies' and Gents' Silk Hand- M. HILTON WILLIAMS, M. D., Addies and Gents' Silk Handkerchiefs, Siik and Lace Ties,
Collars and Cuffs, Lined Kid
Gloves & Mitts, Wool Scarfs,
Shoulder-Shawls.
et Jewellery, Pocket Books, Needle Cases,
Gold Plated Cuff and Shirt Buttons, etc.,
all of which will be sold cheap.

XMAS DELICACIES

PARTIES IN SEARCH OF SUCH (AND
WHO 18N'T?) will find our stock complete in every particular.

M. HILTON WILLIAMS, M. D.,
Graduate of Victoria College, Toronto, and
Member of the College of Physicians and
Surgeons of Ontario)
PROPRIETOR.
Since which time over 22,000 cases have been
permanently cured of some of the various
diseases of the Head, Throat and Chest, viz:
—Catarrh, Throat Diseases, Bronchitis, Asthma, Consumption, Catarrhal Opthalmia,
(Sore Eyes) and Catarrhal Deafness. Also,
Diseases of the Heart.

Our System of Practice consists in the
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VOL. 4.

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A CHRISTMAS CHAUN

BY REV. A. J. RYAN.

They ask me to sing them a Christma. That with musical mirth shall ring; How know I that the world's great th Will care for the world i sing?

Let the young and the gay chaunt the mas lay, Their voices and hearts are glad; But I-I am old and my locks are gra And they tell me my voice is sad. Ah! once I could sing, when my hea warm
With hopes bright as life's first spris
But the spring hath fled, and the
charm
Hath gone from the songs I sing.

I have lost the spell that my verse weave O'er the souls of the old and young; And never again—how it makes me g Shall I sing as once I sung.

Why ask a song? ah! perchance you learn y days are so nearly past,
That the song you'll hear on this Chi Eve, Is the old man's best and last. Do you want the jingle of rhyth rhyme? Art's sweet but meaningless notes, Or the music of thought? that, li

chime Of a grand cathedral, floats Out of each word, and along each line Into the spirit's ear, Lifting it up, and making it pine, For a something far from here:

oothing the breast with a sound as As a dream, or a scraph's hymn; Evoking the solemnest hopes and fea-From our being's higher part. Dimming the eyes with radiant tears That flow from a spell-bound heart.

Do they want a song that is only a so With no mystical meanings rife? Or a music that solemnly moves alor The undertone of a life?

Well, then, I'll sing; though I know Nor the poet's rhymes nor rules— A melody moves through my aged he Not learned from the books or scho A music I learned in the days long go I cannot tell where or how— But no matter where, it still sounds of Back of this wrinkled brow;

And down in my heart I hear it still, Like the echoes of far-off bells; Like the dreamy sound of a summer Flowing through fairy dells. But what shall I sing for the wor

And what the words of the old man The world, they tell me, is so giddy a That thought is rare: And thoughtless minds and shallow

alone Hold empire there; That fools have prestige, place and and fame, Can it be true? That wisdom isfa scorn, a hissing sha And wise are few?

They tell me, too, thal all is vental, v. With high and low; That trath and honor are the slaves of an it be so? That lofty principle hath long been And in a shroud:
That virtue walks ashamed, with dhead,
Amid the crowd.

They tell me, too, that few they are God's law and love; That thousands, living for this earth Look not above;

That daily, hourly, from the bad to Men tread the path, Blaspheming God, and careless of th Of His dread wrath.

And must I sing for slaves of sordid Or to the few Shall I not dedicate this Christmas s Who still are true? No-not for the false shall I strike the Of the lyre that was mute so long if I sing at all—the gray bard sings. For the few and the true, his song.

And ah! there is many a changeful That over my spirit steals; Beneath their spell, and in verses r Whatever he dreams or feels; Whatever the fancies this Christma Are haunting the lonely man; Whether they giadden, or whet grieve, He'll sing them as best he can.

Though some of the strings of his broke
This holiest night of the year,
Who knows how its melody may w
A Christmas smile or a tear.

So on with the mystic song,
With its meaning manifold—
Two tones in every word,
Two thoughts in every tone;
In the measured words that move a
One meaning shall be heard,
One thought to all be told—
But under it all, to me alone—
And under it all, to all unknown—
As safe as under a coffin-lid,
Deep meanings shall be hid—
Find them out who can!
The thoughts concealed and unreve
In the song of the lonely man.

The sitting alone in my silent room.
This long December night,
Watching the fire-flame fill the glo
With many a picture bright.
Ah! how the fire can paint!
Its magic skill how strange!
How every spark
On the canvas dark
Draws figures and forms so que
And how the pictures change
One moment how they smil
And in less than a little wh
In the twinkling of an eye,
Like the gleam of a summe
The beaming smiles all die.

From gay to grave—from grave to The faces change in the shadows g. And just as I wonder who are they Over them all Like a funeral pall, The folds of the shadows droop and