

Green's stock of... is very com-... all the leading... London, Mr. Green's stock of... in 3 1 and 6... place of this... still keeps the... in at the price... the inferior... complete and will... will save money... Green's popular...

The Review

VOL. 4.

LONDON, ONT., FRIDAY, APRIL 21, 1882.

NO. 184

CLERICAL.

WE have received a large stock of goods suitable for clerical garments. We give in our special attention to this branch of the trade.

N. WILSON & CO.

Written for the Record.

EASTER.

This is the day which the Lord hath made: let us be glad and rejoice therein.—Ps. cxxxiv.

This is the day which the Lord hath made: Alleluia! Alleluia! When Christ aside Death's pang laid, In vesture of light and glory arrayed, Forth from the sepulchre issued, and said: Alleluia! Alleluia!

This is the day, millions hail the hour: Alleluia! Alleluia! That brought from Hell the charm and power, And brought from Heaven in pious showers Graces that bloom in rich fruit and flower. Alleluia! Alleluia!

This is the day, when with wings of gold: Alleluia! Alleluia! An Angel the stone from the Sepulchre rolled: Alleluia! Alleluia! And the anxious and trembling women consoled: Alleluia! Alleluia!

While of Christ, the risen God He told: Alleluia! Alleluia!

This is the day, let the Heavens be glad: Alleluia! Alleluia! And the earth exult, that for aye was said: Alleluia! Alleluia! And that man look up, who for aye had With fraud been blind, and with passion mad. Alleluia! Alleluia!

This is the day, let the universe ring: Alleluia! Alleluia! With echoing Hosannas, to greet its King. Bid the smoke ascend and the censors swing, While the hills clap hands, and the stars all sing. Alleluia! Alleluia! St. Thomas, Easter Sunday, 1882. W. F.

CATHOLIC PRESS.

Catholic Review.

Once more, the story of Pasaglia's conversion and reconciliation to the Church, is reported. The story comes through a Turin correspondent of the *Vaterland*, which assigns Canon Valentin Boyzaki, a former pupil of the great theologian, as the happy instrument of the conversion. Pasaglia, it is said, written to Archbishop Gastaldi, of Turin, on March 24, to promise to do all that is necessary of conversion to repair the scandal of his fall. The matter has been referred to the Pope. Greater joy, naturally, over the sheep that was lost and has returned, than over the ninety-nine that have remained! Yet one might hope, even against hope, that a man who had done so much to honor the Immaculate Virgin, would again know days of humility and of penance. They have happily come to him.

In more than one of our Catholic English exchanges, we find this characteristic note concerning the lamented Bishop Lynch of Charleston. It reads like him, he was always willing to recognize good work and to say a hopeful, encouraging word. Heaven rest him! "When Bishop Lynch of Charleston, U.S.A., was dying, a few weeks ago, he summoned to his death-bed the superior of the Father Slattery of the Mill Hill Missionaries in America. After giving him his blessing with a feeble, trembling hand, he made a great effort to say to him the following words: 'Dr. Slattery, I am an old Bishop—and perhaps a dying Bishop—and I have found the Fathers of your society faithful to their work—most faithful—most true. Tell this to the Bishop of Salford and to Canon Benoit.'"

FREQUENTLY, articles make their appearance in our secular contemporaries, dealing with the Church and State in France, and of both with the Holy See. The latter misconception of those relations manifested by the writers, is incomprehensible, and would be evidence of a shameless disregard of truth, did we not know from other circumstances, that the ignorance of Catholic doctrine and Catholic methods, which prevails among our non-Catholic fellow-citizens, is astounding. The average journalist, discussing the character of the early Indian creeds, would certainly avail himself of the aid offered him by the Biblical Scriptures, especially as they are attainable in scholarly English translations. A philosopher pretending to appraise the qualities and influence of Gautama, would hardly consider himself equipped for the enterprise, if he did not glean some knowledge of the principles of Buddhism from the works which Oxford and Leipzig have brought within his reach. But here is a Church, which, to say the least, presided at the birth of modern civilization, which watched and nursed its development which is still the guide of over 200,000,000 of people, which enters into the life and shapes the existence of the most enlightened nations of Europe, and yet, of this all-pervading religion, of its relations to our country, and individuals, some of our publicists have less real knowledge than they have of the superstitions which have their habitat among the Kafirs or Sani Indians! We are not now alluding to rabid preachers, who, with the self-sufficient arrogance and pharisaical self-righteousness that seem natural to their class,

sooily exclude from the Christian fold as "semi-heathen," millions who must include thousands, their superiors in every mental endowment, as well as in every spiritual quality, including Christian faith. We have in our mind those cultured, honest, Protestant gentlemen, who would not adopt as their own an opinion derogatory to the character of their neighbor, without investigation, and yet who accept, without controversy, conceptions the reverse of flattering, of the aims and ambitions of a Church whose members are living in their midst, and with whom they have the most cordial intercourse.

Baltimore Mirror.

JEAN JAMES, a notorious malefactor, was assassinated one day last week at St. Joseph in Missouri. He was a burglar, train wrecker and murderer, and was shot dead by a treacherous confederate when planning the robbery of a bank. He was buried at Kearney in the same State. As his mother stood beside his corpse before its interment, she said, "My dear boy is better off in heaven to-day than he would be here with us." The remains were then borne to a Protestant church, where the obsequies were conducted by the Rev. Mr. Jones. The hymns "What a Friend I Have in Jesus" and "Where Shall Rest be Found?" were sung in the best style, and "the Rev. Mr. Martin," according to a report in a New York paper, "assuaged the grief of the mourners in a funeral sermon full of comforting language." What "comforting language" could be used by a Christian minister at the grave of a bloody ruffian stricken down in the midst of his crimes? We do not judge the dead, but we will not stand by and see a flagrant vice carried out without entering a most emphatic protest. The scandalous truth is that Protestant clergymen, with their "comforting language" on the scaffold, over the coffin of suicides, beside the death-bed of wealthy sinners—the all, to believe the preacher, go straight to heaven on the lightning express—bring religion into contempt. To the burial of men who, having spent immoral lives, have died without repenting, the apostle of the Gospel may bring the charity of silence; but, if he must speak, he should use apostolic language to hold out as a warning to the living the bad example of the dead. Heaven is not the place for murderers or robbers or other transgressors of the commandments.

At what age should young women marry? That is an interesting question, the answer to which depends on several circumstances. For instance, no girl should wed until she gets a husband worth having, no matter how old she may be before she meets him. It is better for her to stay single all her life, than to have her heart broken by a dissolute man. Again, no maiden should plight her troth at the altar until she has made herself fit to be a wife by mastering the art of conducting a household. This is no damsel should seek herself with orange blossoms, if neither she nor her husband has the means of living, for while love in a cottage is very sweet in romance, the old saying that "when poverty comes in at the door, love flies out at the window" is often verified. But, these considerations accepted, how old should a young woman be before entering wedlock? Of course in this matter, no rule can be laid down, to which exceptions should not be allowed, for some girls are sooner adapted for matrimony than others. Generally, all of them are in too big a hurry to change their names. Children in their teens have their beaux and too many of them get yoked for life before they have sense enough to know what they are doing. They read in stories of the happy ending of the heroines' trials, and they think that when they, too, get married, all their troubles will end, and their days will pass in peace and felicity for evermore. They marry in haste, and are disappointed. They are too young. Even when their husbands are kind men and true Christians, even when they are accomplished housekeepers, and even when Providence bestows on them a sufficient income, they speedily ascertain that they entered the wedlock state too prematurely. They break down. They grow delicate. They become nervous, fretful, miserable, and are old and sickly before they are thirty-five, if they live so long, and do not sink into an early grave. They would not heed the early word—

Early dead,

and they have to suffer for their rashness. The Church favors early marriages, but it does not want to celebrate the nuptials of children, and demasels from sixteen to twenty are only children, the best age, then, for a young woman to marry at, is from twenty-one to twenty-five. Then she understands what she is about, she has had time to prepare herself for the duties of a wife and mother, and she has the physical strength to fulfill her obligations.

Having wisdom and health, she makes her home happy, and should God bless her with children, they will be strong and she will be able to take care of them.

But your time, girls, wait for good husbands, take plenty of exercise, learn to cook and sew as well as to play the piano, read a dozen good books, keep from round dances, practice your religion, and then when you do marry you will be jewels of wives and your husbands will rejoice in their good fortune.

SAD OCCURRENCE.

The city was startled on Sunday morning last by the intelligence which rapidly flew from individual to individual, that a man named Patrick Delany, residing in London West, had been shot. Inquiry soon confirmed the truth of the statement.

It appears that the unfortunate man Delany had leased an apartment on the upper floor of a high-rise to an old lady named Code. Her son, George Wesley Code, a reckless and forbidding character—a broom maker by trade—who had some time ago gone to Chicago, recently returned to this city. It was his habit since his return to spend an occasional night at Delany's with his mother. On Saturday night last he went there much excited from drink, to which he was unfortunately addicted, and while being led to his room by poor Delany, shot the latter fatally in the abdomen. The victim of this brutal deed lived only a few moments. Code was arrested, and a verdict of murder was returned against him by a coroner's jury on the 17th.

PARLIAMENTARY SUMMARY.

Ottawa, April 11.—After routine, Mr. McLean moved the House into committee of the whole to consider the following resolutions:

"That it is expedient to exempt vessels employed in the fisheries from the duties, for the relief of sick and distressed mariners." The resolution was passed through committee, and a Bill founded on it was read a first time.

Mr. McLean moved the House into committee of the whole to consider the following resolutions: "That the provisions of the General Portwards Act." He said it provided for the appointment of deputies by Portwards in certain cases. In committee, Mr. Angus objected to giving forwarding power to postpaid deputies. This was a power that might be abused, and he thought it would be better to have deputies appointed by the Board of Portwards, and that appointed Wardens.

Mr. Angus also made it advisable to leave the responsibility of appointments in the hands of portwards.

The resolution was passed through the committee, and a Bill founded on it was read a first time.

Mr. McLean moved the House into committee of the whole to consider the following resolutions: "That the provisions of the Act in relation to the appointment of a harbor-master at the port of Halifax." He said that the resolutions were adopted in committee and a Bill founded on it was read a first time.

Mr. Langens moved the second reading of the Bill. Mr. Blake thought the Bill would not remedy any of the defects in the service. He said that the Bill was introduced in accordance with the recommendations of that Commission. He said there did not appear to be any correct desire on the part of the Government to grapple with the question.

Mr. Langens defended the Bill, stating that it was the only one that could be introduced under the circumstances. He said that the Bill was introduced in accordance with the recommendations of that Commission. He said there did not appear to be any correct desire on the part of the Government to grapple with the question.

Mr. Casey held that the Bill would not remedy a single one of the evils complained of.

The Bill was read a second time.

After the Bill was read a second time, an Act to amend and consolidate as amended the Act in relation to the Mounted Police Force was read a second time and referred to committee of the whole.

In committee, Mr. Langens replied to Mr. Blake, that the Bill was introduced in accordance with the recommendations of that Commission. He said that the Bill was introduced in accordance with the recommendations of that Commission. He said there did not appear to be any correct desire on the part of the Government to grapple with the question.

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for the rebate of one-half the price on certain conditions, thus reducing the cost to one dollar per acre, or one-half the price charged to individuals for holding acre emptions or other purchases in odd sections; that the so-called Colonization Plan provides that parties may purchase large tracts, embracing all the government lands within their areas, and that they may have pre-emption conditions as to be excluded, paying two dollars per acre, and any excess conditions of forfeiture in case of non-settlement, and with the additional advantage of a rebate amounting to one dollar per acre, in case the purchasers choose to effect a so-called settlement within each township, but without any provision as to the average to be given to the interest to be secured to each so-called settler; that these regulations are calculated to injure to effect the future of the country by facilitating the creation of large landed estates by the purchase of the whole or a large portion of the land in the hands of speculators who have favorable opportunities of securing them at a low price of the settler, and who may hold them for a large advance to be paid by the ultimate settler, whereby the country will gain nothing in price and will lose through the diminished ability of the settler to contribute to the public revenue, that in the opinion of this House, on this subject, should be that the area which is to be sold with independent freeholders, each cultivating his own land, and that no other exceptions should be made, and that agricultural lands should, as a rule, be sold to actual settlers only, on reasonable conditions of settlement, and in quantities not less than 100 acres, and that the area occupied by a settler, a lengthy distance, and at 120 a. m. the House divided, and Mr. Charles Tupper's amendment was lost, Yeas, 67; Nays, 112.

The House then went into Committee of the whole to consider the following resolutions: "That the provisions of the Act in relation to the appointment of a harbor-master at the port of Halifax." He said that the resolutions were adopted in committee and a Bill founded on it was read a first time.

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DEATH OF THE ARCHBISHOP OF HALIFAX.

Halifax, April 17.—The public were no less pained than surprised on learning this morning of the very serious illness of His Grace the Archbishop of Halifax, and when about eleven o'clock it was announced that that respected prelate had breathed his last, consternation and sorrow were everywhere visible. All classes and creeds united in expressions of sincere regret at the loss which the church and country had sustained by the sudden bereavement. His eminent position in the Catholic Church, his long residence and active career, his usefulness in this city, had made his name a household word throughout the city and surrounding country. Archbishop Hannan was born in Kilmallock, Limerick, Ireland, on the 21st July, 1821, and was therefore within three months of being 61 years of age. In 1840 he came to Nova Scotia, and was appointed teacher in St. Mary's College, which had just previously been established by Dean O'Brien. Five years later he was ordained to the priesthood. Since 1852 he has been senior priest in the archdiocese of Halifax, and has laboured among his people with quiet but none the less marked success. He filled various positions in the Church, among those of Administrator, Vicar-General and Archbishop. On the death of Archbishop Connolly, in 1874, Dr. Hannan was unanimously recommended to the Pope for appointment to the See of Halifax. The appointment was made about March, 1877, and on the 29th of May following His Grace was consecrated. His consecration ceremony was performed in St. Mary's Cathedral by Most Rev. Dr. Conroy, Bishop of Ardagh and Papal legate, in presence of over 2,000 people. Archbishop Hannan immediately set to work to build up and strengthen the Catholic Church in the province. New mission fields were occupied and congregations organized. He also devoted himself to the work of completing a cathedral begun by Archbishop Connolly, and arranging the financial affairs of the diocese. He founded the societies of St. Vincent de Paul thirty years ago, and has exercised a close personal supervision over it from that time to the present. He established Catechetical societies, and was patron and took deep interest in various total abstinence societies and other organizations connected with the Church. About eighteen months ago he went to Rome, and spent the winter there. On his return he was presented with an address, and received an enthusiastic ovation. The Archbishop has been failing in health for some time past, but has been able to attend to his duties. On Thursday evening he attended the service held by the Redeemptorist Fathers in St. Joseph's and caught cold. The next day he was confined to his bed. Medical aid was summoned, but he was powerless to relieve the general prostration with the complication of diseases that set in. On Saturday night he was prepared for death. He lingered until about half-past ten this morning, when death relieved his suffering. His Grace had taken great interest in the services held in the Catholic churches during the past few weeks by the Redeemptorist Fathers, and it is a singularly striking coincidence that almost the same moment that their mission was brought to a close by solemn requiem high mass in St. Mary's also closed the mission of that worthy and good prelate the Archbishop of Halifax. The remains will lie in state at the Glebe house probably on Wednesday. The funeral will take place on Friday.

OPPORTUNITY AND INOPPORTUNITY—OTHER INSTANCES.

In another article we have expounded the weakness and folly of persons who imagine that because an error happens to be "popular," therefore the Church should keep silent, and lest prejudices be strengthened and hostility intensified, should not expect to become their subsequent instruments; persons seen to forget, or to be ignorant of the fact that the Church is invested with the power of deciding both upon the truth and the opportunities of doctrine. If these persons studied the sacred Scriptures, they would find in the "Acts of the Apostles," among the last utterances recorded of our Divine Lord to His Apostles, that after rebuking them for asking at that time an inopportune and useless question, He expressly told them:—"But you shall receive the power of the Holy Ghost."

In accordance with this declaration and promise of our Saviour, and guided by the Holy Ghost, the Church judges of the need and prudence and opportunities of her utterances as regards times, places and circumstances; and history confirms the correctness of that judgment.

We have given in the article referred to a striking instance of this. The subject is so important that we add two others equally striking.

One of these is the promulgation as an article of faith, by Pius IX., of the Immaculate Conception of the Blessed Virgin Mary, the Holy Mother of God. The other is the decree of the Vatican Council declaring and defining the infallibility of the Sovereign Pontiff of the Church.

As regards the first of these—the Immaculate Conception—it was supposed that it was extremely inopportune; would strengthen prejudices, and give plausibility to the charge of Martry by light against Catholics, etc.; that the whole current of non-Catholic thought was in antagonism to the Church on that very point, etc.

Just because the current of human thought was in adverse direction, was it

necessary and opportune that the Immaculate Conception should be solemnly promulgated as an article of faith. As long as it was not formally denied, and when there was little danger of the faithful being misled into pernicious errors respecting it and the mystery of the Incarnation, with which it is immediately and inseparably connected, there was no need of expressly declaring and promulgating it as an article of faith. To use a homely but expressive phrase, the Church "never crosses a bridge until she comes to it." But when the need arose, promptly, yet without haste, with the most careful study and investigation and solemn preparation, Pius IX., in the presence of an august assemblage of Bishops and Prelates from every part of the world, promulgated the dogma of the Immaculate Conception of the divinely-declared, blessed virgin, the Holy Mother of God. And since then, where there is a Catholic who doubts the truth of the dogma, and who so blind, Catholic or non-Catholic, but perceives that the promulgation was opportune, and has proved a defense against heresies and a strong bulwark to the edifice of truth!

The promulgation of the decree of the Vatican Council defining and declaring the infallibility of the Sovereign Pontiff of the Church is a still more recent and more striking instance of seeming inopportune and real opportuneness. Kings and princes and people threatened to withdraw their protection from the Roman Pontiff and give him up to his persecutors; to withdraw their support from the Church within their respective dominions; to create or promote schisms; to set up in opposition "National Churches," etc., etc. Historians and would-be theologians and not a few eminent Bishops seriously doubted the prudence at that specially unpropitious and threatening juncture of affairs, of formulating and promulgating such a decree—in other words, doubted its opportuneness. The direct consequences were predicted. Hell seemed to be moved from its deepest depths, and inspired the world with rage against the dogma. The power of the press of kingdoms and empires, combined in opposition. Threats, persuasions, promises were brought to bear upon the Council and the Sovereign Pontiff, but in vain. God, who is ever with and in His Church, and who keeps her in the way of truth, knows "the times and seasons," and with the light of His guidance the Council and the Sovereign Pontiff recognized in the intensity and universality of the alarm and opposition created by the promulgation of the dogma plain evidences of its necessity and opportuneness. In other words, the really seeming inopportune made it very opportune.

The decree was formulated and solemnly promulgated; and the *non est in casu qui desinit non est in casu* in "the very nick of time." Intelligent Catholics and non-Catholics alike perceive that it had the due authority which would have been raised; and raised, too, not as matters of theory or speculation, but for grave practical purposes, and in order to render the Church powerless by opening the way for doubt and contention as to how and when her utterances were to be regarded as infallible and authoritative; and all this, too, when there was most need for the successor of Peter speaking most clearly and authoritatively from his Pontifical seat, and his teaching faithful throughout the world their obligations and their duties under the changes of time and circumstances in this rapidly moving age, and for warning them against the plausible sophistries of Liberalism, Agnosticism and Individualism. Yet without the decree of the Vatican Council, the authority of the Sovereign Pontiff of the Church would have been left unrecognized or open to uncertainty at the very time it was most necessary for it to be exercised, clearly recognized and implicitly obeyed. Appeals would have been made to future Councils that could not be held; the faithful would have been subject to doubt and uncertainty; secular rulers in their respective countries would have tried to compel the Bishops of those countries to become their subservient instruments; persons seen to forget, or to be ignorant of the fact that the Church is invested with the power of deciding both upon the truth and the opportunities of doctrine. If these persons studied the sacred Scriptures, they would find in the "Acts of the Apostles," among the last utterances recorded of our Divine Lord to His Apostles, that after rebuking them for asking at that time an inopportune and useless question, He expressly told them:—"But you shall receive the power of the Holy Ghost."

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the humble man husbands his strength for the inevitable conflict of life, whilst the proud one expends himself in boastful speech. The one is a victor before the contest, and the other never realizes that there is a battle until he lies prone on the ground, a helpless victim.

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Written for "The Record" Blighted Hopes.

Cradled in a woof of slumber By the margin of a stream, Sapphire lies in golden vision...

From the Catholic World. A WOMAN OF CULTURE.

CHAPTER XVII. "ON ICE."

Killary called the morning after the library scene, and found awaiting him a woman of far different temper than he expected.

"You must put him under guard at once," Killary answered, proposing the bold scheme more with a view of testing her sincerity than with the expectation of having it accepted.

"But do not forget that the admission of strangers would excite his suspicion. His valet will make an excellent keeper for the fellow is frightened enough at the reports of your father's insanity.

"Do as you wish," she said at last, with affected carelessness, "and let there be no bungling."

she, "and you are anxious that I should go with your party? Of course I shall be happy. Sir Stanley is excellent company, and your brother, although perhaps a trifle grave, can talk metaphysics and transcendentalism. I know one thing will please you: Killary will not be there. He is pressed with business and cannot come."

"That is better than to appear as an Indian goddess with an unpronounceable name—a veritable what-is-it, comprehending only the dialect of culture. I am going as a Swedish girl in a winter costume. Sir Stanley is anxious to find out what I shall wear. The foolish fellow would actually array himself in a corresponding habit, if he knew."

"Which would be quite proper, and no doubt he will discover it. It will not make a great difference as to a certain evening," she suddenly exclaimed, "how could I have forgotten it?"

"Never again until I have atoned," she said, staring hard at the pallid woman reflected in the glass—"never, never again to clap that innocent hand or touch those pure lips with mine! What a terrible fate I have chosen for myself! Yet who will I know, and when I am dead what will it matter? For there is but rottenness after death, and saint and sinner are served alike in the grave. If it were true—but no, there is no God, no God, no God!"

"The last words were more a question than an assertion. The divine truth was struggling fiercely for a footing in her soul. She wrung her hands and looked at her hand to her eyes and sent her home, stained with dream-blood, and with her she almost screamed:

And she stood away from him, and let him see it in various lights and positions. "It is very brilliant," he said, pleased at her graceful familiarity. "Not so complete as it might be, perhaps. There is one ornament lacking: a gold-haired Apollo, or, if it suits you, another Orion."

"I don't wish to be started," said Olivia decidedly, but with a beating heart, and therefore I shall not go into the retired corners. It doesn't become even a peasant-girl to be wandering in dark places."

"You are just as well, only it occurred to me that for your own sake you would prefer to be unobserved."

"I have chosen for myself! Yet who will I know, and when I am dead what will it matter? For there is but rottenness after death, and saint and sinner are served alike in the grave. If it were true—but no, there is no God, no God, no God!"

"I do not know what to answer," said she, with a sudden look of weeping. "I cannot tell, Sir Stanley, whether I shall or not."

She choked again at the thought of uttering the sad negative, which circumstances might make a necessity. The baronet, quite overcome, wished to get up to the stars or to do some other foolish thing in testimony of his inability to survive an adverse answer. However, a sensible silence intervened. They skated slowly round in a limited circle, until Olivia expressed her wish to return.

"At least I shall always know that you loved me," he said as they glided away; for he had been thinking of the mournful possibility of a parting, simply to enjoy in fancy the luxury which imagination would never be allowed him. Very hopefully they returned to the revelers. They passed an absent-minded pair taking the direction of the open bay.

"I shivered when he passed," said Nano. "Let us go back, Dr. Fullerton, for we shall not find our friends here."

"I fear that we have not made much of an effort to find them," he laughed. "They are probably returned by this, and we may expect some military from them on our moonlight search."

"I am old,"—she was actually shivering with an anguish and terror—"and do you think we had better return? We have been here a good two hours, and the crowd is getting thinner now."

"Good-evening, Mr. Hughes," said the doctor, as the gentleman did not seem to recognize him or Olivia. "Are you forgetting your other friends?"

"I wonder what Hughes meant by it?" were the last words of the doctor to his sister that night.

"The answer did not satisfy the doctor, and he made her good-night with a clouded face."

"I shivered when he passed," said Nano. "Let us go back, Dr. Fullerton, for we shall not find our friends here."

"I am old,"—she was actually shivering with an anguish and terror—"and do you think we had better return? We have been here a good two hours, and the crowd is getting thinner now."

But if such a grand and amazing spectacle is presented by the naked eye, how much more wonderful is that displayed to us, when we view, by the aid of a microscope, the world in its own view, as it is under our vision. By itself, beings more numerous than man upon the earth, are under our vision. By the aid of the microscope, we perceive even in the smallest insect placed under it, a system of arrangements which approach the perfection of man.

The eye has also a great influence over our moral faculties. It is so great in a beautiful morning in Spring. We look upon the spectacle which nature has prepared for us, and a feeling of awe steals over the soul. On the contrary, in Autumn, when the fruits have passed, when the leaves have fallen, and the branches are stripped of their leafy adornments, we are sad of heart, the eye has not the same beauty to feed upon, and we are throughout our being saddened and depressed.

The objects of the eye is, therefore, great, but we see something just as grand in the ear. Its object is sound, and from sound we receive an idea which has an effect over the soul of man just as exciting as that of a spectacle of nature. We have not been struck even to his innermost soul by the strains of some melodious song, strains which as they struck upon his ear, were as if they were the remembrance of days gone by, or of friends long departed.

When the composition of a Mozart, a Beethoven, or a Handel is heard, there is something of the nature of the immortal, our very being and transports us to the land of dreams. Now, besides the feeling of pleasure which the music conveys, there is another feeling higher and nobler. It is that of patriotism. It is not that of the dear old land when he hears the strains of St. Patrick's Day, or one of our national airs, but it is Moore's on the battle field which decides the fate of nations, we hear the roll of drums and sound of trumpets, leading on the soldiers to victory. Music has consequently a great effect upon the soul, and it is not music alone which we had not the ear to hear.

"With grateful Feelings." Dr. PIERCE, Buffalo, N. Y.: Dear Sir—Your "Golden Medical Discovery" and "Purgative Pellets" have cured my daughter of Scrofulous Swellings and Open Sores about the Neck, and your "Favorite Prescription" has accomplished wonders in restoring to health my wife who had been bed-fast for eight months from Female Weakness. I am with grateful feelings. Yours truly, T. H. LONG, Galveston, Texas.

THE EYE AND THE EAR.

FARREL J. MCGOVERN, OTTAWA UNIVERSITY.

Man, the noblest work of the Creator, has been endowed with faculties both sensitive and sensitive, which place him far above the rest of the animal creation. Talk superiority of man is seen very conspicuously from the fact that he has the power of reasoning, but it may be also seen in his external senses. For, the perfection of the senses consist in their object, but how much greater and more powerful is the object of the senses in man compared with that of the lower part of the animal kingdom? The senses of man are perfect in their object, and it is dependent on them, but the lower animals cannot aspire to such an end; for instance, an inferior faculty, takes the place of reason.

It would indeed be interesting to study the five senses of man and see to what the wonderful faculties displayed in the construction and details of their organs, but for the present let us be content with examining the eye and the ear, the organs of sight and hearing, which in their design, construction, and object, show the great wisdom of the Almighty, and are the means by which we arrive at the knowledge of things sublime in themselves and sublime in their origin, as being the works of the mind of God.

Both the eye and the ear are most perfect in their design and construction may be seen from even a superficial investigation of them. The exterior part of the eye are so disposed that it cannot readily suffer injury. The over-arching brow contributes alike to its beauty and preservation, while the eyelid protects it from any excess of light. Six muscles move the eye in every direction, and the optic nerve carries the impression to the brain. Within the eye there is the cornea, a small transparent membrane situated in the front of the ball of the eye. In shape it resembles a small watch-glass. Its middle part is convex, and its outer surface is concave, and in fact the two may be considered as one. After the sclerotic we have the iris which consists of a number of concentric colored rings, making up the colored part of the eye, which is one of the chief sources of beauty of the human countenance. There is a remarkable fact to be noted regarding the color of the iris in animals of all the animal creation. Two species alone have diverse colors in the iris, viz. man and the horse. The pupil of the eye is nothing more than an opening through which the light passes through the iris into the crystalline lens, a glass-like body of lensoidal shape with double convexity, which causes the rays to cross one another and place the object in an inverted position on the retina, a very sensitive membrane situated at the back of the eye. The retina receives the slightest impression. But if the image is placed in an inverted position on the retina, how can the mind be made to see it? Perhaps we may see the objects inverted and consequently when we look at a man, we seem him standing on his feet, but he is in reality standing on his head. This inversion of the image is easily accounted for. In fact an inversion of the image does take place, but it is not the image we see but the object itself. We see the object in the direction in which the rays are coming, and consequently a ray of light coming from the top of an object will reach us in that direction and from the bottom in the same manner.

There are many other parts of the eye which might be considered, but the few which have been given will convey even the most superficial of the wonderful action and design displayed in this organ. We are struck with admiration when we examine the ear. It consists of three parts, the external, middle, and internal ear. The external ear is the expansion which collects and augmenting the sonorous vibrations, transmits them to the tympanum, a small membrane which in its normal state is set in motion by the slightest sound. The middle ear consists of three bones, the malleus, the incus, and the stapes, which are connected with the nerve leading to the brain. Each of these bones is tuned for a particular note, and each compound note causes one, and each simple note causes several of these fibres to vibrate. This does not take the most complex sounds and intricate chords of harmony, and find the simple tones of which they are formed. It need not be further insisted upon that the eye and the ear are in themselves something grand, wonderful and amazing, and even from this description of them, it is adequate though it be, to convince us that they are as near perfection as possible. But, then, is there not some shade of superiority in one over the other? This is a nice question, and one which, considering the relative perfection of both, is rather difficult to answer. If we place these two organs side by side, and compare them, both as regards their objects and qualities, we see the casting shadows alternately on each other, but at the same time, shining out with all the qualities of superiority. Consider the objects of both—that of the eye is color, and of the ear, sound. Both of these are high in themselves, but higher still in their applications. The first sensation of the happiness of our nature consists in the pleasure to look upon and enjoy the exquisite charms, which nature spreads with a lavish hand everywhere, to attract and to win our attention. The flowers, the sun, the sky, the blue whole earth is instinct with, and breathes a life which entrances us, which steals into and dilates the soul and apparatuses the heart. Nature in all and through all things smiles on us, fascinated by her charms we yield ourselves willing captives to her embrace and we are happy beyond measure. But of what is all this beauty of nature the object? It is the object of the eye. The wonders of nature are revealed to us even by the most minute ray of light making its way into our chamber. It strikes upon the particles in the atmosphere and shows to us millions upon millions of bodies moving and fro in an continuous line. The whole scope of creation comes within the domain of the eye. The marvels of the heavens, the beauties of the earth and the most sublime works of the Creator are subject to the eye and ear, as it were, its creatures.

CATHOLIC BOOKSTORE.

We have very much pleasure in informing the Catholics of this city, and, indeed, the whole western section of Ontario, that it is our purpose to open in a few days in connection with this journal, a Catholic bookstore and publishing house.

TIMELY WORDS.

The Vicar Apostolic of Jaftna, India, Mgr. Bongean, in his last Lenten pastoral makes use of the following remarkable words: Now there are three things of which the religious prosperity of a country is made up.

AN INTERESTING LETTER.

Our readers will, we feel assured, read with interest the letter of "Scrutator" reproduced from the Catholic Review. The considerations presented by the writer are well worthy of the candid and earnest reflections of Catholics in Canada, but especially in the United States.

THE CATHOLIC REVIEW.

This able and fearless advocate of Catholic truth comes to us this week in a new and enlarged form. The Review is a journal of which the Catholics of America should be proud.

TOTAL ABSTINENCE.

The population of the county of Victoria, Ontario, is 33,090, 6,000 of whom are Roman Catholics, forming the parishes of Lindsay, Emery and Carden.

A King Becomes A Convert.

Paris, April 7.—The Clarion has received a telegram from Stuttgart, stating that King Charles I. of Wurttemberg has been converted to the Catholic faith, and was baptized on Monday by the Pope.

THE CENSUS.

The Census returns show a gratifying increase in the Catholic population of Ontario. We are no longer a weak and powerless minority, but a large and important factor in the population of this Province.

NEW PUBLICATIONS.

The Clerk is a Monthly published at 672 North Tenth St., Philadelphia. It is an educational journal and deserves support from all men of business, to whom it will be found valuable.

We bid hearty welcome to the Catholic Chronicle published in Bay City, Mich., whose first number is before us. The Chronicle gives promise of a rare ability and sound judgment in the discussion of all questions affecting the interests of Catholicity.

THE CENSUS.

OTTAWA, April 13.—The first volume of the census was laid upon the table this afternoon. It contains six tables. No. 1, superficial area, population, families, and so on.

Table with 2 columns: Religion and Population. Includes categories like Roman Catholics, Protestants, etc.

Table with 2 columns: Nationalities and Population. Includes categories like Irish, English, French, etc.

Ald. Donovan Declines the Appointment Tendered Him.

Ald. C. Donovan, B. A., visited Toronto on Saturday last and had an interview with Hon. O. Mowat. Mr. Donovan declined the position in the Bureau of Statistics which had been offered him.

THE SHAME OF NEW YORK.

What a Canadian thinks of our Boasted Religious Liberty, as compared with that of his own Country.

"Because thou sayest: I am rich and made wealthy, and I have need of nothing; and thou knowest not that thou art wretched and miserable, and poor, and blind, and naked." (Apoc. iii. 17.)

I am led to this strain of reasoning and to these conclusions by the comparison of your position with that of Catholics here, where we are in a numerically smaller proportion than in the States of which I am now a member.

In the next place, we are in enjoyment of full control of our own taxes for the support of our own schools. Our school government is vested in Catholic trustees who appoint Catholic teachers, and the Legislature has just passed a law providing for a Catholic Inspector.

That you may better appreciate our position in this regard, I will speak more particularly of one institution, a reformatory for boys. I do not choose this as a favorable case. I have no need. I choose it merely because I can speak of what I know and because, moreover, it forms a sort of parallel with the House of Refuge at Randall's Island, whence comparison will be the more to the point.

Let us go to the school-room. A Catholic teacher, Catholic books, Catholic pictures and ornaments, Catholic prayers and everything else. Come to the chapel. Very neat, quite clean, altar, sanctuary, everything required; in the vestry, suitable vestments, sacred vessels, and linens.

hours, and able, freely, to see any boy with whom he desires to converse. On Sundays and holidays, time for confessions, etc., ad lib. Catechism on Sunday afternoons. Priest's house on Reformatory grounds, Catholic organist on regular staff, hours of practice, etc.

Compare this state of things with the position of the Catholic chaplain at the Western House of Refuge, Rochester. He can move only as the superintendent wills, and must say Mass with that gentleman seated on the altar steps.

"Narrowly watching them, as they stood before me during my address, I thought I had never had presented to me more intelligent, attentive, and deeply interesting classes."

Here we find the religious and disciplinary machinery, not at variance, but in mutual support. Religion, under our Canadian system, is not by any means the clog to discipline which the anti-Catholic element in the States pretends. For in Canada, the chaplains are officials of their various charges, and the religious exercises are as much a part of the discipline of the institutions as parade, or any other movement.

Yours sincerely, SCRUTATOR.

Death of Denis Florence McCarthy.

The death of this distinguished Irish poet is announced by cable. He was advanced in years, and for many years past has been a professor in the Catholic University. He was the leading poet in Ireland; and at the O'Connell Centennial was chosen as the national bard.

Ah! my heart is weary waiting, Waiting for the May— Where the fragrant Hawthorn branches, With the woodbine alternating, Send the dewy way.

Ah! my heart is sick with longing, Longing for the May— Longing to escape from study, To the young June fair and ruddy, And the thousand charms belonging To the summer's day.

VICAR-GENERAL HEENAN.

The Catholics of Hamilton Pay the Faithful Priest a Worthy Tribute of Respect.

The Catholics of the city learned with sincere regret some time past that the health of Very Rev. E. L. Heenan, Vicar-General of the Diocese of Hamilton, was failing, and that he was advised by his physicians that in order to preserve his life it was necessary for him to go to Europe.

The Vicar-General of the Diocese of Hamilton: Very Rev. Sir—The Catholics of the city of Hamilton, among whom you have ministered in the discharge of your sacred office during the past twenty-one years, learn with profound regret that your health is threatened, and that by the advice of your physicians you are about to take a short rest from your labors.

MY DEAR FRIENDS—I am deeply grateful for the kindness of your services which inspire this address in which you praise far too highly my poor labors in the united cause of religion and education.

The Bishop expressed his sincere regret at the loss he sustained in losing such an esteemed priest and friend. He warmly thanked the Catholics of the city for the deserving tribute of respect paid to the Vicar, for when (he said) an honor is conferred on a priest by the congregation it does honor to the Bishop also.

A vote of thanks being passed to the officers of the meeting close and friendly affectionate farewells to all individually. He will leave Hamilton in two or three weeks, having spent the last twenty-one years, since his ordination twenty-one years ago.

Words are never spoken in vain. Each one we give utterance to has a moral history that will live and fructify long after we have passed away. The good will generate good—the bad will produce like effects.

Words are never spoken in vain. Each one we give utterance to has a moral history that will live and fructify long after we have passed away. The good will generate good—the bad will produce like effects.

since, his courteous and gentle demeanor having won for him the respect and admiration of all. All who know him will be glad to hear of his return in health and vigor.—Hamilton Times.

THE DEAF AND DUMB OF ONTARIO.

We have received from the Superintendent of the Ontario Institution for the deaf and dumb his eleventh annual report. Mr. Mathison informs us in a circular accompanying his report that there will be room when the Institution re-opens in September for a large number of new pupils.

"There are many deaf-mute children in the Province whose parents and friends are not aware of the liberal arrangements made for the education and improvement of such unfortunate, and there may be some within the circle of your readers.

The report contains many interesting statistical items, of which the following will likely prove of most interest to our readers.

Table with 2 columns: Sex and Nationality. Includes categories like Males, Females, Canada, Ireland, etc.

Amongst other paragraphs in the report we find the following:

The ministers of the various denominations in the city visit periodically, and, through an interpreter, give short practical addresses to the children who belong to their faith.

The Institution is evidently well-managed, Mr. Mathison possessing the administrative efficiency required of him by his responsible position.

EDUCATIONAL NOTES.

Mr. W. Houston, M. A., who for a number of years has occupied a prominent position on the editorial staff of the Toronto Globe, has resigned it to take charge of the CANADA SCHOOL JOURNAL and to edit the educational publications of the well-known publishing house of W. J. Gage & Co., Toronto.

HAMILTON LAMB LECTURE.—Rev. Geo. W. Pepper, pastor of the Methodist Episcopal Church, Sandusky, Ohio, will deliver his famous lecture on "The Ireland of Today" in the Grand Opera House, Hamilton, on Friday evening, the 21st inst. Rev. Mr. Pepper is an Irishman who, after an absence of thirty years, returned to his native land for a short period. He was present at the great Convention in Dublin. His lecture is founded on facts taken from personal observations. He is a fluent and brilliant orator, and is highly spoken of by the press.

Words are never spoken in vain. Each one we give utterance to has a moral history that will live and fructify long after we have passed away. The good will generate good—the bad will produce like effects.

Requiem.
 More was buried with you, love,
 Than just the beautiful day
 You left to chill the blossoming time
 When you passed from your life away.

More was buried with you, love,
 Than just the spring of your young renown,
 And the glow of the fresh green laurel leaves
 That were weaving to make your crown.

More was buried with you, love,
 Than golden hopes and dreams—
 Than all the glittering hair and bang
 Round a noble true heart's schemes.

For oh! when the heavy sods lay straight,
 In the bleak December weather,
 The light of a home and the strength of a life
 Were left behind their weight together.

There were many around your grave, love,
 With no toned hair and prayer,
 But one, as she knelt beside it, knew
 Her youth, too, rested there.

MISSIONS TO THE HEATHEN.

Societe des Missions Etrangeres.

We present our readers with the following abridgment of a summary of the work of the Societe des Missions Etrangeres, which is doing so noble a work in the evangelization of the heathen in various parts of Asia. This summary, which we are reluctantly compelled to abridge, appeared in the Tablet. We give the statistics in full, feeling that they will be perceived with lively interest in all parts of Canada.

The following sketch of the wonderful work done by this society is taken from last year's report issued by its seminary in Paris.

It has under its care nearly 800,000 Catholics, and these are ministered to by 26 Bishops, 574 missionaries, 234 native priests, and 1680 catechists. They have 2,500 churches or chapels; 30 seminaries and 1461 students; 1683 schools and orphanages with 43,073 children. During 1880 no less than 37 new missionaries went forth from the seminary in Paris. A single glance at the map will show us that the missions are divided into three large groups; the first comprising Manchouria, Corea, and Japan; the second, the south and south-west of China, with Thibet, Cochinchina, Cambodia, Siam, Burma, and Malaya; the third, in India; Pondicherry, Mysore, and Ceylon.

From these districts a rich harvest is being reaped; during 1880 the results, as far as mere numbers can be considered as a representation of results, were 246 conversions of heretics, 18,969 baptisms of pagan adults, 27,919 of children of Christians, 256,357 of children of pagans.

These last are baptized at the point of death, and generally die at once; so that even if the society had done nothing else it could at least claim to have added a quarter of a million to the inhabitants of heaven during the year that has passed. Such is a bird's-eye view of the whole work; we now proceed to extract some details from this most interesting circular letter or report which lies before us. Each of the provinces, except North Cochinchina, has a Bishop; South Japan and Quang Tong have two each. The annual accounts from North Burma and Thibet had not arrived in time to be printed.

MANCHOURIA.—10,426 Catholics, 21 missionaries, 4 native priests, 314 baptisms of adults, 3,000 of pagan children, 37 chapels, 2 seminaries, and 46 schools.

COREA.—7 missionaries besides the Bishop. Ten years ago there were 39,000 Catholics; there must be many more now. In 1880, 200 baptisms of adults.

Corea is still closed to foreigners, but efforts are being made by several Governments to remove the restriction, and even China has recommended Corea to accede to this request. The days of religious freedom are perhaps not far distant.

JAPAN.—3,263 Catholics, 21 missionaries, 38 catechists, 19 chapels, 1 seminary, 34 schools, of children of Christians, 576; of children of pagans, 172. Conversions of heretics, 3.

Much harm is done to this mission by the Russian Schismatics and the Protestants; but there are also great consolations. In one village last year the authorities themselves (against all precedent) led the way to the faith; the mayor, several of the municipality, a doctor, and the post-master have become Catholics, and even the Sub-Prefect shows favorable dispositions. The Bishop in his report, awards special praise, which we are not loth to reproduce, to the zeal and devotion of the Sisters of the Holy Child Jesus, and the Sisters of St. Paul of Chartres. Their establishments are increasing, and, besides the special work allotted to them, many conversions are directly due to them.

JAPAN.—29,646 Catholics, 19 missionaries, 61 chapels, 2 seminaries, 33 schools, &c. Baptisms of pagan adults, 1,720; of children of Christians, 503; of children of pagans, 27. Conversions of heretics, 3.

One of the great works in this province is the bringing back the Catholic Church to those regions where it once flourished, but where it has been stamped out by persecution or perverted by schism, and schism is infinitely harder to deal with than paganism. On the whole, however, there is great thirst for truth in these countries. At Kobe, for instance, some of the converts have passed through a strange history, for an intense desire for the truth they began with Buddhism, passing through great austerities to prepare themselves for the appearance of the Goddess Kouanmon, who, however, failed to appear; they then turned to Protestantism, the only religion they knew of; and this they practised fervently until they became acquainted with Catholicism, when new doubts arose. The charity of the Sisters and their care of the poor abandoned babies struck them first. Then came the cholera, and while the Catholic priests remained at their posts, the Protestant ministers went elsewhere to breathe a purer air. This decided them, and they are now in the home of peace. Ouranaka is a very successful mission. The boys' schools are much praised by the Government Inspectors. The girls' schools, too, are thriving under the admirable conduct of the teachers. These women, fervent Religious in all but the habit, are gathered together in community and prepare themselves by combined prayer, study, and obedience. They will soon have a chapel of their own with the Blessed Sacrament in their midst.

The reluctance of the persecuting chief of Ouranaka, the very fierce who, every Japanese have shed their blood for the faith, has, by a strange conjuncture of circumstances, passed into the hands of the Christians, and is being turned into a sanctuary. At Teikooing there were 605 baptisms last year, and more than 400 were preparing to receive it. The missionary here writes: "Here everybody is a catechist. No sooner had anyone received baptism than he gathers round him all he can find, to prepare them for their turn." From the Seminary at Nagasaki Mr. Petitjean hopes soon to send forth the first Japanese priest ever ordained.

SE-CHUEN, W.—35,800 Catholics, 21 missionaries, 35 native priests, 34 catechists, 23 chapels, 2 seminaries, 197 schools, Baptisms of pagan adults, 700; of children of Christians, 1,292; of children of pagans, 49,675.

In China there is nominal religious liberty; the chief external obstacle to Christianity is the persecution of officials, or the unauthorised tyranny of officials, or the internal obstacle the character of the people. Their pagan civilization, their exquisite exterior politeness combined with the most refined hypocrisy, their proud conviction that they are the first nation in the world, the sensuality and avarice—these traits are just those which make conversions seem hopeless. Thus it is that most of the converts are the poorest of the poor; civilization and pride of race are not much to them, sensuality and avarice they have not much chance of gratifying; truly "blessed are the poor," for they are not much kept back by avarice alone; they listen and assent, they admire and applaud, but they cannot restore ill-gotten goods, and therefore do not become Christians. Such are the reasons which the Bishop gives for the comparatively small number of adult baptisms, viz., 700—a number, however, which would abundantly sustain less zealous missionaries, especially if we add that there are 3,000 catechisms.

SI-CHUEN, E.—26,079 Catholics, 33 missionaries, 38 native priests, 45 catechists, 77 chapels, 2 seminaries, 124 schools, &c. Baptisms of pagan adults, 1,711; of children of Christians, 1,054; of children of pagans, 32,866.

SI-CHEK, S.—18,057 Catholics, 23 missionaries, 9 native priests, 36 catechists, 30 chapels, 1 seminary, 88 schools, &c. Baptisms of pagan adults, 506; of children of Christians, 628; of children of pagans, 34,807.

It is the missionaries here who are the chief object of attack. They have to undergo a galling system of espionage, and a continuous series of false accusations, such as that of travelling without passports, &c. Nevertheless they are doing well, and the Catholic population is steadily on the increase.

THIBET.—A youthful mission with a Bishop and 15 missionaries. Last year the whole mission was in imminent danger of being totally destroyed by the lamas of Lhasa—irregular troops which, from their description, seem to bear a close resemblance to Bashi-Bazouks. Fortunately the Imperial Government of China, angry at its authority being disregarded, interfered at the last minute. Even so, the storm may break out again any day, and if it does Se-chuen and Yun-nan will suffer as well as Thibet.

YUN-NAN.—13,427 Catholics, 19 missionaries, 9 native priests, 90 catechists, 31 chapels, 1 seminary, 53 schools, &c. Baptisms of pagan adults, 440; of children of Christians, 450; of children of pagans, 8,903.

QUEI-CHEW.—15,177 Catholics, 22 missionaries, 2 native priests, 100 catechists, 50 chapels, 2 seminaries, 72 schools, &c. Baptisms of pagan adults, 892; of children of Christians, 770; of children of pagans, 8,774.

As the Bishop in this province speaks in his report chiefly of the work of the Holy Infancy, this is a good place for us also to allude to it; though it is spread throughout all these regions. Its object is first to prevent the great crime of exposing children to perdition; secondly, and chiefly to remedy the crime when committed. Whenever these poor little unfortunates are found they are taken to one of the orphanages and baptised; the vast majority die soon, the rest are trained up in the schools. Children are often bought from pagan parents to prevent their being exposed to perdition. The Chinese cannot but admire the unselfish devotion of this beautiful work; and many pagans, who cannot support their children, are induced enough to bring the little things to the missionaries rather than leave them to die. Last year, in this province, two pagans brought their babies a journey of five days to give them to the Orphanage. For those who die, or are found dead, decent burial is provided, and this appeals more to the Chinese than anything else, it being considered the greatest possible misery to be deprived of burial.

QUAN-TONG.—23,730 Catholics; 31 missionaries, 5 native priests, 117 chapels, 1 seminary, 91 schools, &c. Baptisms of pagan adults, 1,262; of children of Christians, 886; of children of pagans, 4,324; conversion of heretics, 30.

QUAN-SI.—447 Catholics, 6 missionaries, 32 baptisms of adults, and 36 children of Christians.

TONG-KING, W.—155,000 Catholics, 31 missionaries, 88 native priests, 356 catechists; 595 chapels, 3 seminaries, 594 schools, &c. Baptisms of Pagan adults, 3,326; of children of Christians, 5,967; of children of Pagans, 78,544.

These figures speak for themselves, and it is needless to say that the enemy of all good is correspondingly active. A society has been formed against Christianity, taking an oath and drinking blood. Their most effective weapon they have found to be calumny. More than 100 Christians are imprisoned on false charges—a serious matter in a country where the accused has to pay all the expenses of imprisonment. The vast majority have, however, remained faithful, and several acts of high heroism are related. One, for instance, in holy revenge against himself for a moment of weakness, cut off the fingers of his right hand rather than sign the act of apostasy tendered to him by his persecutors. Besides these sufferings the mission has been visited by the terrible scourge of famine.

TONG-KING, S.—73,000 Catholics, 18 missionaries, 57 native priests, 205 catechists, 201 chapels, 2 seminaries,

20 schools, &c., with 1,335 inmates. Baptisms—of adults, 901; of children of Christians, 2,119; of children of Pagans, 5,665.

COCHIN CHINA, N.—27,068 Catholics, 13 missionaries, 43 native priests, 47 catechists; 106 chapels, 1 seminary, 26 schools, &c. Baptisms of Pagan adults, 330; of children of Christians, 787; of children of Pagans, 4,120.

COCHIN CHINA, E.—36,327 Catholics, 2 missionaries, 21 native priests, 35 catechists, 221 chapels, 2 seminaries, 20 schools, &c. Baptisms of pagan adults, 1,097; of children of Christians, 1,142; of children of pagans, 17,023.

The number of conversions last year was higher than had ever before been reached. "It is worthy of remark," writes the Bishop, "that this movement of conversion began at the very time when his Holiness Leo XIII. introduced the goodness of the news contained in his Bull Apostolic of this kind, who not twenty years ago had the high honour of giving his life for Jesus Christ. Our readers will perhaps remember the terrible persecutions which, during this century have raged in the two countries of Tong-King and Cochinchina, better known as the persecutions of Annam."

COCHIN CHINA, W.—51,043 Catholics, 45 missionaries, 28 native priests, 15 catechists, 165 chapels, 2 seminaries, 87 schools, &c. Baptisms of pagan adults, 1,533; of children of Christians, 1,839; of children of pagans, 2,371.

Looking at these numbers we can appreciate the goodness of the news contained in the following words:—"We are going on with our work quietly, without fuss, and have very rarely had occasion to send you tidings of any interest for pious curiosity." In such a case no news is the best news.

CAMBODIA.—12,837 Catholics, 19 missionaries, 12 catechists, 57 chapels, 1 seminary, 31 schools, &c. Baptisms of pagan adults, 448; of children of Christians, 637; of children of pagans 1,408.

A religious movement is now beginning, which promises a grand harvest for the immediate future. In some places they are so eager for the faith, that they build a chapel beforehand, where they may pray together, and receive instruction in the Christian religion.

SIAM.—12,771 Catholics, 27 missionaries, 7 native priests, catechists, 34 chapels, 1 seminary, 45 schools, &c. Baptisms of pagan adults, 402; of children of Christians, 482; of children of pagans, 992; conversions of heretics, 2. Last year was ordained the first priest of pure Siamese blood, Jose Phring. He once wore the "yellow habit," having been disciple of an old chief of a pagoda, who was also converted. This mission has much to bear from Chinese freemasons.

MALAYASIA.—1818 Catholics, 20 missionaries, 32 schools, &c. Baptisms of adults, 977; of children of Christians, 310; of children of pagans, 32; conversions of heretics, 7.

The large number of baptisms is due to the work in the hospital, chiefly in Singapore and Penang. It is often administered in articles.

BERMA.—12,700 Catholics, 20 missionaries, 6 native priests, catechists, 52 chapels, 1 seminary, 43 schools, &c. Baptisms of adults, 448; conversions of heretics, 5.

BERMA, N.—1,790 Catholics, 8 missionaries, 179,198 Catholics, 68 native priests, 135 catechists, 472 chapels, 1 seminary, 62 schools, &c. Baptisms of pagan adults, 642; of children of Christians, 5,880; of children of pagans, 1,259; conversions of heretics, 90.

If the number of new converts this year seems small, there are good reasons for it. The recent famine was the means employed by God to bring great numbers to the faith, and last year the efforts of the missionaries were chiefly directed towards preserving and strengthening those who had been necessarily rather hurriedly received. There have been some defections, but very few. We may to some extent measure the rate of progress by the fact that in the last five years the Catholic population has grown from 112,000 to 180,000. Or, to give a specimen from a particular district:—"When I first came here in 1848," writes the Bishop, "I travelled several days without meeting a single church or even a single Christian. All this part of the Vicariate, 75 miles in length and of almost equal breadth, was under the care of one missionary, and had only five or six stations with about 7,000 Christians. Now, there are more than 35,000 faithful with 9 missionaries, and about 30 churches or chapels. Whichever way you go, you meet numbers of Christians; from however far off they recognize us, they run to meet us, and prostrate themselves on the ground, salute us with the customary formula, *Glory to God the Father.*" The Bishop goes on to testify his admiration of the courage and faith of these converts, who are mostly of the poorest class. Little as they possessed before of the goods of this life, they have sacrificed it all. Living in strict dependence on the village chiefs, in fact almost in slavery, often oppressed by unscrupulous debtors, their only chance of peace in this world is to forbear from offending their masters, and the one thing which offends those masters more than anything else is Christianity. When they become Catholics, they are insulted, ill-treated, refused liberty to practice their religion, rejected by their relations, and often long periods elapse before they see the priests, or can hear Mass. Besides all this, they are continually harassed and tempted by offers of Protestant money and relief. What wonder if a few fall! But what honour to those who, through such tribulations, cling joyously to that faith which we Europeans hold so tranquilly, and so much as a matter of course.

MYSORE.—27,400 Catholics, 24 missionaries, 9 native priests, 57 catechists; 80 chapels, 1 seminary, 90 schools, &c. Baptisms of adults, 511; of children of Christians, 927; of children of pagans, 494; conversions of heretics, 36.

COMBATINE.—24,097 Catholics, 24 missionaries, 5 native priests, 17 catechists; 74 chapels, 1 seminary, 90 schools, &c. Baptisms of adults, 314; of children of Christians, 842; of children of pagans, 542; conversions of heretics, 39.

The state of these two provinces is much the same as that of their neighbour, Pondicherry. The late Indian famine compelled the missionaries to found many new establishments, and their main efforts this year have been not to lose ground.

CITY LIFE AMONG CATHOLICS.

The True Status of Catholics of the So-called "Higher Classes."

In the most northern American cities our Catholic population has usually concentrated itself in some special localities or wards. In the early settlement of the city the Irish or German immigrant appropriated his particular quarter, and subsequent arrivals were naturally added wide and constantly broadening chasm was opened between citizens of different wards, and this, taken in connection with differences of class, has produced those well-defined "wards" and "circles" which in all American cities of to-day are so marked and characteristic.

Our Catholic city population is, of course, chiefly recruited from the poorer and middle classes, since its strength lay chiefly among the Irish and German immigrants who came in at an early day and continued to arrive, but usually with comparatively small capital to begin on. As years passed by some of these immigrants and their descendants became more refined associations, and the ability to move in what may be, in deference to popular opinion, be styled "higher society." The mass of Catholic population continued in its original location, exhibiting in its individuals various degrees of prosperity, some building for themselves better houses, brick stores and double tenements; others "going down hill" and up stairs into the higher stories of dilapidated tenements.

Thus the different grades of city society all have representatives in the Catholic population, a few moving in what are termed the "higher circles"—quite a number counting themselves among the comfortable middle class, and a large number making up the poorer, though eminently respectable part of the cities' population. The purpose of this article is merely to present certain surface characteristics of these different sections, without any special didactic instruction or attempted homily.

Our higher Catholic circles exhibit all the virtues and some of the faults of those who, by their own merits, have scaled the social ladder. In all instances they are truly "refined" in proportion to that they are Catholic. Their time and money is often freely given to the furtherance of worthy Catholic works, and they as a rule bear their just proportion in the support of the church which in growing cities is often not an inconsiderable burden. They succeed in gaining the respect of the Protestants in whose society they mingle and diffuse a spirit of tolerance toward the Church by their correct lives and considerate ways. In related cases their children have exhibited the faults of most families who have had "thrust upon them," both in decency of manner, instability of character, and a noticeable want of robustness of brain. If inclined to religion the female portion sometimes overdo the thing and take on the zealotry of Protestant ostentation. In these "higher circles" we can hardly look for laymen capable of leading permanently the rest of the Catholic population, either materially or in the domain of thought. In throwing down the barriers of prejudice and in opening the door of the church to our respectable classes, they are, however, sustaining an important mission.

The motive power in modern society is of course the middle class, and our Catholic population has not changed the rule. Here, as we might naturally expect, enter the chief dangers to the religious faith of our people. While the wealthy family sends its son to a Catholic college, the "boy" of our comfortable citizen attends the High School; while wealthy secludes his wards from vicious tendencies, the children of the middle class are imbued with that self-assertion which is styled "independence," and which puts them in rapport with every fashion and fable that comes along. The worst of our Catholics are recruited from this class; and the danger from secret societies, materialism, mixed marriages and profligacy is here greatest. From this comes the best and worst Catholics. Laymen of ability and practical wisdom who are a power for good in society; who unite in their attachment to religion and their public spirit the ideal of good citizenship; who are the true representatives of the Catholic population in this country.

The "poorer classes" in our large cities are liable chiefly to those dangers incident to their want of material prosperity. Poverty and unhappiness are fertile sources of dishonesty and drunkenness. The sins of the poor classes, they are usually exaggerated because they are all on the surface. The real strength of the Church is among the poor, and in our American cities she is and must continue the Church of the humble and laboring class.—Catholic Citizen.

Satisfactory Results in Montreal.

Whilst Montreal is a model city in many respects, it is not exactly a quarter section of Paradise, as Capt. Geo. Murphy, Chief of Government Police can testify. A reporter of a Montreal journal waited upon this gentleman a short time ago, and put to him the following query:—"Chief, do you find the duties irksome and dangerous in your strange calling?" "Irksome," replied Mr. Murphy, "I seldom find them but that they are attended with danger is very true. There is danger to be faced, of course, from wind, weather and criminals, and the least of these dangers is not those of exposure and bad weather. The heavy moist atmosphere that gathers over the water is very conducive to rheumatism, and many of my men suffer from that complaint more or less. I believe that our danger from exposure from this time forward is past, as St. Jacobs Oil, if applied in time in cases of rheumatism, has a wonderful way of knocking that malady out of people. It certainly relieved me of a severe pain in my shoulders."

DISOBEDIENT CHILDREN CAN ALWAYS FIND A MINISTER TO MARRY THEM.

Central Square, N. Y., March 26.—Farmer Graves has a peculiar 15-year-old girl named Della. She loved young Clinton Lewis, aged 20, who lives a few miles away, but who did not find favor with Farmer Graves. She was forbidden to see him. On Friday night she met Lewis and when she reached home was reprimanded and sent to bed. She tore up her bed clothes and twisted them into a rope, which, however, did not reach the door. But she lowered herself, and dropped the intervening distance. Then she walked to her lover's house, arriving after midnight, and calling him up, said they must be married or she would kill herself. A carriage was procured, a minister found, the knot tied, and they reached Lewis's house just about the time Farmer Graves got up in the morning to find his daughter gone. He has revoked the will which he had made in her favor.—New York Sun.

Bright's Disease, Diabetes, Kidney, Liver or Urinary Diseases.

Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worst cases, even when you have been made worse by some great purged up pretended cures.

At ALL SEASONS, but particularly during the winter, persons whose lungs and chests are weak should take every precaution against a cough or cold, as the breathing organs if naturally feeble speedily succumb to its ravages. In spite of sanitary precautions, however, coughs are very apt to fasten themselves upon weak lungs. In such a case ordinary prudence dictates the prompt use of a reliable specific. The ordinary cough remedies are too often inefficient, and a better substitute for them is the highly sanctioned, long recognized remedy, Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of lime and soda. As well known the action of Cod Liver Oil is particularly marked in lung, rheumatic and strumous diseases. In this preparation it is characterized by peculiar purity. The phosphorus in the hypophosphites furnishes a vital element of the blood, brain and nervous system, and the lime and soda supply their strengthening properties to the bones of which they are natural constituents. This emulsion promotes expectoration, enabling the bronchiae to throw off the irritating mucus which obstructs and distresses them; renders the vitiated secretions healthy and heals the lungs. This remedy has also been used with the most beneficial effects in cases of scrofula. As it is exceedingly dangerous to permit a cough to gain headway, the early use of this medicine is urged upon those whose throat or lungs are affected. Look for the fac simile of our signature on the packages and the firm's name blown on the bottles.

Wistar's Balsam of Wild Cherry.

FROM THE KINGDOM (ONT.) DAILY WIGG. This old medicine, the ever-effective healer of ills that flesh is heir to, is still before the public in its full favor. It started on its career of mercy for a good medicine is a merciful agent, forty years ago, and is to-day sought after by the children of the men who first sought its virtue and established its name. Were it not for its merits it would long since have "died and left no sign," like many a once popular curative has done even in the last few years. Wistar's Balsam of Wild Cherry is no artificial, deleterious compound, certain to afford temporary relief only by cutting its way by powerful agents through vitality, yet leaving a worse injury behind it. It is a vegetable, and by natural remedies works off complaints from a slight cold to a threatening consumption.

Had Suffered many Physicians.

And grew no better but rather worse. Mr. D. H. Howard, of Geneva, N. Y., after dismissing his physicians, tried nearly half a gross of the various blood and liver remedies advertised, with no benefit; when one bottle of Burdock Blood Bitters cured him of Paralysis and General Debility. At the advanced age of 60, he says he feels young again, and is overjoyed at his wonderful recovery. There is comfort in store for persons troubled with lame back, rheumatic pains, corns or bunions, who commence without delay, a course of Dr. Thomas' Electric Oil, followed up systematically until relief is obtained.

Lame Back.

Lumbago, Kidney complaint, Neuralgia, Rheumatism, and all pain and inflammation are speedily cured with Haggard's Yellow Oil. Croup, sore throat, colds, burns, scalds, bruises, frost bites, chillsains and all wounds of the flesh are quickly healed by Yellow Oil.

"Don't Give up the Ship."

were the memorable words of Commodore Perry. We repeat, "Don't give up the Ship," poor despairing invalid, but try Burdock Blood Bitters. It cures others, why not cure you? It renovates, regulates and tones all the organs of secretion, and restores lost vitality.

For many years my wife was troubled with chillsains, and could get no relief until about two years ago; she was then not able to walk, and the pain was so excruciating that she could not sleep at night. Your agent was then on his regular trip, and she asked him if he could cure her. He told her Dr. Thomas' Electric Oil was a sure cure. She tried it, and in a few days the pain subsided when, in a few days the pain was allayed and the foot restored to its natural condition. It is also the best remedy for burns and bruises I ever used."

No more had aching from using steel pens, when Estebrook's turned up point pens afforded the most delightful relief. Ask your stationer for their Telegraph, Tecumseh and Chocotaw. The trade supplied by Brown Bros., Toronto.

Timely Warning.

Now is the season for sudden colds and distressing coughs, treat them with Haggard's Pectoral Balsam, it cures influenza, asthma, croup, whooping cough, bronchitis, and all pulmonary complaints leading to consumption.

Rheumatic Remedy.

There is no better cure for Rheumatism than Haggard's Yellow Oil used according to directions on the bottle. It also cures Burns, Scalds, Frost bites, Bruises, lameness, and all wounds of the flesh. All dealers sell it, price 25 cents.

Never give up the Ship.

"Twenty-one years ago I was dying from the CONSUMPTION. There was no escaping that terrible death—at least so all the doctors told me—until a friend advised me to send to 1022 Race St., Philadelphia, and get CANNABIS INDICA, which finely and fully cured me."

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours. \$2.50 per Bottle, or Three Bottles for \$6.00. Address: GRADDOCK & CO., 1022 Race St., Philadelphia.

Send stamp for book of testimonials of cures from prominent persons. Dec 27-41



THE GREAT GERMAN REMEDY FOR RHEUMATISM.

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.

No Preparation on earth equals Dr. Jacob's Oil as a safe, sure, simple and cheap Remedy. A trial will convince you of its comparative trifling outlay of 50 cents, and every one suffering with pain can have cheap and positive proof of its claims.

Directions in Every Language.

SOLD BY ALL DRUGGISTS AND DEALERS IN PURE MEDICINE.

A. VOGELER & CO., Baltimore, Md., U.S.A.

Various Causes.

Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to turn the hair gray, prematurely. AYER'S Hair Vigor will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes dandruff and itching humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on the scalp, work, or sickly hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its results, it is incomparable as a dressing, and is especially valuable for the soft lustre and richness of tone it imparts.

AYER'S Hair Vigor is colorless; contains neither oil nor dye; and will not soil or color white hair; yet it lasts long on the hair, imparting to it freshness and vigor, combining an agreeable perfume.

For sale by all druggists.

LOCAL NOTICES.

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

THE SABBEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow 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 with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to our us. Sold at 25 cents per bottle. For sale by all druggists.

For the best photos made in the city go to FRY BROS., 280 Dundas street. Call and examine our stock of frames and pastpartons, the latest styles and finest assortment in the city. Children's pictures a specialty.

SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

Mothers! Mothers! Mothers! Are you disturbed at night and broken up 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 taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering.—"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Croup, Whooping Cough and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain 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

LATEST BY TELEGRAPH.

Ireland. The London News says: Rumor finds favor in Dublin that Earl Cowper, Lord-Lieutenant of Ireland, is about to resign, and says that it may be taken as a proof that in the opinion of well-informed persons in Ireland, some further step, if not some change of policy, must be made if order is to be re-established.

Dublin, April 11.—Sweeney, the Westmeath landlord whose sister-in-law was recently shot dead, has written to his tenants revoking the intended reduction of rents, as he considers many of them guilty of direct or indirect complicity in the murder.

London, April 11.—Parnell took an early train for Dover this afternoon to avoid a demonstration which would have been made had he taken his departure on the Continental train from Charing Cross. Conversing with a friend he said he had little to complain of regarding his prison treatment. He hoped other suspects were as well cared for. He had no reason to doubt that they were. Parnell expressed the belief that if the Government introduced a bill to relieve the poor tenants of rent, and amend the Land Act regarding purchase, so as practically to assist tenants to become owners of their farms, a result which he thought would go a long way to restore peace and order. He said he would remain in Paris quietly until the latest moment consistent with his parole. Parnell refuses to see the correspondent of the Irish World.

Dublin, April 11.—The American suspect, White, has been unaccountably released from Naas jail. During the illuminations at Roscommon last night in honor of the release of Parnell, the windows of houses not illuminated were smashed. The house of Major Waring was attacked and the windows broken. Serious rioting ensued, and the military were called to assist the police. Three rioters were seriously injured.

London, April 12.—The Catholic clergy of the Diocese of Cashel and Emly have passed resolutions pledging themselves to exert all their influence to prevent outrages; demanding the cessation of coercion and eviction of tenants for arrears of rent, and pledging themselves to co-operate with the people's representatives in the object of securing large amendments to the Land Act.

Dublin, April 14.—The ban placed upon the publication of the United Ireland has apparently been removed. The paper is sold openly in the streets. The moderation of tone continues.

London, April 13.—A Paris despatch says Parnell intends to return to Ireland almost immediately.

Dublin, April 14.—Twenty-five imprisoned suspects have been transferred to Limerick and Naas jails, on account of the bad sanitary condition of the Clonmel prison.

The Times considers the Tory demonstration held at Liverpool on Thursday night a political event of the first importance. It occurs with the Marquis of Salisbury in his assertions that were Ireland subject to the rule of Germany, France or the United States, organized crime would be promptly and peremptorily stamped out.

London, April 14.—Edward Shiel, Home Ruler, was elected to Parliament to-day for Meath.

Joseph Cowen, member of Parliament, having been invited to preside at a Radical demonstration to thank the Government for the release of Parnell, refuses on the ground that no thanks are due. He says the Government deserve more censure than they receive for imprisoning an honorable political opponent.

Great Britain. Trial of Maclean, who shot at the Queen, set for April 15.

The London Daily News is alarmed at the prospect of the Colonies being allowed to negotiate commercial treaties on their own account, and thinks that if arrangements were thus made, which in practice would be disadvantageous to the trade of the Mother Country, the integrity of the Empire would be violated and an important step taken towards independence.

Russia. St. Petersburg, April 12.—Five thousand Jews were recently expelled from Moscow. During the Easter holidays the streets of Odessa were patrolled by troops. Seven hundred persons, mostly without passports, have been arrested within a few days.

Stuttgart, April 10.—It is stated that King Charles I., of Wurtemberg, has been converted to the Catholic faith, and was baptized on Monday by the Pope.

A despatch received at Vienna states that anti-Jewish riots have taken place at Ananief, in the Province of Kherson, during which thirty houses were demolished and a number of persons wounded. Troops have been ordered from Odessa to proceed to that district to preserve peace.

St. Petersburg, April 13.—The Minister of the Imperial Household has issued a circular announcing that the coronation of the Czar will take place in August, and by the Imperial command all dignitaries of the Empire must attend the ceremony in Moscow. The festivities will last a fortnight, and the expenses will amount to 10,000,000 roubles.

St. Petersburg, April 14.—Anti-Jewish riots occurred at Balla on the 11th inst. The troops suppressed the disturbance after some hours, but they were renewed during the night. Order was re-established on the 12th by reinforcements of troops. At Letshie on the 12th inst. the houses of the Jews were attacked. The ringleader of the assaults was arrested.

United States. Washington, April 11.—The book upon which Guitien has been for some time engaged has just been printed. It is entitled "The truth and the removal." It contains numerous letters of sympathy, including more than thirty pages of communications from young women in New York city. In the preface the author says, "If all other remedies fail, I shall boldly appeal to the President for relief under my own hand." Further on he says, "I had rather die to glory in June than to Auburn Prison for life."

New York, April 11.—Mrs. Nicholas Smith (Ida Greeley), eldest daughter of Horace Greeley, died this morning of diphtheria, at Chappaqua, N. Y. She leaves three children, the youngest four weeks old. Mrs. Smith was ill only one week.

C. M. B. A. NOTES.

Branch No. 15, Toronto Ont., was organized on 10th, by Mr. W. J. McKee, Windsor. This branch will no doubt be one of the strongest in Canada, as the charter members are men of considerable experience in society work, and the field in which they have to operate is large compared with that of other Branches. There is room for two or three more Branches in Toronto. The following are the officers of Branch 15 for the ensuing term: Spiritual Director—Rev. Stephanus Klein. President—John Keln. 1st Vice-Pres.—M. Meyer. 2nd Vice-Pres.—Max Jung. Recording Secretary—Jno. S. Keln. Assistant Sec.—Erich Frank. Financial do.—Theo. Brann. Treasurer—V. M. Kisch. Marshal—Joseph Knecht. Guard—Jacob von Zuben. Trustees—Jno. Keln, Max Jung, and Thos. Foley for two years; and Otto Winkler, and P. R. Rohleder, for one year.

Those Branches that have not yet sent in their quarterly Reports are requested to do so at once, and remit same time the Proposition tax, and Supervising medical Examiner's fees. The regulations of our council make it imperative to have the Medical Examiner's fees paid quarterly, and we hope all our Branches will attend strictly to this matter. We also request Recording Secretaries to be more prompt in sending membership Reports and applications for Beneficiary certificates. It is now necessary for every C. M. B. A. member to have a Beneficiary certificate.

On March 1st, our council issued a C. M. B. A. circular, explaining in a concise manner the objects and workings of our association. Those circulars will help greatly in increasing our membership, and in giving our members a better knowledge of our work. SAM. R. BROWN, Sec. Grand Council.

"GOOD OLD FRIENDS."

A very pleasant meeting took place last evening at the residence of Alderman C. Donovan. It was composed of the members of the old "St. Patrick's Band" and their friends, who assembled for the purpose of a social reunion and of paying a compliment to Mr. D., the first leader of the band and manager of its affairs for many years. The band reorganized for the occasion under its old name, and embracing nearly all who had been members of it within a period of 13 years, appeared in full array under the leadership of Mr. J. B. Nelligan, and performed a short but well selected programme of music. All present, including a number of one time or other identified with the band or its interests, the enjoyment produced by the events of the evening was universally shared. Mr. Stephen Cleary, as one of the oldest members of the band, in his opening remarks, referred in flattering terms to the career of Mr. Donovan, and expressed the pride and pleasure which all must feel at his advancement, and the esteem for him as a citizen and a patriot.

Mr. D., who was a fine old man, and one who worked at his trade as blacksmith in London for a number of years. The funeral, an unusually large one, took place on Friday last.

Mr. Hugh Macmahon, Q. C., has returned from Winnipeg, looking well, and reporting the boom as remarkably healthy. He has made some lucky hits, and cleared several thousand dollars. The stories of his losses by Londoners, he says, are foundationless. Mr. Macmahon will spend a few weeks in London, and then return to the Prairie Province.

During the coming spring operations will be commenced on a new Roman Catholic Church at Leamington, in the parish of Maidstone, Essex county. It will be a frame structure, costing between \$1,000 and \$2,000, towards which \$1,200 has already been collected. There is no other R. C. church within a radius of forty miles. Rev. Father Molphy, of Maidstone, will have the new church under his charge. The site is already the property of the Diocese.

A form of agreement is being prepared by Mr. Fraser, solicitor for the London Junction Railway, to be signed by the gentlemen who propose accepting the lease of the London & Port Stanley road, on the event of the withdrawal of the Great Western. The document on its completion will be submitted to Mr. Meredith, the city solicitor. Official notification will then be given to the Great Western that the city will not object to their withdrawal from the lease of the L. & P. S. R. Such notice is likely to be given shortly.

MINERAL SPRINGS. We have received a copy of The Bather, a monthly published at Mt. Clemens, Mich., U. S., by the Mt. Clemens Mineral Spring Co., Limited, from which we gather much valuable information in regard to the treatment and cure of Rheumatism in all its varied forms, Salt Rheum, Eczema, Scrofula, Syphilis, &c., &c. Few in Canada are aware of the existence of these truly wonderful springs, which are unlike any waters in the known world in their medicinal properties. The analysis given in the Bather shows the waters to contain more of the ingredients which are universally credited by the medical profession as being the chief curative elements in Rheumatic complaints, than any of the famous waters of the two hemispheres. We would therefore recommend all who are suffering from this and all kindred diseases to write to the Mt. Clemens Mineral Spring Co. for a copy of the Bather which is cheerfully mailed free to all.

OBITUARY. We announce with regret the death of Mrs. McConnell, of Wawona, which occurred on Holy Thursday, at the early age of 36. Her funeral, which took place on Easter Sunday, was attended by a large concourse of friends and neighbors. Mrs. McConnell leaves a husband and six children to deplore her demise. She was a lady of excellent qualities, a devoted Catholic, and kind mother, and will long be mourned by all who enjoyed the privilege of her acquaintance.

SEAFORTH LETTER.

The services in the St. James Roman Catholic Church here on Easter Sunday, were of a particularly grand character. High Mass was celebrated at 10.30 a. m. by the pastor, Rev. Father Shea, at the close of which he delivered a magnificent sermon on the Resurrection. Of all the discourses which it has been our pleasure to listen to from the rev. gentleman, this was par excellence the best of all. He treated the subject from the birth of Our Lord to the glorious triumph of Easter Sunday, and depicted in glowing terms the benefits which the Christian world received after its release from the thralldom of Satan. His discourse lasted about an hour in delivery, and was replete with instruction and sound doctrine throughout. The church was well filled, many Protestants being noticed among the congregation. The Mass sung by Peter's in D, and was rendered in faultless style, nothing like it being heard before outside of the city.

In the evening at 7 o'clock, a large party were sung, after which the sermon of the evening was delivered. At Benediction the altar was a blaze of light, and taken together with all lamps in the church being lit the effect was one grand illumination. The decorations on the altar were something superb, the colors of the stained glass windows blending beautifully with the other surroundings. It required considerable work and skill displayed in the various decorations in such places as would show to the best advantage, and it must be alike gratifying to the young ladies of the congregation who did the work, and to our respected pastor, to hear such high encomiums passed upon the skill displayed in the decorations as were heard to fall from the lips of many who were present that evening, our Protestant friends being lost in admiration at the grand display. The church was crowded to the doors, many having to go away on account of there being no room. A large proportion of the congregation were Protestants, which shows the high regard they have for the Easter services as carried out by the Catholic Church. A word more before finishing regarding our choir. The singing at both vespers and Benediction was simply perfect, if I might make use of such a term. The solos by Miss L. Walsh and Miss M. Killoran, respectively, were musical gems of the highest order, that of Miss Walsh's being particularly fine. In fact, it is a common expression among outsiders that if you want to hear music rendered as it should be you have to go to St. James' Catholic Church for it, which speaks well for the choir, as likewise for the efficient and painstaking organization, under the able management of Miss L. Walsh and Miss M. Killoran, respectively, for the support of the pastor were taken up as usual and I understand were of a very liberal character.

On Easter Monday we had a grand concert in Cardno's Music Hall, which was well attended, considering the very cold evening. Miss Reily, of Simcoe, and Mr. Dromgole, of London, were among the singers. Besides their own choir, assisted by several well-known amateurs, took part in the evening's entertainment. The concert was a grand success, from a musical point of view at least, and the various singers did their parts remarkably well. Among our own talent, Miss L. Walsh stands out prominently among the foremost, being marked by a purity of tone and distinct articulation worthy of all praise. It would be useless on my part to dwell at any particular length on the favors created by the appearance of Miss Reily and Mr. Dromgole. They are too well known and appreciated throughout Western Ontario, to need anything said in their favor as vocalists of the highest order. However, a few words regarding Mr. Dromgole's singing may not be out of place. His rendering of "There's a dear spot in Ireland," was so touching and pathetic, that scarcely an Irish man or Irish woman in the audience could refrain from shedding a tear as the thought of separation from the dear old land flashed through their minds while the painful memories were thus awakened, and as I noticed many a moistened eye in the audience, even among strong men, I could not help exclaiming to myself: in the language of a well-known King of England, regretting the defeat of his troops, under the Duke of Cumberland, at Fontenoy, by the Irish Brigade, "Cursed be the laws that deprived me of such subjects." Although not wishing to be so strong in language, yet many an Irishman has called down the maledictions of heaven upon the Government that drove him from his native land because he was a poor man and a poor man's son. Through all this I trust you will pardon me, and I will merely say that all Mr. Dromgole's selections were of the finest, and his renderings of them were masterly. He has created a very favorable impression here, and I trust the day is not far distant when he will be able to favor us with another visit. Miss Annie Downey presided at the piano with her usual grace and skill. Taken altogether, the concert and the large number of Protestants that were in attendance shows unmistakably the esteem in which our good pastor, Rev. Father Shea, is held by them.

FROM GODERICH.

We made announcement in a recent issue that the Rev. Father Watters, of Goderich, had made a purchase of a new altar for his church in that town. On Sunday last took place its solemn consecration, in the presence of a very large concourse of people. The ceremony was performed by the Very Rev. Dean Murphy, assisted by Rev. Fathers Watters and O'Mahony. After the blessing of the altar, High Mass was sung by Dean Murphy. Rev. Father O'Mahony, of London, ascended the pulpit after the first gospel and delivered a powerful discourse upon the use and importance of the altar in Catholic service, and spoke at some length of the dread sacrifice of the Mass, with its awful mysteries and saving power. The musical portion of the service was exceptionally fine. Miss May Robinson, the Misses Biddulph, the Misses Doyle and Miss Toller sustained their various parts with exquisite skill and good taste. Mr. John Robinson, of Goderich, and Mr. Lebel, of London, gave the choir the benefit of their valued assistance. In the evening the church was crowded by a very appreciative audience, to hear Father O'Mahony's lecture on the Church in Society. The rev. gentleman dealt with this engaging topic in a vigor, clearness and eloquence that bespeak the profound thinker, the close reasoner and able speaker. In his peroration, Father O'Mahony referred to the religious liberty enjoyed in the Dominion of Canada, and paid a glowing tribute to this country, and predicted for it a glorious future. We regret being unable to give a fuller report of this discourse, but all our readers who have heard Father O'Mahony can form some idea of the thoroughness with which he treated his subject in Goderich, on last Sunday evening.

Miss Annie Downey, of Seaforth, presided with her accustomed grace and skill at the piano with her usual grace and skill. Taken altogether, the concert and the large number of Protestants that were in attendance shows unmistakably the esteem in which our good pastor, Rev. Father Shea, is held by them.

Humbly Advertisements. The time never has been and never will be when the people of this or any other country can buy a gold dollar for seventy-five cents. Neither can you, dear reader, purchase an organ worth three or four hundred dollars for \$60. This is all non-people doing their business just as they see fit. We are selling a good, honest made Piano at from \$185 to \$275, and a good honest Organ (not all stops) for from \$45 to \$75. All our goods are made upon honor, and we send to any part of the world on trial, and if no please no keeps, as the Chinaman would say. For the past ten years we have sent both Pianos and Organs to every part of the world, and our instruments give the most universal satisfaction. If you wish a good instrument, one that will always last you, we shall be pleased to send you our catalogue and prices; and if you purchase one of the Thomas Brothers

Silver Tone Instruments you will get what you require, and one instrument sold in neighborhood always sells us more. Address, for prices, etc., JAS. H. THOMAS, Successor to Thomas Brothers, Catskill, N. Y., U. S. A.

COMMERCIAL.

London Markets.

Table with columns for Wheat, Spring, Treadwell, Claydon, Red, Oats, Corn, Beans, Barley, Clover seed, Timothy Seed, Pastry Flour, Spring Flour, Oatmeal, Granulated, Cornmeal, Bran, Hay, and Straw. Prices listed in various units.

London Stock Market.

Table with columns for 50 Agricultural, 50 Canadian Sav., 50 Dominion, 50 English Loan, 20 Financial A. of Ontario, 50 Huron & Erie, 50 London Loan, 50 Ontario, 50 Royal Standard, 50 Superior, Ontario Investment Ass'n, and London Life. Prices listed in various units.

Toronto Markets—Car Lots.

Table with columns for WHEAT—Fall, No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, No. 7, No. 8, No. 9, No. 10, No. 11, No. 12, No. 13, No. 14, No. 15, No. 16, No. 17, No. 18, No. 19, No. 20, No. 21, No. 22, No. 23, No. 24, No. 25, No. 26, No. 27, No. 28, No. 29, No. 30, No. 31, No. 32, No. 33, No. 34, No. 35, No. 36, No. 37, No. 38, No. 39, No. 40, No. 41, No. 42, No. 43, No. 44, No. 45, No. 46, No. 47, No. 48, No. 49, No. 50. Prices listed in various units.

Montreal Market.

Table with columns for FLOUR—Receipts, 1,200,000; Market quiet, unchanged. Quotations are as follows: Superior, 6.00 to 6.25; extra, 6.50 to 6.75; strong bakers, 6.50 to 6.75; middling, 6.00 to 6.25; Ontario bags, 2.95 to 3.00; city bags, 3.00 to 3.10. Prices listed in various units.

CATHOLIC BOOKSTORE.

IN a few days I will be prepared to open out in my new store, corner of DUFFERIN AVENUE AND RICHMOND STREET, A VERY LARGE STOCK OF CATHOLIC BOOKS INCLUDING PRAYER BOOKS. Also BEADS, SCAPULARS, STATUES, and other objects of devotion. The stock will be the largest and best assorted ever imported into Ontario. It has been bought for cash, and the prices will be such as to be within the reach of all. A LARGE AND VARIED STOCK OF STATIONERY SCHOOL BOOKS WILL BE ALSO KEPT ON HAND. THOS. COFFEY. 250,000 ROLLS! ENGLISH, FRENCH AND AMERICAN. Don't be fooled by advertising dodges to longest and widest patterns. We have all kinds at all prices. Paints, Oils and Glass, Linen window shades and spring rollers. The Old Stand, 206 Dundas St., GREER & WIGMORE. FOR SALE! BOUND COPIES OF THE HARP. PRICE, ONE DOLLAR. Volumes 3, 4, 5 and 6, neatly bound in cloth. Apply to J. GILLIES, 225 ST. MARTIN ST., MONTREAL. THE ENGLISH SAVINGS CO. ENGLISH LOAN CO. BUILDINGS, North-east Corner of Dundas and Talbot Streets, LONDON, ONTARIO. 5 & 5 1/2 PER CENT. PER ANNUM ALLOWED ON DEPOSITS. OFFICE HOURS, 9 TO 5. HON. A. VIDAL, D. J. CAMPBELL, Senator, President, Manager. TO FARMERS. Any farmer who will send us his name in full, number of lot, concession, Township and Post Office address, will receive free of cost a copy of a magnificent treatise on diseases of the Horse. Address CATHOLIC RECORD OFFICE, London. TO BUILDERS. The subscriber has on hand a large quantity of Bridge and Roofing Stone, from 2 to 12 feet that can be furnished at once. Application to be made to MR. A. HARRISON, 182-3rd St. RUPTURE. Cure without operation of the binary method introduced by Dr. J. A. SHERMAN's Successor, 231 Broadway, New York. His book, with Photographic likenesses of his cases, before and after cure, mailed for 10 cents. Jan 15-ly. Mr. Thomas D. Egan, formerly Travelling Agent for the Freeman's Journal; and as such, was always found by us to be honorable, faithful and expert. N. Y. Freeman's Journal, March 11th, 1875. THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY 33 Barclay St. and 38 Park Place, NEW YORK. THIS AGENCY was established in 1875 for the purpose of acting as the Agent of any person wishing to save time, money and extra expenses. As your AGENT, it will purchase any kind of goods you may want. As your AGENT, it will execute any business or look after any private matter requiring careful personal or confidential attention. This Agency is so thoroughly well known to the wholesale dealers and manufacturers in this city and the United States, that it can guarantee entire satisfaction to its patrons. WANTED. A CATHOLIC MAN of good business disposition and steady habits. Must travel short distances in section in which he resides. Apply, with references, to BENJAMIN BROTHMAN, 31 Broadway, N. Y. (103-37) MENEELY BELL FOUNDRY. Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells, also Cannon and Cast-iron. MENEELY & CO. WEST TROY, N. Y. 181-17

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VERITAS.

Humbly Advertisements.

The time never has been and never will be when the people of this or any other country can buy a gold dollar for seventy-five cents. Neither can you, dear reader, purchase an organ worth three or four hundred dollars for \$60. This is all non-people doing their business just as they see fit. We are selling a good, honest made Piano at from \$185 to \$275, and a good honest Organ (not all stops) for from \$45 to \$75. All our goods are made upon honor, and we send to any part of the world on trial, and if no please no keeps, as the Chinaman would say. For the past ten years we have sent both Pianos and Organs to every part of the world, and our instruments give the most universal satisfaction. If you wish a good instrument, one that will always last you, we shall be pleased to send you our catalogue and prices; and if you purchase one of the Thomas Brothers

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