

TOO STRANGE NOT TO BE TRUE.

BY LADY GEORGINA FULLERTON.

CHAPTER I.

The woods! O solemn are the boundless woods...

White she is as Lily of June, And beauteous as the moon...

In the earlier part of the last century, through one of the primeval forests of the New World...

Henri d'Auban had been a dweller in many lands—had lived in camps and in courts, and held intercourse with persons of every rank in most of the great cities of Europe...

On leaving it he began life with many friends, much youthful ambition, and very little fortune...

Colonel d'Auban's abandonment of the Russian service excited the surprise of his friends...

At this turning moment one of the insignificant circumstances which often influence a person's whole destiny directed Colonel d'Auban's thoughts to the New World...

prospects of wealth held out to settlers in the new France, had never known a parallel...

"My dear d'Auban! I am delighted to see you! Are you come on a mission from the polar bears? or has the Czar named you his Ambassador in Paris?"

"You don't say so? Why people declared you were going to cut out Lefort and Gordon! Have you made your fortune, dear friend?"

"I should have no objection." "What are you doing, or wishing to do?"

"I am looking out for some employment. A small diplomatic post was offered to me some time ago, but it would not have suited me at all."

"Have you anything else in view at present?" inquired De Harley, who eagerly bent on an idea of his own to notice his friend's last observation.

"No. When a person has thrown himself out of the beaten track, and then not pursued the path he had struck out, it is no easy matter to retrace his steps."

"But don't return to the beaten track to the old road. Go with me to the new France. My cousin M. d'Artagnan, commandant of the troops at New Orleans, and has unbounded influence with the governor, M. Pierrier, and with the Company. I will introduce you to him."

"You! I know he wants me like you to come out and redeem the character of the colony, which is overrun with scamps of every description."

"Amongst whom one might easily run the risk of being reckoned," said d'Auban, laughing. "Senseless," cried his friend. "I am turning emigrant myself, and have just obtained a magnificent concession in the neighborhood of Fort St. Louis and the village of St. Francois."

"You! and what on earth can have put such a fancy in your head?" "My dear friend, I am weary of civilization—tired of death of Paris—worn out by the impertinence of my relations, who want me to marry. I cannot picture to myself anything more delightful than to turn my back, for a few years, on the world, and oneself into a hermit, especially with so agreeable a companion as M. le Colonel d'Auban. But really, I am quite in earnest. What could you do better than emigrate? A man of your philosophical turn of mind must be interested in studying the aspect of the New World. If the worst came to the worst, you might return at the end of a year and write a book of travels. I assure you it is not a bad offer. I make you. I have considerable interest in the Rue Quincampoix. I will offer to let you the house for half the other day, and had the honor of dancing a minute with her. I shall write a placet to the young lady, begging of her to obtain from Monsieur son Pere a concession for a friend of mine. It would be hard if I could not help a friend to a fortune when La Roche, my valise—you remember him, don't you?—has made such good use of our visits to the Paris Eldorado that the rogue has set up his carriage. He was good enough when he met me traugling along in the mud on a rainy day, and turned upside down, on this side of the globe at least, and we may as well go and take a look at the revers de la medaille. Well, what do you say to my proposal?"

The Vicomte de Harley walked away, and d'Auban paced for a long time the alley of the Luxembourg...

Does it not often happen, unaccountably often, that when the mind is full of a particular subject, what we read or what we hear tallies so strangely with our own thoughts, that it seems as if a mysterious answer were given to our secret thoughts?

"I maintain that only two sorts of persons go to America, at least to Louisiana—adventurers and missionaries: you would not find in the whole colony a man that is not either an official, a priest, a soldier, or a settler."

"Madame d'Orgeville. Can no one here bring forward an instance to the contrary?"

"The Vicomte de Harley has turned Orleans, and is about to sail for New Orleans, in which of the four classes he has mentioned would M. de Mesme include him?"

"Exceptions prove the rule. M. de Harley's eccentricities are so well known that I do not think it necessary to say more. For my part," said M. d'Orgeville, "I cannot understand why men of character and ability do not take more interest in these new colonies, and that the objects of a settler in that distant part of the world should not be considered worthy of the attention of persons who have at heart not only the making of money, but also the advancement of civilization."

"Civilization!" ejaculated M. de Mesme, with a sarcastic smile. "What a glorious idea the natives must conceive of our civility when they see specimens we send them from France!"

"Surely," exclaimed young Blacemont, d'Auban's neighbour, "M. Permeritrier, M. d'Artagnan, the Pere Saoul and his companions, are not contemptible specimens of French merit?"

"What I have not yet heard of is a concessionist a planter, an habitant who is not a mere speculator or a needy adventurer. I appeal to you, M. Maret. Does not your brother write that the conversion of the Indians would be comparatively easy did not the colonists, by their selfish grasping conduct and the scandal of their immoral lives, throw the greatest obstacles in the way of the missionaries? Did he not add that a few honest and intelligent men would prove most useful auxiliaries in evangelizing the natives?"

"Your memory is faithful, M. de Mesme. I cannot deny that you quote correctly my brother's words. But his letters do not quite bear out your sweeping condemnation of the French settlers. I remember rightly, he speaks in the highest terms of M. Koll and M. de Bruison."

"It is the Pere Maret that Monsieur is speaking of?" asked d'Auban of Madame d'Orgeville. "Yes, he is his brother, and the missionary, a priest at St. Francois des Illinois. M. Maret is Monsieur le Prince de Conde's private secretary. Let me introduce you to him. Perhaps you may have seen his brother at St. Petersburg before the expulsion of the Jesuits?"

"I knew him very well, and wished much to know where he had been sent." "It may then, perhaps, interest you, sir, to read the last letter I have received from my brother; it contains no family secrets."

"Well, I do not see why the new France is to be made over to the refuse of the old one. I see in your scruples, my dear friend, vestiges of that impracticability for which you were noted at College. But just think over the question. Scarcely ask you to speculate for a sum not worth speaking of you can obtain a grant of land in a desert, and it will depend on your own ability or activity whether it brings you wealth or not. There is nothing in this, I should think, that can offend the most scrupulous delicacy."

solation to us, than that they should settle in our neighbourhood; but if they are to resemble those who, unfortunately, have of late years been pouring into Louisiana—adventurers, libertines, and scoffers—our peaceful and edifying Indian communities would be speedily ruined. Their powers of reasoning are not strong. What they see has an unbounded influence over them. They would quickly discover that men calling themselves Christians, and whom they would look upon as wise and virtuous, set forth the principles of the Gospel, and, in spite of all the missionaries might say or do, the effect would be fatal. From such an evil as that I pray that we may be preserved."

When the visitors had taken their leave that night, and d'Auban remained alone with his friends, he opened his mind to them, and asked their advice. M. d'Orgeville hesitated. His wife, a shrewd little woman, who understood character more readily than her excellent husband, fixed her dark penetrating eyes upon d'Auban, and said: "My dear friend, my opinion is that you will do well to go to the New World. I say it with regret, for you shall miss me very much. If, indeed, you have accepted the heiress I proposed to you, and advanced your interests by means of our connections, it might have been different; but a man who at thirty years of age refuses to marry an heiress foolish enough to be in love with him, because, forsooth, he is not in love with her—who does not accept a place offered to him because it would happen to break another man's heart not to get it, and who will not make himself agreeable to the Regent's friends because he thinks them, and because they are, a set of despicable scoundrels—my dear Colonel, such a man has no business here. He had better pack up his trunks and go off to the New World, to any world but this. Tenderness of heart, unswerving principles, the temper of Lafontaine's omelette, which breaks and does not bend, do not answer in a country where every one is scrambling up the slippery ladder to fortune, holding on by another's coat."

"And yet," answered d'Auban, "there are men in France whose noble truthfulness and unshaken integrity none venture to call in question; and as he spoke he glanced at M. d'Orgeville, who, looking at his wife, laying her hands on her husband's neck, said: 'Remember this, such men have not their fortunes to make. They are at the top of the ladder, and do not wish to descend. It is always better to look matters in the face. Here you have—some people say wantonly—I am persuaded for some good reason—but anyhow you have turned your back upon fortune in a most affronting manner, and to the fields you are not likely to return, and to give you in a hurry another opportunity of entering the world, I really think you would be wrong to refuse M. de Harley's proposal. You see, my dear friend, you are not a practical man."

"Well, I will not urge you to define that word," said d'Auban, with a smile; "but if your accusation is just, how can I believe that I shall triumph over the difficulties of a settler's life?"

"Oh, that is quite a different affair. What I call a practical man in Europe is one who heads the blast, and slips through the meshes of a net. In the desert, and among savages, the temper of the oak may find its use, and stern self-reliance its element."

"I am afraid she is right," said M. d'Orgeville, with a sigh; "though I would faintly think so."

"At any rate, you will not be in a hurry to come to a conclusion on this important question, and if you do emigrate, all I can say is, that you will be a glorious instance of the word of setter M. de Mesme does not believe in."

A few weeks after this conversation had taken place, M. de Harley and Henri d'Auban were watching the receding coasts of France from the deck of the Jean Bart, and four or five years later the latter was crossing the forest, on the way back to the Mission of St. Francois, after a visit to an Indian village, the chiefs of which had smoked the pipe of peace with their French neighbours. He had learnt the language, and successfully cultivated the acquaintance of many of the native chiefs, and had fulfilled his promise by obtaining from the Company a grant of land for his friend adjacent to his own concession, and he had worked it to good purpose. His small fortune was employed in the purchase of stock, of instruments of husbandry, and of negroes at New Orleans. But it was a happy day for the poor creatures in the slave-market of that city, when they became the property of a man whose principles and disposition differed so widely from those of the generally of colonists. He engaged also as labourers Christian Indians of the Mission, and a few ruined emigrants, too happy to find employment in a country where, from want of capital or ability, their own speculations had failed. It was no easy task to govern a number of men of various races and characters, to watch over their health, to stimulate their activity, to maintain peace amongst them, and, above all, to improve their morals. The Indians needed to be confirmed in their recently acquired faith, the negroes to be instructed, and the Europeans, with some few exceptions, recalled to the practice of it. He laboured indefatigably, and on the whole succeeded, for these ends. His courage in enduring privations, his generosity, perhaps even more his strict justice, his kindness to the sick and suffering, endeared him to his dependants. He seemed formed for command. His outward person was in keeping with his moral qualities. He hunted, fished, and rode better than any other man in the Mission or the tribe. In physical strength and stature he surpassed them all. This secured the respect of those unable to appreciate mental superiority.

TO BE CONTINUED.

Will loses its respect with the good, when seen in company with malice; and to smile at the jest that plants a thorn in another's breast, is to become a principal in the mischief.—Shedden

THE CANADIAN CONFEDERATION.

WITH CERTAIN CONSIDERATIONS AS TO THE INFLUENCE OF CATELOLOGY ON ITS ORIGIN, GROWTH, AND DEVELOPMENT.

FROM THE DISCOVERIES OF CARTIER TO THE DEATH OF CHAMPLAIN, A.D. 1534-1635.

Though Cabot had in 1497 sighted the shores and skirted the coasts of the eastern provinces, and the hardy seamen of Brittany for nearly a quarter of a century fished in the waters of Terra Nova, the real honors of discovery belong to Jacques Cartier, brave, skillful and adventurous navigator of St. Malo, who landed on the coast of Gaspe in 1534. The peace of Cambrai, proclaimed in 1524, gave the French nation an opportunity to direct its attention to projects of discovery and exploration. The brilliant success of the Spanish expeditions to the new world served as a powerful incentive to energetic action on the part of the French king. In 1521, Cortez had completed the subjugation of the Mexican Empire, while in 1521 Pizarro added another imperial jewel to the diadem of the Spanish monarch. The rise of the Spanish nation within a period of forty years, from a few scattered and struggling principalities to the first place amongst civilized peoples, had not only surprised France, but amazed the whole Christian world.

When Columbus pleaded for royal patronage to further his schemes, the Spanish treasury was depleted, its armies poorly equipped, and its fleets inefficient. In one generation this was all reversed, and at the time we speak of, with coffers well filled from the golden stores of Mexico and Peru, with soldiers equipped as Europe had never seen soldiers equipped, with seamen whose daring knew no bounds but those of ocean, Spain presented a spectacle calculated to excite emulation in the breast of its great rival France. To Spanish power and influence, so largely promoted by the acquisition of American possessions, Philippe de Chabot, Governor of Brittany and Normandy, and Grand Admiral of France, frequently, earnestly and at length successfully turned his royal master's attention, to determine him to an expedition for the establishment of a French dominion in the new world. To this worthy councillor is also doubtless due the honor of directing the expedition for which royal assent was so readily obtained to those north-eastern regions of America, whose coastline was not unknown, as we have just noticed, to the seafaring populations of Normandy and Brittany. On the 20th of April, 1534, Jacques Cartier, to whom command of the expedition was assigned, set sail from St. Malo, a seaport of Brittany, with two small vessels and 122 men. On the 10th of May he reached the coast of Newfoundland, and through the Straits of Belle Isle entered the Gulf of St. Lawrence. After taking close and accurate observation of the bleak and desolate shores of Labrador, he followed the eastern seaboard of Newfoundland to its termination at Cape Ray, visited the Magdalen islands and in the burning days of July, found himself in the Bay of Baie de Chaleurs.

The wintering party, which was well supplied with provisions, and who were for the most part men of command and inattentive to his representations. There was, however, one man, Sieur de Roberval, upon whom Cartier's representations as to the advantages presented by the valley of the St. Lawrence for successful colonization, effected an impression so exceedingly favorable, that in 1540 he fitted out, at his own expense, an expedition to further that praiseworthy object. Named himself Lieutenant-general and commander of the new expedition, Sieur de Roberval retained the chief and senior command to Cartier, whose previous experience, sagacity, and trustworthiness qualified him for the post.

The expedition, consisting of five vessels, reached Stadacona in safety. The natives, expecting to see those of their brethren whom Cartier had in 1536 taken to France, were grievously disappointed to learn that nearly all had died and that none were to return.

It was not by any means cruel wantonness, or a desire to gratify a vain curiosity at home, but the praiseworthy design of familiarizing the Aborigines with the French people, their language and customs, with the view of promoting the cause and interests of colonization that prompted Cartier, in the first instance, to take the Aborigines with him, and afterwards, as he pointed, the natives remembered his past kindness and liberality too well to make any serious manifestation of hostility. Some misunderstanding did indeed occur in the following spring, but nothing of a character to bring the two races into actual conflict.

Cartier, on his arrival, erected at Cape Rouge a fort to which he gave the name of Charlesbourg. He revisited Hochelaga and attempted, but unsuccessfully, to ascend the rapids above that village. Returning to Quebec to find no things of a bold of colonists, he decided to winter in Canada, but sent two of his vessels to France to report his success and represent his urgent need of supplies. The winter was so cold, cheerless, and uncomfortable, and the Aborigines becoming rather unfriendly, Cartier hastened in spring to leave the country.

At St. John's, Newfoundland, he fell in with de Roberval, who, by a strange coincidence, had left France about the same time that Cartier departed from Canada. De Roberval had on board his three ships no fewer than two hundred colonists of both sexes. He employed every persuasion with Cartier to cause him to return to Stadacona, but the latter quietly shipped anchor at night and proceeded on his journey homeward.

TO BE CONTINUED.

These two things, contradictory as they may seem, must go together,—namely dependence and manly independence, manly reliance and manly self-reliance.—Woolworth.

No lie you can speak or act, but it will come, after a long or shorter circulation, like a bill drawn on Nature's reality, and be presented there for payment,—with the answer, No effects.—Carlyle.

It is faith in something, and enthusiasm for something that makes a life worth looking at.—O. W. Holmes.

FRIDAY, APRIL 2.]

In Memoriam.

FATHER KEELER.

Inscribed to his sister by Rev. A. J. Ryan. Sweet Christ! Let him live. Ah! we need his life.

And woe to us if he goes! Oh! his life is beautiful, sweet and fair. Like a holy hymn—and the stiller prayer.

Let him linger to help us in the strife. On earth, with our sins and woes.

'Twas the cry of thousands who loved him so. The Angel of Death said, "No! Oh! no!" He was passing away—and none might save the virgin priest from a spotless grave.

Oh, God! spare his life, we plead and pray. He taught us to love you so—so so much—his life is so sweet and fair—A still, still song, and a holy prayer.

'Twas the wall of thousands who loved him so. But the Angel of Death murmured low, "No, no!" And the voice of his angel far away, Sang to Christ in heaven, "He must not stay."

Oh, Mary kneel at the great, white throne. Our hearts pray with your children—this sweet and fair. Let the sound of hymns and the breath of prayer.

Goeth he not—we are alone—so lone. And who is there left to care?"

'Twas the cry of the souls who loved him so. But the Angel of Death said, "No! Oh! no!" And a voice like Christ's sang far away, Sounded sweet and low, "He may not stay."

From his sister's heart swept the wild wail. "Oh, God, let his brother stay! I need him in the most, oh! how lone! If he passes from earth away, Oh! beautiful Christ, for my poor sake, Let him live for me, else my heart will break."

But the Angel of Death wept, "Poor child! No!" And Christ sang, "Child, I will soothe thy woe."

Oh, Christ, let his sister's prayer be heard; Let her look on his face once more; Ah! that prayer was a wall—without a word. She will look on him nevermore.

The long gray distance unmoored swept. Between the dying eyes and the eyes that wept.

He was dying fast, and the hours went by: His mind had hidden away somewhere. Back of a fretful and wearied brow. Ere he passed from life away.

And one who loved him in death of night. Crept up to an altar, where the light That guards Christ's Eucharistic sleep. Shone strangely down on his vow.

Spare him, Oh, God! Oh, God! for me. Take me, beautiful Christ, instead. Let me taste of death with you—so lone. I will sleep for him with the dead.

The Angel of Death said, "No, Priest! No! You must suffer and live, but he must go." And a voice like Christ's sang far away, "He will come to Me, but you must stay."

We leaned on hope that was all in vain. Till the terrible word at last. Told our stricken hearts he was out of pain. And his beautiful life had passed.

Oh! take him away from where he died; Put him not with the common dead; For he was so pure and so true. And the city was stirred, and thousands cried.

Who's tears were a very prayer: "No, no, no! take him home again, For his Bishop's heart has been there; Cast him not with the common dead. Let him go home and rest his head."

On the heart of his Father—he is mild. He loved him as a Father loves his child. And they brought him home to the home he died.

With life so sweet and fair; He blessed it with his deathly rest—His face was a white and so fair. White as snow, pure as the foam Of a weary wave on the sea.

He drifted back, and he drifted him where He would lay at last to be.

His Father in God thought over the years of the beautiful happy past; Ah, me! we were happy then; but now The sorrow has come, and saddest tears Kiss the dead priest's virgin hair.

Who will watch over the dead young priest, People, and priests, and all? No, no, no! "He is in heaven—When the evening shadow fall, Let him rest alone, unwatched alone. Just beneath the altar's light. The holy hosts on their humble throne. Will watch him all through the night."

The doors were closed, he was still and fair. The dead priests came with soundless prayer. Their faces wearing smiles.

This was the soundless hymn they sung. And his was beautiful, fair and young. The fairest flower in the church's vale. (Ah! me! how soon we pass!)

In the vase of his coffin sleep.

We bore him out to his resting-place. Children, priests, and all. There was sorrow on almost every face. And ah! what tears for a heart aching. Tears from sorrow's deepest deep.

"Dust to dust"—he was lowered down: Children! kneel and weep, still prayer—Give the white-robed priest a flower and crown. For the white rose passed away.

And we wept our tears and left him there, And brought his memory home. Ah! he was beautiful, sweet and fair—A heavenly hymn—sweet, still prayer—Pure as the snow, white as the foam. That seeks a lone, far shore. A dead priest, blessed from afar the blast. The heart that will guard his place of rest. Forever, forever, forevermore.

ENERGY—WHAT IT DOES.

We love your upright, energetic men. Pull them down heavy and that, they only bend, but never break. Trip them down and in a trice they are on their feet. Bury them in the mud and in an hour they will be out and bright. They are not yawning away existence, nor roaming about as if they had come into it with only half their souls; you cannot keep them down—yon cannot destroy them. But for these the world must soon degenerate. They are the salt of the earth. Who but they can start any noble project? They build our cities and churches, and rear our manufactures. They whiten the ocean with sails, and blacken the heavens with the smoke of their steam vessels and furnace fires. They plough the earth. Blessings on them! Look to them, young men, and take courage; imitate their example; catch the spirit of their energy. Without life what are you good for, if it is passed idly away. We should never thus measure life's employment.

If there is anything that ought to be said, say it; if there is anything that ought to be done, do it. What a man will do to be well do it.

THE HOLY APPARITIONS.

MIRACLES AT KNOCK.

FURTHER EVIDENCE OF EYE-WITNESSES.

Notwithstanding the inclemency of the day, during which the rain poured down in cold and blinding streams, says the Tuam News, the roads leading to Knock were filled with numbers of young and old of both sexes, of the blind, too, and disabled; cars, heavily laden with those of the better class, and the most honorable, well packed with their living freight.

Coming in sight of the church, the vast black crowd of moving beings could be seen. It was a busy spot. The supernatural was there easily manifest. One, no matter how indifferent in belief, could not escape the effects of the power which animated the people. Some on their knees before the scene of the apparition, praying with an earnest, supplicatory tone; others going around the chapel reciting the beads and other prayers. Inside the chapel the scene was equally animated; some before the altar of the Blessed Virgin, where some twenty wax lights are constantly burning, offerings from the faithful, thanking Mary for relief granted; others, with an assured confidence, demanding her intercessory power in their favor. One should go to Knock and see and feel for themselves the power which the supernatural does exercise upon the people. The pilgrims who crowd to Knock in thousands will leave nothing undone to render themselves more favorably disposed to become recipients of our Blessed Mother's favors towards them. Mass is celebrated each morning, and, no doubt, devotions are, let us suppose, carried on each evening. Many, too, receive the Holy Communion at early Mass. But the want of confessors is sadly evident, for, after all, what can a single priest do amidst such a large crowd. The place is a regular Babel with beggars, blind and deaf, who, on account of their number and their endeavor to obtain a hearing, shout each other down, and roar out their petitions. The ground all around the chapel is more than ankle deep with mud, worse than ever the Tuam fair. It has been after the cattle fair in October. It would not cost much to scrape away all the soft stuff and scatter over the ground a few carts of sand or gravel. Instead of that it is at present a regular sea of slush. The removal of the flies in such places of pilgrimage, would help very much to improve the surroundings of a spot so venerated as Knock is at present. There were very many on yesterday present who had come from Tyrone, Antrim, Monaghan, Armagh, Waterford, Cork, Kerry, and Liverpool, and Manchester; others again from Glasgow. These had spent three days at Knock in wet and cold, performing a station each day, up to their ankles in a stream of floating clay, with the rain beating on their way-worn faces after journeys of such trying magnitude.

FURTHER EVIDENCE OF THE APPEARANCE OF 21ST AUGUST.

TESTIMONY OF MARGARET FRENCH, AGED 75, (THREE SCORE AND FIFTEEN YEARS) OLD.

My name is Bridget French; I live near the chapel of Knock; about half-past seven o'clock, on the night of the 21st of August, I was in the house of Mrs. Campbell, which is quite near to the chapel; while I was there Mary Beirne came in, and said there was a light to be seen at the chapel such as we never beheld, and she told us all to come and see it; I asked her what it was, and she said that the Blessed Virgin, St. Joseph, and St. John were to be seen there; I went out immediately and came to the spot indicated; when I arrived there I saw distinctly three figures; I threw myself on my knees and exclaimed, "A hundred thousand thanks to God and to the glorious Virgin that has given us this manifestation!" I went in immediately to kiss, as I thought, the feet of the Blessed Virgin, but I felt nothing in the embrace but the wall; and I wondered why I could not feel with my hands the figures which I had so plainly and distinctly seen. The three figures appeared motionless, statue like; they were standing with the gable of the church in the background, and I raised about two feet above the ground; the Blessed Virgin was in the centre; she was clothed in white, and covered with what appeared one white garment; her hands were raised to the same position as that in which a priest holds his hands when saying the Mass; I remarked distinctly the lower portions of her feet and kissed them three times; she had on her head resembling a crown, and her eyes were turned up heavenwards; I was so taken with the Blessed Virgin that I did not pay much attention to any other figure; I saw also the two other figures—St. Joseph standing to the right of the Blessed Virgin, and to the left as I looked at him, his head bent toward her, and his hands joined, and the other figure, which I took to be St. John the Evangelist, was standing at her left; I heard those around me saying that the image was St. John; it was raining heavily at the time, but no rain fell where the figures were, I felt the ground carefully with my hands and it was perfectly dry; the wind was blowing from the south, right against the gable of the chapel, but no rain fell on that portion of the gable or chapel in which the figures were; there was no movement or active sign of life about the figures, and I could not say whether they were what living beings would in their place appear to be or not, but they appeared to me as if they were life-like and so life-size that I and so life-like and so life-size that I

TESTIMONY OF MARGARET BEIRNE. I, Margaret Beirne, live near Knock Chapel. I am sister to Mary Beirne who has seen the vision; I remember the night of the 21st of August; I left my own house at half-past seven o'clock, and went to the chapel and looked it; I came out to return home; I saw something luminous or bright at the south gable, but I never entered my head that it was necessary to see or inquire what it was; I passed by and went home shortly after, about eight o'clock, my niece, Catherine Murray, called me out to see the Blessed Virgin and the other saints that were standing at the south gable of the chapel; I went out

then and ran up to see what was to be seen; I there beheld the Blessed Virgin with a bright crown on her head, and St. Joseph to her right, his head inclined a little towards the Blessed Lady, and St. John the Evangelist to her left, eastward. Holding in his left hand a book of the Gospels, and his right hand raised the while as if in the attitude of preaching to the people who stood before him at the gable; the Virgin appeared with her hands uplifted as if in prayer, with eyes turned towards heaven, and wearing a lustrous crown; I saw an altar there; it was surrounded with a bright light, and with a light at times sparkling, and so too were the other figures, which were similarly surrounded.

THE TESTIMONY OF DOMINICK BEIRNE. I live at Knock; I remember the evening of the 21st August; my cousin, Dominick Beirne, came to see me about eight o'clock, p. m., and called me to see the vision of the Blessed Virgin Mary and other saints, at the south gable of the chapel. I went with him. When I reached the south side of the chapel, we saw the image of the Blessed Virgin Mary, having her hands uplifted, and her eyes turned up towards heaven, as if in prayer, and she was dressed in white, and I saw to the right of St. Joseph, and on her left St. John—just as the other person had told me before I came. I saw an altar there and figures representing saints and angels, traced or carved on the lower part of it. The night was dark and raining, and yet these, in the dark night, and with bright lights. At the time it was pitch dark and raining heavily, and yet there was not one drop of rain near the images. There was a mitre on St. John's head nearly like that which a bishop wears. I was there only for one quarter of an hour. At the time I was there five other persons were in it with me, looking on at the apparition. All the figures appeared clothed in white; the whisks on St. Joseph were an iron grey. The Blessed Virgin had a white cloak on her back, and a white mantle, and the third figure St. John is, because some saw his likeness at Lakaney parish chapel. I could not understand why I could not feel them with my hands such as I beheld them with my eyes; there was an extraordinary brightness about the whole group of the chapel; and it was observed by several who were passing along the road at the time; I remained there altogether about an hour, and when I came there first I thought I would never leave it; I would not have gone so soon had I considered that the figures and that brightness would continue there always, and that on coming again I would again behold them; I continued to repeat the rosary on my beads while there, and I felt great delight and pleasure in looking at the Blessed Virgin; I could give nothing else while there but giving thanks to God and repeating my prayers.

TESTIMONY OF CATHERINE MURRAY, A GIRL OF EIGHT YEARS AND SIX MONTHS, GRAND DAUGHTER OF MRS. BEIRNE. I am living at Knock; I was staying at my grandmother's; I followed my aunt and uncle to the chapel; I there saw the likeness of the Blessed Virgin Mary and that of St. Joseph and St. John, as I learned from those around about where I was; I saw them all for fully twenty minutes or thirty minutes, a young boy

TESTIMONY OF JAMES CURRY, A YOUNG BOY ABOUT SIX YEARS OLD. The child says he saw the images—beautiful images—the Blessed Virgin and St. Joseph. He could state no more than that he saw the fine images and the light, and heard the people talk of them, and giving thanks to God and repeating my prayers.

TESTIMONY OF JAMES CAMPBELL, OF KNOCK. I live at Knock; I remember the evening and night of the 21st of August last; Mary Beirne called at my home about eight o'clock that evening and asked me to come to see the great sight at the chapel; I ran up with her to the place and I saw outside the chapel, at the gable of the sacristy facing the south, three figures representing St. Joseph, St. John, and the Blessed Virgin; I saw a white cross on the back of the lamb; I saw a most beautiful crown on the brow or head of the Blessed Virgin; our Lady was in the centre of the group, a little height above the other two, St. Joseph to her right, and St. John to her left; I saw the figures, and we were led to call the third figure, as we were left of the Virgin; and in his left hand he held a book; his right was raised, with the first and middle fingers closed, and the fore finger and middle finger extended as if he were teaching. The night was dark, and it was very wet and dark. There was a beautiful light shining around the figures or likenesses that we saw; I went within a foot of them; none of us spoke to them; we believed they were St. Joseph and St. John the Evangelist, because some years ago statues of St. Joseph and St. John the Evangelist were in the chapel at Knock; all the figures were in white, or in a robe of silver-like whiteness; St. John wore a small mitre; though it was raining, the place in which the figures appeared was quite dry.

PROSELYTIZING.

THE CLERGY OF CONNEMARA DENOUNCE THE SUPPERS.

The clergy of the Deanery of Clifton, county Galway, held a meeting in Clifton, Monday, Feb. 16, and unanimously adopted the following resolutions:—

Resolved, That we, the Catholic clergy of Connemara, in conference assembled, declare that there is no fair proportion whatever between the grants sent to the Duchy of Man, for £150 to the Protestant Bishop of Tuam, for the relief of the distressed of their respective flocks in Connemara; and we believe that money sent to the Protestant Bishop of Tuam to be distributed in Connemara by proselytizing clergy will be merely a supplement to the funds of the Church Mission Society unless some stringent measures be enforced by her Grace's Committee that none but honest Protestants in distress be relieved, and so-called "converts" enjoying their share of the Church Mission Society's bounty.

After giving an historical account of former famines in Ireland, the speaker remarked that the union of Ireland with England was too much like the fly kicked and struggled, but its vitals were sucked dry despite all it could do. There was no equality in the world to be read of like that to be read of in Ireland, and which existed now in a mitigated form. It was mitigated in some respects, but in the land laws, which were at the root of

all evil, it existed in full operation. Those laws kept about THREE MILLIONS OF IRISH CATHOLICS IN ABJECT AND SERVILE DEPENDENCE to about 10,000 landlords, who seldom allowed them to rise much above the lowest state and condition of poverty. With regard to the distress which existed, he remarked that if the English people knew it as it was there might be some reason to hope that there was enough sense of justice and humanity in England to put an end to it at once.

Canon Harrett moved the first resolution:—"That our representatives in Parliament be requested to urge upon her Majesty's Government the necessity of taking more adequate measures to relieve distress and to prevent famine in Ireland, and of ensuring their immediate effectual execution."

Canon Monahan, in seconding it, asked how much of the millions that England received from Ireland had the Government expended for the relief of those districts in which famine was prevalent? The astounding answer to the question was, "Not a shilling." The Government had opened her national purse, the Dominion of Canada had voted one hundred thousand dollars from her treasury to relieve the suffering Irish, but the British Government had yet to give to that cause its first shilling. "Shame!"

The Government was asked to see that there was distress in Ireland, and it had been profusely liberal with respect to it. It had given permission to the local government to give permission to the Irish landlords to place themselves whether they adopted certain measures of relief that would benefit themselves at the expense of their unfortunate tenants or not. It would be more creditable to England to leave

AFRICA TO THE AFRICANS, and to turn her attention to the incomparable wretchedness of Ireland, which is called "the dark spot of Europe."

Father Garvey, in supporting the resolution, said the Irish people would not be paraded as beggars; they would not have charity doled out to them. They demanded their rights and they would have justice.

The resolution was carried unanimously and by acclamation.

IRELAND'S TIME OF TROUBLE.

CONTINUANCE OF THE DISTRESS. SPREADING EVEN TO COUNTIES LIKE TIPPERARY.

INFAMY OF THE POOR LAW GUARDIANS—THE DANGER OF GREATER FAMINE NEXT YEAR.

While the vast majority of the Boards of Guardians have, on the whole, behaved well, within the last pinching period of the trying crisis, not a few of them have covered themselves with infamy. Some have objected to avail themselves of the provisions of the Indemnity bill to extend outdoor relief, and, actually there are at this moment unions in Donegal and other counties scheduled for months as distress-stricken, in which no outdoor relief is afforded, either under the old restricted Poor-law, or under its relaxed or suspended action.

I submit the opening of an important speech, delivered in the House of Lords on Friday last, by Rt. Hon. Lord Emly, Lord Lieutenant of Limerick County, and the carriage of the Indemnity Bill through the Upper House, illustrating the heartless failure in the administration of the law, through the selfishness of Boards of Guardians.

Lord Emly said—My lords, now that the bill is on the point of becoming law, I hope the noble duke will not think me unreasonable if I make some comparisons of the manner in which its provisions are to be administered. I regret to say that only yesterday I heard a very alarming report of the state of starvation in the poorest part of Ireland from one of those excellent men belonging to the Society of Friends, who, having worked hard in the cause of charity in 1847, has now returned to the scene of his former labors. He says that the people there are only being preserved from starvation by the relief of the Duchesses of Marlborough and the Lord Mayor of Dublin; and I fear that all along the western coast is that great suffering and even starvation is to be averted, there must be no delay in putting to work the machinery provided by this bill. Mr. Duke says—"The Poor-law is at this moment in abeyance in the west of Ireland, and judging by that, there is no distress in the west. But there is at this moment in one part 600 or 700 families who are fed from day to day by charitable funds, yet the Poor-law is not working in that part of the country. There are very few inmates in the workhouses. Take, again, another large union in which we have been working for some days. It is bounded by the rugged Atlantic coast and has a population of 33,000, and the assumed market value is £29,000. How many persons do you suppose are receiving outdoor relief? Just 143, and yet in that district the greatest distress is existing." If properly administered, the provisions of the bill will reach every nook and cranny of the suffering. The Poor-law guardians are bound to give outdoor relief to the cottiers as well as the laborers where it is required, and if any board of guardians neglect their duty the Government have the power to dismis them, and to appoint in their stead more judicious and more responsible men.

The Board facilities given to the landed proprietors and corporations for reproductive employment will, I trust, render any great extension of outdoor relief in any but the districts inhabited almost exclusively by cottiers unnecessary. In those districts outdoor relief must be given, or the land will remain untilled, and famine will be re-stereotyped. But here again everything depends on the Government.

Lord Emly was followed by the Earl of Kimberley, formerly Viceroy of Ireland. Earl Kimberley said that before they took measures for the relief of a district they ought to be sure that the ordinary resources of the Poor Law had been put in force first. If it was true that there were unions such as Lord Emly had described, where the workhouses were not nearly full, and there were only one hun-

dered and forty-three persons receiving outdoor relief, and the rates not more than three shillings or four shillings in the pound, he would say that the board of guardians in that union had grossly neglected their duties, and thought the Government ought at once put in force the law to supersede the guardians, and appoint fresh ones who would administer relief to the poor.

It is humiliating to an Irishman of spirit, in view of the sympathy and generosity of America, Australia and Europe to his suffering countrymen, to chronicle such hard-hearted infamy, but the sad record is unavoidable. The Poor Law and the Land Code are one and the same, as I have often pointed out in your columns. Within the past week, several Boards of Guardians have, by majorities, decided against the giving of outdoor relief, either under the old law or new act. Thus Balinashow, while in the Tipperary Union, some three hundred unemployed and hungry men besieged the Board of Guardians, demanding "Work or Bread," and the decision to postpone the consideration of their demand, the applicants blocked the doors and the stairs and refused egress to the Guardians until they sent for the Relieving Officer and ordered him to accompany the men to the bakers' store and find bread for them. On hearing of the incident, the good and noble Archbishop of Cashel, the Most Rev. Dr. Croke, sent his own draft for \$500, to the venerable parish priest, Very Rev. Dr. Howley, V.C., for the relief of the suffering. And when this is the condition of "Galant Tipperary," in the very center of the "Golden Vein," one of the most fertile tracts in the world, what must be the miserable state of large districts in Mayo, Galway, Donegal, Sligo, Kent, Clare, and West Cork!

THE NUMBER OF PERSONS IN RECEIPT OF POOR LAW RELIEF

The week ended 22nd ult., was 113,137, the highest since the close of the great famine period, namely, 67,342 on in-door and 52,795 on out-door relief, being 16,713 in excess of the aggregate number in figures useful so far as that goes, fail to afford any true indication of the increase of distress. Outdoor relief may increase until close on 100,000 persons may be on the list. It is estimated that fully 200,000 persons are, at this moment, mainly or partially supported from the charitable funds in operation; but while I discount the number at 200,000, I have no doubt that at least 300,000 are being relieved through either legal or charitable assistance. The duchess of Marlborough's fund, now reaching £400,000, is restricted to 32 counties, earlier scheduled as distress-stricken, and with trifling relief from the unions. Little more than half the fund has been expended, chiefly in grants through local committees in money, in food, in clothes, and in large grants for seed potatoes. The Mansion House fund reaches \$500,000, and has been applied in over 29 of the 32 counties of Ireland, through 720 local committees, in money, in food, in clothes, and in seed. About half the fund awaits-allocation. The Land League acknowledges some \$400,000 for relief, which is being applied through Local Committees, chiefly either under the old restricted Poor-law, or under its relaxed or suspended action. I submit the opening of an important speech, delivered in the House of Lords on Friday last, by Rt. Hon. Lord Emly, Lord Lieutenant of Limerick County, and the carriage of the Indemnity Bill through the Upper House, illustrating the heartless failure in the administration of the law, through the selfishness of Boards of Guardians.

According to the latest cable news from America, the aggregate subscriptions therefrom foot, as you say in the American tongue, nearly \$1,000,000. If so, a large fund has been received. Little from the United States, but fair contributions from the Canadian Dominion. The Mansion House Fund received only about \$400,000 from America, while it received more than \$300,000 from Australia, and nearly \$200,000 from New Zealand. The whole of the fund of the Land League may be said to have come from the United States, while vast sums have been received from America by the Catholic archbishops and bishops, who distribute them through the several Local Committees. France is now pouring in her contributions, chiefly through the hierarchy, while the venerable and illustrious Louis Veuillot of L'Univers, is in the van of the noble friends of Ireland. The private family remittance to Ireland from the United States, Canada and Australia, amount, it is believed, to little short of \$1,000,000.

THE WONDROUS MORALITY OF IRELAND. The close connection between poverty and crime is generally admitted. Yet the Spring assizes have virtually closed with an absence of serious crime perhaps without parallel in the world amongst an equal population. West and east, north and south, in the counties sunk in the deepest distress no less than in the counties most free from affliction, the judges delivered the same general charge, congratulating the Grand Jurors on the absence of crime, and even the diminution of minor offences on the panel. Suffering but holy Ireland, her exiled children and her generous benefactors throughout the world will rejoice at the noble display of patience, hope and courage, in the dark hour of her temporary affliction. No false friends, no rash advisers can lure the people from the path of Christian duty. O'Connell's contemporaries teach their sons the Liberator's condensed code—"He that commits a crime gives strength to the enemy."

CARDINAL NEWMAN.

It is with deep regret that we announce his rooms, at the Oratory, Edgbaston, Birmingham, in consequence of a somewhat serious accident which he met with a day or two ago. While walking across his room he stepped upon his gown and fell on his side against the projecting corner of a heavy piece of furniture. After the necessity of a medical examination showed that he had broken one of his ribs. As the bone was not displaced the surgical treatment was very simple. The accident has caused little pain or inconvenience to his Eminence, who is progressing rapidly towards recovery, and continues most of his ordinary pursuits. He is expected to visit London shortly after Easter.

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THOS. COFFEY,
CATHOLIC RECORD,
London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of ownership will work no change in its tone and principles; that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, APRIL 2, 1880.

THE JESUITS.

We have somewhere read that the having of an enemy is proof one's being somebody. Our own experience would lead us to admit the truth of the statement, for we have never yet known an individual or an institution to be traduced and vilified that could not justly lay claim to some particular traits of excellence unpossessed and unenjoyed by their traducers and vilifiers.

As to individuals, it is sufficient for a man to acquire distinction in some walk of life to excite a host of enemies who have no cause of enmity to him, but that he has acquired that distinction. Just as the Athenian of old declared himself in favor of the ostracism of Aristides, simply because he was called "The Just," so in our day, it needs but some title to justice, honor and respect—however limited the acceptance and acknowledgment of that title to draw down upon its luckless holder the contumely, the slander, and the misrepresentation of those who value not justice, honor or respect. In the case of institutions founded to promote the best interests of humanity, the same sad tale of human perversity and ingratitude is to be told. The motives of the founder are questioned; his frailties mercilessly exposed, or, if he have none within easy reach, the incidents of his life set forth so ludicrously as to provoke, if possible, contempt and ridicule; the objects of his foundation perverted and distorted with the view of throwing doubt on its utility, if not to deny wholly its beneficent influence on society at large.

If the having of enemies, countless as sands on the sea shore, be a proof of distinction, the Society of Jesus may with good reason lay claim to such honor. From its very foundation it has had its enemies, vigilant, merciless and persistent. Its appearance at a critical period in the history of the human race, the remarkable character of its founder, its pronounced difference from all institutions of a like character in the Church, its profound devotion to the Holy See, when Catholic unity was menaced by the most tremendous religious upheaval of modern times; above all, its marvellous success, first in arresting the progress of Protestantism and then redeeming for the ancient religion whole kingdoms that had accepted the new teachings, excited in the minds of the enemies of Catholicism a feeling of the deepest, bitterest, and deadliest hostility against the institute of Ignatius of Loyola.

Till the disciples of this truly remarkable man made their appearance everything seemed in favor of Luther and the reformers. The audacity and activity of the latter carried whole provinces and principalities into opposition to the teaching of that Church which for a thousand years had held undisputed sway over all Christian Europe. The restless and discontented, the unscrupulous and the mercenary, were all enlisted on the side of the so-called reformers. Human passion, so long held in restraint, rose at their bidding in all its strength and activity, overturning the monuments of religion so long

revered, effacing the control of a hierarchy so long respected, eradicating the practices so long cultivated, and overwhelming by its very fury the last vestiges of influence exercised on the masses by traditions so long venerated and implicitly followed.

From the Baltic to the Danube the new system achieved victory after victory. England and Scotland, the Scandinavian kingdoms, and the principalities of North Germany had shaken off entirely their obedience to Rome, while in France, Poland, Bavaria, and Austria the struggle between the Seculars and the Catholics was maintained with so much fierceness and unscrupulousness by the former that all northern and Central Europe seemed destined to accept some one or other of the new and strange systems of religions propounded at that eventful period. But when everything looked so promising for the Seculars—when Ireland in the north and Spain and Italy in the south were alone undivided in their allegiance to the See of Peter—a new and terrible foe to Protestantism took the field—a foe that appealed not to human passions, prejudices, or interests, but to man's nobler feelings, wants, and aspirations.

That Papal bull, which, in the Spring of 1541, confirmed the foundation of Ignatius of Loyola, and virtually decreed the downfall of Protestantism. In one century the latter had retreated from the strongholds seized upon in the days of its early, furious and fitful advancement; and then, completely changing front, lapsed from the fervor of evangelical pretension into the stolidity of unbelief. Macaulay himself, no friend indeed of the Jesuits, is compelled to admit the heroic zeal of their founder and the devotedness of his followers. While charging them with unscrupulousness through an inherited prejudice which even greater men have not been able to vanquish, he ascribes to them virtues wholly inconsistent with the duplicity from which unscrupulousness springs. "Disatisfied with the system of the Theatines," says Macaulay, speaking of Ignatius, "the enthusiastic Spaniard turned his face toward Rome. Poor, obscure, without a patron, without recommendations, he entered the city where now two princely temples, rich with painting and many colored marble, commemorate his great services to the Church; where his form stands sculptured in massive silver, where his bones, enshrined amidst jewels, are placed beneath the altar of God. His activity and zeal bore down all opposition, and under his rule the Order of Jesuits began to exist, and grew rapidly to the full measure of his gigantic powers.

With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battle of their church, is written in every page of the annals of Europe during several generations. In the Order of Jesus was concentrated the quintessence of the Catholic spirit, and the history of the Order of Jesus is the history of the great Catholic reaction. That order possessed itself at once of all the strongholds which command the public mind, of the pulpit, of the press, of the confessional, of the academies. Wherever the Jesuit preached, the church was too small for the audience. The name of Jesuit on a title page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble, and the beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from childhood to manhood, from the first rudiments to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity or with heresy, now became the allies of orthodoxy. Dominant in the south of Europe, the great order soon went forth conquering and to conquer. In spite of oceans and deserts, of gibbets and quartering blocks, Jesuits were to be found under every

disguise and in every country, scholars, physicians, merchants, serving men, in the hostile court of Sweden, in the old manor houses of Cheshire, among the hovels of Connaught; arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying."
Let us follow a step farther the same author, who, while ungenerously fastening on the Jesuits vices wholly inconsistent with the eminent virtues which, according to himself, they practiced with so much zeal and devotedness, sets forth their success. "The old world," he declares, "was not wide enough for this strange activity. The Jesuits invaded all the countries which the great maritime discoveries of the preceding age had laid open to European enterprise. They were to be found in the depths of the Peruvian mines, at the marts of the African slave caravans, on the shores of the Spice Islands, in the observatories of China. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter, and preached and disputed in tongues of which no other native of the west understood a word."
As to the valuable service rendered to Catholicism by the Society of Jesus in the great conflict of the sixteenth century, Macaulay gives this significant testimony:
"At first the chances seemed to be decidedly in favor of Protestantism, but the victory remained with the Church of Rome. On every point she was successful. If we overlook another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what was then lost."
But it may be asked, if Catholicism is under such deep and lasting obligations to the Society of Jesus, why is it that in Catholic countries such hostility to that order should be manifested? Why is it that by a combination of influences on the part of the governments of various Catholic countries, the suppression of the order was decreed towards the close of last century by the Pope himself? With regard to the hostility manifested towards the Jesuits in so-called Catholic countries, we have to state that these countries have not for more than one hundred years had anything even distantly approaching a Catholic government. Their governments have been and are now of that Cæsarian mould which seeks to shape things spiritual after things temporal. Because the Jesuits have been, in the press, in the pulpit, and in the academies, the unflinching advocates of the nobler doctrine, which, recognizing in man a being framed according to the image and likeness of God, proclaims his subordination to the ends for which he was made, and the necessity imposed alike on the governing and the governed to promote and secure the attainment of their ends by obedience to the laws instituted with that view under the Christian dispensation.

In none of these countries are the duties of citizenship yet understood sufficiently to enable the vast majority of those vested with the right of franchise to exercise that right with intelligent freedom. The influence of that multiplicity of secret societies which cover Europe like a net work, and all of whom hate and execrate the very name of Jesuit for reasons easily understood, control both electors and government.

The Catholic body all over the world acknowledges with heartfelt gratitude the distinguished services to religion of the Society of Jesus, and when Catholic countries redeem themselves from the thrall of secret societies, as they are happily doing with a success hardly to be expected when we consider the recent date of the establishment of constitutional rule within most of them, the noble society, which, like a living rampart, guarded and protected the church in the darkest hours of its adversity, will be again honored by those who govern, as it is now by the vast majority of the governed.

The suppression of the Jesuits decreed more than a century ago was the result of a conspiracy the most shameless that ever disgraced European diplomacy. Infidelity, then marshalling its forces for a furious onslaught on that church which the so-called reformation had not shaken, determined to rob the "Watchtowers of Israel" of their faithful sentinels and fearless soldiers by effecting the ruin of the Society of Jesus. Success for the moment crowned their attempt, but did the suppression of the Jesuits bring happiness to the countries whose governments were instrumental in bringing about that suppression.

Of France, whose intellectual training and consequently its governing power fell after that event into the hands of secret or avowed enemies of Christianity, Sir Walter Scott says:
"The revenue of the kingdom had fallen into a most disastrous condition. The continued and renewed expense of unsuccessful wars, the supplying the demands of a luxurious court, the gratifying hungry courtiers, the enriching needy favorites, had occasioned large deficits upon the public income of each successive year. The ministers, meanwhile, anxious to provide for the passing moment of their own administration, were satisfied to put off the evil day by borrowing money at heavy interest, and leasing out in security of these loans the various sources of revenue to the farmers-general. On their part, these financiers used the government as bankrupt prodigals are treated by usurious money-brokers, who, feeling their extravagance with one hand, with the other wring out of their ruined fortunes the most unreasonable recompense for their advances. By a long succession of these ruinous loans and the various rights granted to guarantee them, the whole finances of France appear to have fallen into total confusion, and presented an inextricable chaos to those who endeavored to bring them into order."

Did the suppression of the Jesuits bring strength or prestige to Spain? Sir Walter Scott, writing of that country forty years after the suppression of the Society of Jesus, declares:
"The government of Spain, a worn-out despotism, lodged in the hands of a family of the lowest degree of intellect, was one of the worst in Europe; and the state of the nobility, speaking in general (for there were noble exceptions), seemed scarce less degraded."

Of Portugal, once so renowned and powerful, the same writer depicts the condition at the same epoch:
"Portugal was under a singularly weak government. Her army was ruined; the soul and spirit of her nobility was lost, her sole hope for continuing in existence under the name of an independent kingdom rested in her power of purchasing the demerit of France."

Thus, retrogression, ruin and decay followed in the wake of the banishment of the Jesuits. For a quarter of a century revolution stalked through Europe. Thrones had fallen, dynasties disappeared, and a new order of things taken being. After a decisive struggle the spirit of revolution was checked, but not, as we now see, vanquished. The Society of Jesus, emerging from the ruins which overspread all Europe, again, at the voice of the Supreme Pontiff, came forth to resume its noble career. Its numbers were small, but to that which Rome plants God giveth increase, and the Society of Jesus, from small beginnings, has in a half century again achieved mighty things. But its enemies are on the alert. They are as vigilant, as active, and as bitter as ever. From Jules Ferry and his radical associates in France to the commonest scribe that contributes his quota of vilification to the venal daily press of the old and new worlds, the Jesuits can count their enemies by thousands.

But they have also their friends, in all good Catholics, in every region of the globe, but especially in America, which can never forget that noble association which gave us the Lallemands, Brieboelts, Marquettes and Carrolls of our heroic times.

MR. PARNELL'S SUCCESS IN AMERICA.

Mr. Parnell claims that his mission was a great ovation, a glorious success, and that he had the sympathy of the American people with him from the beginning to the end of his tour. The London Free Press has taken him sharply to task for this assertion. It gravely informs its readers that "we in Canada know that his mission was a grand failure, both as respects the enthusiasm he excited and the amount of the funds he raised." The New York Herald and the London Free Press are sailing in the same boat—a strongly anti-Irish one—and they are almost alone in their unwholly credence to bolster up the rapidly decaying power of a government carried on for the convenience of the few and the misery of the many.

The following item appears editorially in the Toronto Nationalist of last week,

and shows plainly that the first named paper is rather premature in speaking for the whole country. The "we in Canada" of our contemporary resembles very much the "we" of the Tooley Street Tailors who undertook to speak for the whole of England.

"Parnell's work in America is suspended for a time, and the good ship Baltic is swiftly bearing him towards the land he loves so well. When the English elections are over the great agitator proposes to return and finish the work he has so well begun. Since Mr. Parnell landed in New York he has remitted \$108,167.81 for the relief of the distressed peasantry, besides which his political fund reaches \$11,756,26. The result of his visit has been gratifying in spite of the efforts made by the New York Herald to kill him off. Parnell's reception in Ireland will be a grand one, and he will certainly be again returned for Meath by a largely increased majority."

MR. PARNELL IN IRELAND.

The arrival of the Irish agitator in his own country to find that country in the midst of the excitement of an election campaign, in which he must play no insignificant part, has attracted the attention of politicians of all shades of opinion in Britain, as the turning point of the campaign in Ireland. The candidates stamped with the approval of Charles Stewart Parnell in many constituencies need not and will not be expected to produce any other certificate of good character. His policy being one of decided action, it is not surprising that it commends itself to the favor of the Irish people at large. Ireland has long suffered from the inactivity and carelessness of its representatives. Men were often chosen by Irish constituencies under the promise of great things to be accomplished for Ireland. But no sooner were these representatives installed in their places than Ireland was forgotten and self-interest in every conceivable manner promoted. The history of Irish political adventurers is a sad story of fraud, deception, and dishonor. True, Ireland has had its Grattans, O'Connells and Butts; but it has likewise had its Keoghs, its Saddlers, and its O'Donoghues. Political profligacy and treachery marked the career of many men of whose talents Ireland might, had these talents been employed to further the interests of mother country—been very justly and reasonably proud. But the very mention of these names now causes a blush to mantle the brow of a race which, as a race, knows no dishonor, and the heels of its gallant sons to hang with shame. At the last general election, many men secured their return in the hurry of the campaign, by feigning devotion to Irish interests. With patriotism on their lips and treachery in their hearts they received that honor due only to the honest and the fearless. Are we to witness similar deception practiced on the Irish electorate in the elections now pending? Are we once more to see Ireland, famine-stricken and humiliated as she is, betrayed with the promises of political depravity? Are we once more to see that nation, ground down to the very earth, by the effect of centuries of oppression, still further disgraced by the shameful apostasy of her own children? Forbid it, every principle of honor. Forbid it, every sentiment of patriotism! We hope that, whether under the leadership of Mr. Parnell, or of Mr. Shaw, or of some other equally respected representative, the Irish members of the next Parliament may pursue a course marked from its very inception by a probity, fidelity and disinterestedness that will do honor to Ireland and to Irishmen all over the world.

RECORDEE OF MONTREAL.

The name of John J. Curran, Q. C., is prominently mentioned in connection with the position of Recorder of the city of Montreal, rendered vacant by the death of Mr. Sexton. We do not know any man who could fill the position better than Mr. Curran. He is a gentleman of large attainments, and no man in the metropolis of Canada commands more esteem from his fellow-citizens in every walk of life. As there is not now an Irish Catholic among the higher city officials of Montreal, we would be pleased to witness the appointment of Mr. Curran. It would be an act which would tend in a large measure to promote a kindly feeling among the Irish and French sections of the population, a state of affairs all good men will do their share to bring about.

THE CAMPAIGN IN BRITAIN.

We referred at some length in our issue before the last to the probabilities of the electoral campaign in Britain. At the time we wrote, the Beaconsfield manifesto had for the moment discomfited the Liberals, and the indications derived from the first effects on the masses of that now celebrated document were decidedly favorable to the maintenance of the Conservative administration in office. The Premier's appeal to the people of Great Britain on the issue of imperialism versus disruption in domestic politics, and of English supremacy in foreign affairs, was certainly well devised to excite national prejudice, always a powerful factor in popular elections, in favor of his party. Then the suddenness of the dissolution and the actual lack of organization amongst the Liberals in the matter of the leadership of their party gave Lord Beaconsfield a strong vantage ground, which so astute a leader could not fail to use to the best purpose. Besides, there was not at the moment of the announcement of the dissolution any friendliness between the Home Rulers and the Liberals. The latter had not propounded any policy with regard to the burning question of Irish land tenure likely to enlist popular sympathy amongst the Irish people. But things have now changed. Mr. Gladstone's second tour through Scotland has evoked an enthusiasm not inferior to that which marked his first triumphal progress through that country. His election for Midlothian, at first considered doubtful, with chances against him, is now conceded by his opponents to be a matter of almost absolute certainty. Scotland, which sent fifteen Conservatives to the Parliament elected in 1874, will hardly send a third of that number to the Parliament to be chosen next month. The English rural constituencies will in the coming election constitute the strength of the party supporting the administration. But in any one of these constituencies, where the remotest chance of electing a candidate favorable to the opposition exists, the seat will be contested to the very last vote. All things considered, the contest will be fierce and bitter. But, however great the triumphs of the Liberals in Scotland and England, they cannot reach office, much less retain it, if reached without a cordial support from the Irish popular party. That support they cannot have without a liberal measure of land reform. This election may thus prove the harbinger of bright days for Ireland.

RADICALISM RAMPANT.

Baffled in their attempt to secure legislative sanction for the suppression of Catholic education in France, the Radicals have turned their attention to the revival of obsolete laws having the same object in view. M. Andrieux has, we learn from a cable despatch, addressed a circular to all commissioners of police in Paris, calling upon them to hand in within twenty days exact lists of all authorized and unauthorized educational, charitable, and religious communities in their respective districts. The object of this action is to cause the banishment of all foreigners belonging to these religious institutions. It is not within the power even of French radicalism to banish any members of religious bodies who are French citizens. Even the Jesuit Fathers of French citizenship cannot be driven from France. Upon foreigners alone will the fury of the communistic elements be visited. Were this violence done to any others but members of religious communities, what a chorus of indignant protestation would not be heard from the Danube to the Thames. But the proscribed are religious men and religious women, who have given their very lives to works of mercy and self-sacrifice. Wherefore either the silence of cowardice or the sneers of contempt will mark the course of journalists and politicians on their exile. Were they Socialists or Nihilists, were they banded together to assassinate and to massacre the princes and legislators of Europe, they would amongst these publicists and politicians have their sympathisers. Had they even called into

service dynamite or petroleum to blow up or burn the palaces of kings and courtiers, and obliterate the monuments of art, then we should hear of heroic achievements on the part of the bold sons and unsexed daughters of the "Sovereign People!" But their mission being one of peace, the politicians vow war and vengeance on them; their works being works of mercy, the journalists censure them, and the whole horde of scribes and novelists, who live by literary plunder, and by the massacre of honor, deride their works, distort their teachings, and malign their virtue. Is this the enlightened policy of progress of modern liberalism? Is this policy of proscription and exile that of the universal republic of which radicals so melliflently boast? If so, we want none of that progress, none of that enlightenment, none of that liberalism, none of that republicanism. What the world now demands is that virility, that sense of honor, that tried and trusted virtue which made nations great and humanity happy.

SIR JOHN MACDONALD'S VISIT TO IRELAND.

We publish, elsewhere, an article from the Dublin *Freeman's Journal* of the 10th inst., with some introductory remarks of the *Ottawa Citizen*, in reproducing it on the 25th March. Already we have credited Sir John Macdonald with having taken the initiative in the Cabinet, regarding the relief measure, to Ireland, and with having carried it successfully through Parliament. Consequently, we can readily and cheerfully join our *Ottawa confere* in complimenting the *Freeman* upon the tribute it has paid to the Premier. It is gratifying to us that one so prominent in the public affairs of Canada as Sir John Macdonald, should be appreciated by our countrymen at home, and should have merited the laudatory mention which has been made of his name by a paper so influential and widely circulated as the *Dublin Freeman's Journal*.

We cordially agree with the *Freeman* in the hope expressed that Sir John will visit Dublin, and for two reasons: First, that he may have the opportunity to know and study the character of Irishmen, on Irish ground. High though his estimate of them may be based, as it doubtless has been upon his acquaintance with our countrymen in Canada, we predict it will become greatly enhanced by meeting them "fresh and racy of the soil." Though the old Latin saw has passed into a proverb—*Calum, non animam mutant, qui trans mare currunt*—we are disposed to dispute its truth when applied to Irishmen. Beyond all question, the great majority of them change their disposition and character with the change of country. This is, of course, attributable to new surroundings and influences, and to their intercourse with people whose customs and manners are widely distinct from their own. Consequently, we are anxious that the Premier should see and judge the Irishman, at home, in order that he may be able to form a true estimate of a race so much misrepresented and traduced. He may turn such knowledge to useful account on his return to Canada.

Secondly, a visit to Ireland would, most assuredly, enable Sir John to see and confer with some of the leading public men of the country, to concert means of inducing a useful class of emigrants to seek homes in Manitoba and the Northwest. This would be mutually beneficial to our outgoing countrymen and to Canada. Great efforts were put forth by the present Minister of Agriculture to secure the Menonites—foreigners to the empire—as settlers; and substantial inducements in the shape of rich and fertile lands, were given them, to plant colonies in Manitoba. Why not hold out the same incentives to the small farmers in Ireland? Where can better settlers be found? If the visit of Sir John to Ireland, when he again crosses the ocean, would lead him, when he will have come back, to advocate the allocation of such tracts of lands as have been set apart for the Menonites, for Irish settlements in Manitoba and the Northwest, we shall feel most grateful to our esteemed Dublin contem-

porary for the wish extended that our Premier would visit the Irish metropolis.

RUSSIA AND GERMANY.

The relations between the Russian and German Governments are far from satisfactory. The policy of Bismarck, a policy of offensive dictatorial interference in the foreign, and occasionally the domestic affairs of various States, has provoked the hostility of several of the States—notably Russia. The Russian empire has been always in European public opinion held to be able to manage its own internal affairs, and very naturally resents the interference of a non-interested State like Germany in its policy with regard to Turkish affairs.

The language of the press in the two countries has certainly of late given the friends of peace just cause of alarm. Russia has decided on greatly strengthening her fortifications on the German frontier, and is certainly not disposed to permit aggressiveness on the part of the German Chancellor to pass unnoticed or unrebuked.

We are no admirers of the Russian Government in its foreign or domestic policy, but we infinitely prefer the absolutism of Russia, which employs none of the forms of the free government to deceive the people, to the deceptive tyranny practiced by Bismarck on the German nation in ruling in defiance of repeatedly expressed wishes of the representatives of the people in the Reichstag. In the case of Russia it is the hereditary absolutism of the Czar, in that of Germany the usurped despotism of the Chancellor. The latter had evidently determined upon subjecting every nation of Europe to his dictatorship. He had snubbed England again and again, despised her power and defied her expostulations. Lately, to better carry out his fell designs, we saw him stoop to intrigue to form an alliance with Austria; we saw him then ready to abandon that kingdom of his own making—Italy—to secure that alliance. His object was evidently to isolate France and Russia, and as head of the alliance between England, Germany and Austria, dictate terms himself to Europe. The firm attitude maintained by Prince Gortschakoff has thwarted his plans, but Russian statesmen will require the exercise of all their vigilance to prevent the revival in the near future of these same designs of reducing Russian influence in the council of nations.

LOCAL NEWS.

THE EASTER OFFERING.—The collection at the cathedral and St. Mary's Church, in this city, on Easter Sunday, amounted to the sum of \$950.

THE NEW WAY.—The weekly envelope system of collecting pew rent in Paris is a perfect success, and creditable to the reverend Catholic pastor who introduced it.

NEW CATHOLIC CHURCH IN GALT.—Galt is to have a new Catholic Church, 54 x 44 feet, with a spire 75 feet in height, at a cost of \$4,500.

AN ADVANCE.—The City Light and Heating Company has given notice that they will raise the price of gas to \$2.00 per thousand after the 1st of April, allowing the usual rebate for prompt payment.

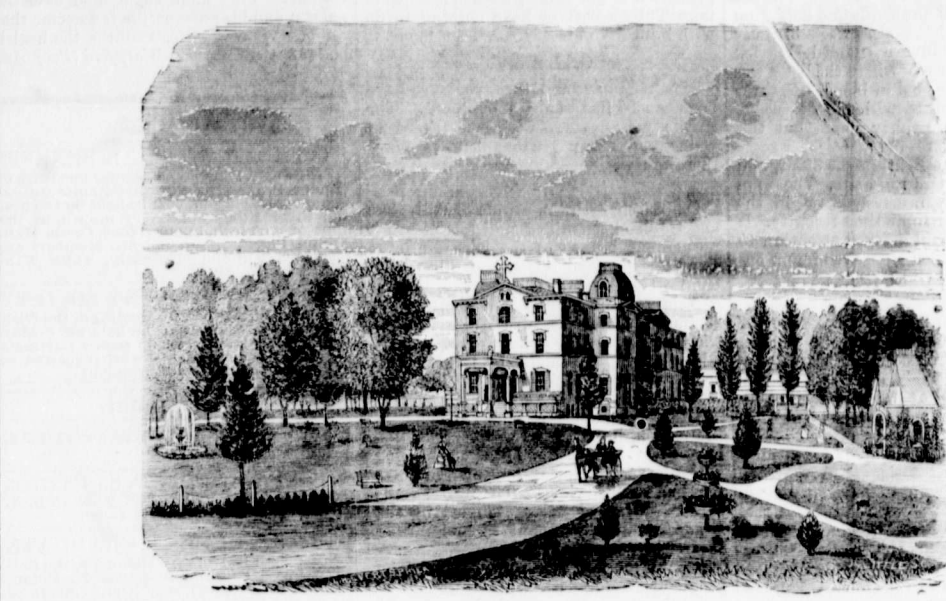
WINDSOR.—The marble altar in process of construction for St. Alphonsus' church will not be completed until the third Sunday after Easter, although expected to be ready by the first Sunday after. The cost will be over \$1,600.

ORDINATION.—Rev. Mr. McKeon was raised to deaconship on Tuesday last by His Lordship the Bishop of London, at the chapel of the Sacred Heart. Mgr. Bruyere and Rev. Fathers Feron, Tiernan and Brennan were present on the occasion.

THE SACRED HEART.—We invite the attention of our readers to our new advertisement of the Sacred Heart Academy. Although seventy-three pupils have entered since the new year opened, others are daily going in. The last quarter of the scholastic year opens on the 15th of April.

THE 17TH IN SANDWICH.—The evening of the 17th was celebrated by the students of L'Assomption College, Sandwich, in a very amusing and agreeable manner. The 17th, being St. Patrick's Day, and not being willing to let it pass without notice, a number of the students prepared a programme, which was delivered to the attendants of the school and a few of their friends. The evening passed off pleasantly, all enjoying the musical and dramatic entertainment very much.—*Amherstburg Echo.*

OBITUARY.—Word was received in London on Saturday that Mrs. Kennedy, mother of John Kennedy, one of the parties awaiting trial on the charge of murder in the Donnelly case, died suddenly on Friday. She was an elderly woman and lived in the township of Biddeford. The funeral took place yesterday afternoon at the Roman Catholic cemetery at the end of the Roman Line. Her remains were followed to the grave by a very large pro-



SACRED HEART ACADEMY, LONDON, ONT.

cession. The Rev. Father Connolly celebrated mass at the church and performed the funeral ceremonies.

BURGLARIZED.—Some person or persons obtained admission during Saturday night into the Huron Hotel by pushing in the door of the back kitchen. The burglars made their way to the hall, and with some iron instrument pried off the lock on the bar-room door. The till in the bar was visited, and about \$4.50 abstracted in silver and coppers. A considerable quantity of whiskey, and gin, brandy and cigars was also removed.

A CONFIDENCE MAN PUNISHED.—On Wednesday afternoon, 24th ult., Mr. Daniel Fraser, local baggage agent of the Great Western Railroad, at Windsor, discovered a confidence man "working" the passengers on one of the ferry boats. Fraser stepped up to the fellow at the slip dock in Windsor and ordered him to quit the boat. The operator refused and showed fight, at which the athletic Daniel responded by polishing off the confidence man in handsome fashion.

THE ONTARIO SAVINGS AND INVESTMENT SOCIETY.—The prosperity of this society may be calculated from a glance at the standing second to none in the Dominion. Money to loan at the lowest rates and on the most favorable terms. Those who have any business in this line cannot do better than call on Mr. Bullen, the obliging and energetic manager.

HOLY WEEK.

THE EXERCISES AT THE CATHEDRAL.

During holy week unusually large numbers of people thronged the Cathedral. At all hours of the day and evening might be seen persons entering the Church to engage in the devotions peculiar to the time. The utmost interest was manifested in the various services held during the week. The confessionals were crowded day and night, and the priests attached to the Cathedral, as well as a number from a distance, were kept constantly employed hearing confessions. Never before in London have we seen so many devout people approaching the Holy Sacrament of the Eucharist. The following is a synopsis of the exercises from Wednesday to Easter Sunday:

WEDNESDAY.—Office of Tenebrae at 7.30 p. m. His Lordship the Bishop presiding.

THURSDAY.—Blessing of Holy Oils. His Lordship the Bishop celebrant. Rev. Fr. Flannery deacon of the Mass, Rev. Fr. McKeon sub-deacon, Rev. Frs. Bayard and Molyde deacons of honor, Right Rev. Monsignor Bruyere assistant priest. Several other priests assisted in the Sanctuary. The usual office of Tenebrae was held in the evening at 7.30 p. m.

FRIDAY.—The Mass of Good Friday commenced at 10 a. m., Father Flannery celebrant, Father Molyde deacon, Rev. Fr. McKeon sub-deacon. The passion was sung by the Rev. Celebrant and Frs. Bayard and Tiernan. In the evening the offices were held at 7.30 and the passion sermon was preached.

SATURDAY.—The blessing of the fonts took place at 7 a. m. Father Tiernan officiated, assisted by Father O'Mahony as deacon, and Rev. Mr. McKeon. On Easter Sunday the Cathedral presented an appearance suitable to the joyous nature of the occasion. The altar was remarkable for the exceeding good taste displayed in the arrangement of the decorations.

His Lordship the Bishop celebrated the first Mass at 7 o'clock. The cathedral was crowded. Over three hundred persons approached holy communion, while nearly as many received the Sacrament at the Mass at 8.30.

Solemn High Mass was celebrated at half-past ten, His Lordship Bishop Walsh presiding at the organ. Mgr. Bruyere celebrant, with Father Tiernan and Rev. Mr. McKeon as deacon and sub-deacon. His Lordship the Bishop preached a most eloquent discourse suitable to the festival. It was one of his happiest efforts, and was listened to with the closest attention by the immense concourse of people present, many of whom were some of the most respectable intelligent and Protestants of the city.

The music on the occasion was furnished by the regular choir, with Mrs. Cruickshanks, the talented organist of the Cathedral presiding at the organ. An extra effort is usually made on Easter Sunday to furnish grand music suitable to such a festival, and this year was no exception to the rule. The Mass was "Lejal's" in D. An orchestra consisting of Messrs. B. Chadwick, Harper, McLeod, Fitz-thomas, Evans and G. Chadwick, contributed much to the successful rendition of the mass. Mr. J. J. Skiffington directed the whole in his usual skillful manner.

WRITTEN FOR THE RECORD.

A VISIT TO THE VATICAN.

MR. EDITOR.—I am happy to forward you the enclosed description as transmitted to me, of an interesting audience granted to Lord Maxborough's estimable family on the 21st of November, 1879—

Misses Mary and Anne Saville, daughters of Lord Maxborough of Yorkshire, went to the "Villa Lante" (Convent of the Sacred Heart in Rome) to prepare for their First Communion. Two of the religious were entrusted with this important duty. Lady Maxborough, a devout Catholic, and her two children, had obtained an audience on the 22nd of November. She respectfully petitioned the Holy Father to permit the religious who prepared her daughters for the most solemn act of their lives, to assist at the Pontifical Mass. Leo XIII. graciously acquiesced.

Sunday, 28th November, was the day appointed for the ceremony, and the early hour of seven found the guests at the Vatican. The private chapel of Leo XIII. is the same as that of Pius IX. The folding doors open into a parlor in which assemble all who are privileged to attend the august Sacrifice offered by the Holy Father. The chairs were placed near those of the First Communicants, to enable all to see, to greater advantage. At 8 1/2 past seven, His Holiness entered the chapel, genuflected and prayed for a few moments on his prie-dieu; then laying aside his crimson mantle, he repaired to the foot of the altar, where three Monsignors aided in vesting him with the sacred vestments, which on that day, (feast of the Holy Innocents), symbolized charity. His Holiness says the Mass, prays slowly and distinctly. I cannot describe the varied emotions I experienced at the consecration; every word was audible. "Hic est enim sanguis meus novi et aeterni testamenti, &c." A solemn silence reigned. Every soul appeared absorbed in prayer. What more favorable moment to obtain graces than that in which Jesus Christ offers Himself for us, by the hands of His Vicar on earth!

All our dear absent friends were most affectionately remembered. The Communion was worthy of being recorded in Heaven. The two children clad in white robes, with veils of fine illusion, knelt reverently on the step of the altar platform. A Monsignor on either side adjusted the Communion cloth, while the venerable Pontiff, holding the Sacred Host above the heads of these favored little girls, pronounced in a loud, yet tremulous voice, the beautiful words: "Behold the Lamb of God," etc.

The happy mother, deeply impressed, remained at a short distance and received Holy Communion immediately after her daughters. The three religious then advanced and were followed by all present. The Mass of His Holiness being concluded, another of thanksgiving commenced, during which the Pope knelt on his prie-dieu. The Book of the Holy Gospels and Patena were brought to him to kiss, and during the benediction the officiating priest prostrated himself before the Pontiff. After the lapse of a quarter of an hour we were ushered into the drawing room of His Holiness. On seeing us approach, he kindly advanced to meet us, and while we knelt to receive his blessing, the two children kissed him fondly affectionately. The Holy Father bade us rise and spoke in the following terms: "Yes, mothers and children, I desire to grant you a consolation. The day of First Communion is the most memorable of all days, and it will be doubly so for you, who have come to the Vatican to receive the adorable Body of Jesus Christ. From the hands of the Holy Father." The Pope reflected a moment and added, "From his unworthy successor, a Sacred Fountain has been opened for you to-day. Have recourse to it frequently. It is in the august Sacrifice of the Mass, but above all in the Eucharist, where we become identified with the Body of Jesus Christ, that we find true peace, consolation, strength and the sovereign remedy for our spiritual maladies. The Eucharist is the source of every blessing. You must receive it weekly. Why not if God will it is all that is necessary. Your pious mother will give you the example, you will imitate her, then you will remain fervent—you must be good children." Addressing Lady Maxborough His Holiness inquired if she purposed remaining in Rome. To which question the Countess replied negatively, adding that Rome was no longer Rome for the Catholic heart.

"Trace," responded the Holy Father, "Rome is sad, the wicked are enjoying a temporary triumph and the Vicar of Jesus Christ is imprisoned, but it is God's will and He can and will draw good from evil." His Holiness then asked one of the religious if Reverend Mother De Bouchaud and her little community were enjoying good health at the *Trinita dei Monti*. Kind inquiries were made about the Brother Zouave of Madam Gout-

tegnagnon, who was present on this occasion, and addressing the third, he spoke most feelingly of the Isle of Saints, and assured us that the religious for whom he had entertained the highest esteem was an Irish Lady. So deeply do I venerate her memory that I retain all the letters which she wrote me."

His Holiness afterwards alluded to the Convent Sacred Heart at Jette St. Pierre, Brussels, where the pupils distinguished themselves by diligence and piety, and then added, "So deeply do I venerate her memory that I retain all the letters which she wrote me."

On being told it was Anna, he replied: "That was my mother's name! Have everything that reminds me of her." When the second daughter said she was called Mary, the Pope exclaimed: "That was the name of one of my Sisters. Two sweet remembrances," and saying these words Leo XIII. pressed the hands of the little girls. "Now I must give you a souvenir of this beautiful day. Come with me." Opening a bureau drawer he took three gold medals and presented them to Lady Maxborough and her daughters. To the religious he gave three silver medals and blessed a few objects of devotion. The parting hour had come only too soon, but the 28th of November shall ever remain a day of sweetest memories.

TO SUBSCRIBERS.

We have, as our friends will notice, said very little from time to time about those whose subscriptions are overdue. We do not, as a rule, like the system of continually dunning our friends as though we were afraid they would never pay. We will simply make the request this week that all who owe will send us the amount as soon as possible, more particularly those who have not paid for the past year. We are desirous to make the RECORD the leading Catholic weekly in Canada. If our friends will only bear in mind this request, and send us the amount as soon as possible, it will materially assist us in accomplishing this object.

New Advertisements.

YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT.

Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. Air, bathing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advantages unexcelled.

French is taught free of charge, not only in classes, but practically on the spot. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental Music form a prominent feature. Musical Soirees take place weekly, with all other improvements and ensuring self-possession, strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner.

Terms to suit the times, without impairing the usefulness of the institution. For further particulars apply to the Superior, or any Priest of the Diocese.

CANADIAN PACIFIC RAILWAY.

TENDERS for a second 100 miles section West of Red River will be received by the undersigned until noon on Monday, the 20th March next.

The reception of the above tenders is postponed until noon on FRIDAY, 9th April next.

By Order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 22nd March, 1880.

CHEAP LOT SPADES SHOVELS

—AT— **COWAN'S HARWARE**

127 DUNDAS STREET. **BUILDING STONE.**

Mr. A. Harrison, St. Mary's, Ont., dealer in all kinds of BUILDING STONE, of the best quality. Window sills, door sills, and base stone a specialty. 7-15m.

TRACY & DURAND, ARCHITECTS, ENGINEERS AND SURVEYORS, CITY HALL, LONDON, ONT.

BIRTH. In Westminster, on Easter Sunday, the wife of James McDonald, Esq., Inland Revenue Department, of a son.

W. GREEN'S

New Brocaded Velvets, New Brocaded Velvetines, New Striped Velvets, New Silk Fringes, JUST RECEIVED

THESE ARE THE LATEST NOVELTIES IN DRESS TRIMMINGS.

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MONY TO LOAN!

AT LOW RATES OF INTEREST.

Parties Requiring Money on Mortgage Security will find it to their Advantage to make Personal Application to the office of "The Ontario Loan and Debenture Company," London.

WILLIAM F. BULLEN, Manager. London, March 18, 1880.

SPRING STYLES

BOSS MCDONALD HAS GOT ALL OF THE LATEST STYLES

SPRING HATS

CALL AND SEE THEM THEY ARE STYLISH & CHEAP.

400 Richmond Street, near Dundas. 1880. 1880.

NEW SPRING DRY GOODS

JUST RECEIVED AT **J. J. GIBBONS**

NEW COLLARS, NEW SCARVES, NEW DRESS GOODS, NEW CASHMERE

All are offered at old prices, having been purchased before the recent advance. A CALL SOLICITED.

JAMES W. LOTHIAN,

(Late of the firm of McLennan, Lothian & Fryer.)

PRACTICAL PLUMBER, GAS AND STEAM FITTER,

Belhanger & Sheet Metal Worker, 381 RICHMOND STREET, LONDON, ONT.

Hot Water Heating, and Holy System Steam Heating, specialties. Country houses fitted with latest improvements in Plumbing and Heating. All work will be personally attended to, and done promptly. Estimates, etc., furnished. 7-14

DR. PELLETIER'S

RADICAL LIVER & KIDNEY CURE, Discovered by Dr. Pelletier, of Paris.

A radical cure for diseases of the Kidneys, Bladder, Gonorrhoea, Weakness, Over-Exertion, Sleet Stricture, Obstruction of the Bladder, and all Kidney and Liver Diseases.

AGENTS FOR LONDON. **B. A. MITCHELL & SON** 14 Dundas Street west, north side.

J. M. DENTON,

572 RICHMOND STREET, **MERCHANT TAILOR,**

Has now on hand an immense stock of goods suitable for SPRING and SUMMER wear. The latest styles, best workmanship and moderate prices are the ruling motto in this house.

NEW MERCHANT TAILORING

Having secured in connection with Mr. Denton's establishment, I could notify my friends and the public that I have now opened for myself a shop at 344 RICHMOND STREET, three doors west of Denton's House, with a new and superb stock, comprising

FRANK SANACAN, such as a London Tailor and Dressing Business requires, and I shall be especially

FRANK SANACAN,

FROM QUEBEC.

THE NATIONAL FESTIVAL AND OTHER MATTERS.

To the Editor of the Catholic Record. DEAR SIR,—The national festival passed off very quietly in the "Ancient Capital." There was no procession. At ten o'clock solemn High Mass was celebrated in St. Patrick's Church, the celebrant being Rev. Mr. Fahey, son of Mr. Patrick Fahey of this city, who has been recently ordained, and who sang his first mass on this occasion. Rev. Messrs. O'Leary and McGrath, who were ordained not quite a year ago, acted as deacon and sub-deacon, respectively, and the sermon was preached by Rev. Mr. Callahan of Montreal. I have been told that this was the most eloquent sermon preached there for some years. The Saint Patrick's Society, composed of Catholic and Protestant Irishmen, and whose rules provided for the principal offices being held by members of the different creeds alternately, dispensed with their annual banquet, "as a mark of sympathy with their suffering fellow-countrymen in Ireland." In the evening there were two concerts, as has been usual for four or five years back. The St. Patrick's Literary Institute held their in their own cosy hall in Anne street, and it was a complete success both in respect of music and oratory as well as pecuniarily. The fresco work in Irish scenery on the ceiling which I mentioned in a former letter, showed to great advantage, and was very much admired by a number of strangers who were present. The proceedings were opened by the President, Owen Murphy, Esq., Ex-Mayor, and the address of the evening was given by Robert J. Bradley, Esq., Advocate, and President of the St. Patrick Society. Besides a large number of our own fellow-countrymen and women from the most influential to the humblest, there was a good attendance of English, Scotch and French Canadians, including two members of the local Government. Hon. Messrs. Robertson and Lynch, Rev. Mr. O'Leary, of the University; Hon. J. Heam, A. H. White, Esq., Ex-President of St. Patrick's Society, &c., &c. The programme of songs was exclusively Irish, as it should always be on the night. The other concert was held in the Music Hall, and addresses were delivered by Mr. W. M. McDonald, President, Rev. Father Henning, C. S. S. R., Pastor of St. Patrick's, Mr. J. K. Foran, a student of Laval University; the attendance was also large, and included, I believe, Hon. Messrs. Chapleau and Flynn, the clergy of St. Patrick's, and others.

The Irish Protestant Benevolent Society held their annual service in Chalmers Free Church, on the evening of the 18th. The preacher, on the occasion, was the pastor of the church—Rev. Doctor Mathews, save the mark—a Scotchman recently imported from New York. A report of his "charity" (?) sermon appeared in Friday's Chronicle, and, although not published in extenso, proves him to be a compound of ignorance and bigotry and all uncharitableness. A friend of mine, who was present, told me that he has heard nothing to equal it since he listened to Gavazzi's howlings. Another, an Englishman, has assured me that his language "sent a thrill through him and made his very flesh creep."

A circumstance occurred here recently which has given rise to a good deal of feeling. On Sunday 7th inst., at High Mass, Rev. Father Henning read a letter which had been addressed to him by one of the vicars of the Basilica, Rev. Mr. Cote. The purport of this letter, as read to the congregation, was a complaint of the manner in which the Irish intruded themselves into the Basilica and the Church of Our Lady of Victories in Lower Town; and saying that such would not be allowed to continue—in a word, that the Irish would not be allowed to attend mass in either of these churches—the only course the Irish could pursue, which, it struck me when I heard of the affair, as it did many others, no priest was warranted in assuming. There were other points mentioned of which I did not get the particulars, and Father Henning, in commenting on the letter, suggested that the only course the Irish could pursue, having their own self-respect in view, was to abstain from frequenting the churches in question. On the other hand, the venerable curé of Quebec, Rev. Mr. Anclair, has published a letter in the press in which he says:—"That the letter written by Rev. Mr. Cote was conformable to his views; 2nd.—That it was neither their intention nor their right to exclude Catholics of any race from the churches named, and 3rd.—That the object of this letter was only to point out to Rev. H. Henning the inconsequence of first by new owners, particularly in lower town church, whose capacity is very small, on account of Irish Catholics, 'especially young men and children,' sometimes crowding the entrance, &c. He further expresses the hope that his explanation will put a stop to all false interpretations or exaggerated constructions put on Rev. Mr. Cote's letter."

There is here, certainly, "a difference with a distinction;" it was expected that the original letter would be published, but since the appearance of Father Anclair's letter nothing further has transpired in public. Many Irish Catholics have acted on the suggestion of the rev. pastor, while others have continued to do as heretofore—looking upon all Catholic Churches alike as alike and possessing the same sacrifice. One thing we may hesitate to say, and that is, that in view of the occurrences of last summer this conduct is most unfortunate, and is certainly not calculated to allay the bad feelings then evoked.

I mentioned in my last the death of Mr. Patrick Curran. His remains were taken to Montreal by special train at the instance of a number of his fellow-members of the Literary Institute, some fifty of whom, and including eight or ten of the ladies of their families, accompanied the body to its last resting place. Previous to leaving Quebec, a colored song writer, Dr. John F. Perry & Co., 13 West St., Boston, Mass.

Belleville authorities have refused to issue a license to permit Col. Bob. Ingersoll to speak in that city. The Cook's Friend Baking Powder is made by W. D. McLaren, Montreal.

pointment of a successor to the late Mr. Recorder Sexton, of Montreal. The Montreal Evening Post says that the late lamented gentleman was the only Irish Catholic amongst the higher city officials of Montreal, and it would seem only fair that at least this one office should be conferred on one of that race. Mr. John J. Curran, Q. C., independent of his admitted fitness, has strong claims on the Conservative party, claiming which it is to be hoped will not be overlooked. Weather fine, although somewhat sharp. Yours truly, Ocasional. Quebec, March 21st, 1880.

"PARLIAMENTS," BY MR. TODD.

To the Editor of the Catholic Record. MR. EDITOR,—One would have thought that in the last quarter of this "enlightened" nineteenth century, and at the hands of the erudite librarian of Parliament, the opprobrious epithets of the sixteenth and seventeenth and eighteenth centuries, as applied to Catholics, would have fallen into disuse. But the erudite Mr. Todd has decided otherwise, and he has consequently got himself into a "pot of trouble." Mr. Todd, it appears, has recently published a work on "Parliaments," speaking of which the Ottawa correspondent of Le Courrier de Montreal says:—"I have further to reproach Mr. Todd with the tone adopted by him, in speaking of what he is pleased to call the pretensions of the Church of Rome, &c." (Eglise de Rome). This evidently directed the attention of the assistant editor of Le Canadian to the subject, when it was discovered that the phrase actually employed by Mr. Todd was not "Church of Rome," as translated, but the old and very offensive one of The Romish Church. Thereupon, Mr. Tarivel handles Mr. Todd "without gloves," and the following is a translation of his article:—"My confere is very kind in translating Romish Church by Church of Rome, (Eglise de Rome). Romish is a term implying sovereign contempt, and dates back to the times of the bloody Elizabeth; a term so withering that it has nothing corresponding to it in the French language. It is the synonym of ostracism, hatred, persecution by blood. The Catholic, on having a knowledge of the English tongue cannot hear this infamous word pronounced without a deep sense of outrage. It is the gnomon of the Mussulmans. The man who thus insults the Catholic population of Canada manifest in his heart regret, and the day of the hangman, and of the axe of the reformation, has passed away, for he cannot be ignorant of the ignominy inseparably connected with the term Romish!"

It is, indeed, highly reprehensible on the part of a man occupying the position that Mr. Todd does to allow himself to use an expression long since banished from all but the lowest circles of society, and I heartily concur with the able and talented Mr. Tarivel in his earnest and hearty condemnation of it. Trusting you will see fit to give the foregoing space in your excellent Catholic paper, Your obedient servant, Quebec, March 21st, 1880.

ATTEMPTED ASSASSINATION.

HON. GEORGE BROWN SHOT AT AND WOUNDED. NARROW ESCAPE.

On the 25th an attempt was made to assassinate Hon. George Brown, in Toronto. It appears that a named Geo. Bennett, who works in the Globe office, was recently discharged on account of drunkenness. He called in the afternoon at the Globe office, walked up stairs to the Hon. George Brown's private office. He asked that gentleman for a character, and upon being refused, he became very saucy, and with great presence of mind, knocked the man's wrist down, and the bullet that was intended for his heart passed through the fleshy part of his thigh. Mr. Brown sprang upon the man and wrested the pistol from his hold, and at the same time the report of the pistol and the cry of "murder!" attracted a number of the office employees, who secured the would-be assassin until a policeman was sent for. Upon the arrival of the officer, George Brown said:—"That is the man who shot me." Bennett was asked what he had to say, and replied, "I have nothing to say about it." He was then taken to the police station and searched, when fifty cartridges were found upon him. As soon as it was discovered that Mr. Brown was wounded a carriage was sent for, and Dr. Thornburn was soon in attendance. In removing the parts of the wounded man the ball fell to the ground. When the wound was examined it was found that the ball passed clear through the upper portion of the thigh, between the muscle and the bone, inflicting a painful but by no means serious wound.

The March Number of The Score, edited by Louis C. Elson, has just reached our table. We have noticed with pleasure the steady progress of this journal in both the Musical and Literary departments, until now we view it among the foremost of its class. That a great deal is compressed within the covers of this number is demonstrated by the fact that there are eight pages of solid reading matter on interesting subjects, and the following choice selections of music: Twickenham Ferry, an English Song, March, from Opera Boccaccio. Von Suppe, Remember Me, Inst. Binkman, The Lord will Preserve Thee. Sacred Anthem, La Terzula Waltzes, and the exuberating funny end song, O My Brother, by Jas. Bland, the Prince of Colored Song Writers. Price 10 cts. John F. Perry & Co., 13 West St., Boston, Mass.

Belleville authorities have refused to issue a license to permit Col. Bob. Ingersoll to speak in that city. The Cook's Friend Baking Powder is made by W. D. McLaren, Montreal.

C. M. B. A. NOTES.

Branches and Councils of the C. M. B. A. are cordially invited to co-operate in making this column as useful and interesting as possible. All matter for this department should be addressed—Grand Recorder C. M. B. A., 391 Queen's Avenue, London, Ont. GRAND COUNCIL OFFICERS OF CANADA. President—T. A. Bourke, Windsor. 1st V. Pres.—J. H. Barry, Brantford. 2nd V. Pres.—J. Doyle, St. Thomas. Recorder—Samuel R. Brown, London. Treasurer—M. J. Manning, Windsor. Marshal & Guard—C. W. O'Rourke, Amherstburg. Trustees—Rev. Jos. P. Molphy, Stratford; C. W. O'Rourke, J. Doyle, J. Barry, T. A. Bourke. Spiritual Director—Very Rev. Dean Wagner.

LIST OF BRANCHES IN ONTARIO. No. Rec. Secretaries. 1 Windsor. Edward Haurahan Hugh Daly. 2 St. Thomas. Henry W. Deare. 3 Amherstburg. Alex. Wilson. 4 London. Daniel Connor. 5 Brantford. Patrick O'Dwyer. 6 Stratford. Mr. J. H. Barry, President of Branch No. 5, Brantford, has been appointed a Deputy Director of the C. M. B. A. in Ontario. Mr. Barry will now have power to institute branches and install officers, and we have no doubt but Bro. Barry will prove an efficient Grand Deputy. The Hamilton Diocese will afford him a good field to work in.

The Supreme Council of our Association is now in Session, at Niagara, New York. Mr. T. A. Bourke, of Windsor, is the representative for the Grand Council of Canada. By request, we have written a few suggestions for our representative to lay before the Supreme Council. Branches in Canada requiring seals can be supplied by the Grand Recorder; we can furnish seals of any design much cheaper than they can be obtained elsewhere. Beneficiary Membership Report Books, should order those forms at once, as a "Beneficiary Membership Report" must accompany every assessment remittance. The Rev. Father Bardon has become a member of Branch No. 5, Brantford, Ont. Mrs. Caroline Schintzins acknowledges the receipt of \$2000 from the C. M. B. A. association, the amount of Beneficiary due on the death of her late husband, Michael Schintzins, of Branch 15, Buffalo, N. Y. Mrs. Mary F. Timbs also acknowledges the receipt of \$2000 from the C. M. B. A.; Mrs. Caroline Schintzins acknowledges the receipt of \$2000 from the C. M. B. A. The following new branches have been instituted:—Branch No. 1, Alliance, Ohio, by Deputy Friedman, of Pennsylvania. Branch No. 16, East Brady, Pennsylvania, by Grand President, J. S. McGary. Branch No. 9, Bay City, Mich., by Grand President J. D. Lavin. Branch No. 3, Wyandotte, Kansas, by Deputy Becker, of Leavenworth. The foregoing new branches add about 60 members to the C. M. B. A.

Supreme Council assessment No. 16, death No. 21, has been issued. It is for John Mitter, of Branch 16, Buffalo, N. Y., who died on the 11th January, 1880, aged 45 years. One assessment required. The following letter from H. W. D., a member of Amherstburg Branch, will no doubt be read with interest by others as well as our C. M. B. A. Brothers. DEAR C. M. B. A. Notes, Catholic Record. EDITOR SIR AND BROS.—

Allow me to ask my Catholic fellow-citizens, why they exhibit such apparent apathy to the advantages of this estimable association? If you enemies, the enemies of your Divine Faith—how they organize and band themselves together to strengthen one another for the evil purpose of opposing you at every step; see by what wily ways they work to delude some of you, and frequently with too much success for your souls' sake, into joining their lark purposed and secret organizations—how speciously they set forth the advantages of their Mutual Insurance connected with their now very numerous societies under a hundred different names. Why listen to the deceptive arguments of your enemies, when your friends, your fellow-Catholics, can do better by you? Why disregard the warnings of God's holy ministers, who continually raise their voices to teach you to shun such societies? You have no longer the excuse that there are no such societies among Catholics. A thousand blessings I ask for those brave Catholics, and that good and noble spirit of Niagara Falls who originated this beautiful idea and set it in motion. Let us be exceedingly thankful to God for such a blessing, which it really is.

The C. M. B. A. has all the marks and signs of a truly good christian work. It was commenced humbly by serious, pious men, whose thoughts were led by the best of inspirations, its object the best possible to be devised: the charitable care of the Willow and Orphan, and a true brotherly love and fellowship between its members; and what is essential to its stability and success, honest dealing in its business matters. What can Catholics want more in a society? They certainly ought not to be content with less.

The C. M. B. A. now numbers nearly 3,500 members in Canada and the United States. It ought to grow in a few years to be 250,000. For the present it is increasing slowly but surely; and if the reverend clergy would only devote a little time to examining into its work and principles—attend some of the Branch meetings, and see for themselves how they are conducted, they would then be able to recommend it to their parishioners. The priest should be at the head of each Branch, or at least take an active interest in its prosperity. Good Catholics are usually shy of anything that the priest cannot re-

commend; this is perfectly right. But here is an association that two eminent Bishops, and several of the leading clergymen of Canada and the United States are active members of, and earnest and able advocates. Do not hesitate, my dear fellow Catholics. Come in and be one of the great army of Christian soldiers of the C.M.B.A. H. W. D.

DELINQUENTS.

A few persons, not knowing perhaps that they were acting unlawfully and contrary to usage, have ordered the Record to be stopped, through the postmaster. We do not wish to force the paper on any one. If they wish to stop it they have a perfect right so to do, but they have no right to refuse it while in arrears. Publishers never stop sending a paper until the subscriber has settled his indebtedness. Refusing to take it from the post office makes no difference to the publisher. The papers will be considered as laid off the property of the person to whom they are addressed until arrears are paid.

Abraham Davies has been committed to jail at Walkerton, charged with the murder of three Indians at Cape Hurd in January, 1874. The principal witness against him was his son-in-law, George Nelson, who swears he was with him at the time and saw him kill the Indians. He claims he concealed the matter through fear of Davies, who threatened to kill him if he told anything about it. The Magistrate sent Nelson to jail also, in order to secure his attendance at the trial.

BUSINESS ITEMS.

WINLOW BROS. boot and shoe store has been removed from 121 to 113 Dundas street, opposite B. A. Mitchell's drug store. Those having a horse and desirous of a good business should notice the U. S. Mop Wringer Company's advertisement in another column. J. TURNER, dealer in fruit, fish and game of all kinds in season, Dundas street, near Strong's Hotel. Goods delivered promptly at the lowest rates. A MOUNTJOY, importer and wholesale dealer in foreign and domestic fruits, smoked fish, game, oysters, etc., City Hall buildings, Richmond street, London, Ont. FITZPATRICK'S PREMIUM STAINED GLASS FOR CHURCHES.—Costs less than inferior works. Received Prizes at London, England, 1871, and Centennial, Philadelphia, 1876. Sent everywhere. Address—Box 226, Stapleton, Richmond County, N. Y. NEW BOOT AND SHOE STORE IN ST. THOMAS.—Pocock Bros. have opened out a new boot and shoe store in St. Thomas. They intend to carry as large a stock as any store in Ontario. This will enable all to get what they want, as every known style and variety will be kept on hand in large quantities, a new feature for St. Thomas. Prices will be very low to suit the present competition. Give them a call. AIRD & CAMERON'S meat market, 206 Dundas street, are offering to the public best quality of meats as follows: Best quality roast beef and porterhouse steak, 9c.; sirloin and round steak, 9c.; shoulder steak and shoulder roast beef, 7c.; leg of lamb, 9c.; hind quarters, 8c.; fore quarters, 7c.; lamb chops, 9c.; steaming lamb, 5c. to 6c.; shanks of beef, 10c. to 25c.; lard, 11c.; sausages, 10c.; suet, 7c.; corned beef, 4c. 5c. 6c. 7c. to 8c.; pickled tongue, 25c.; pickled pork, 9c.; roast pork, 7c. to 9c.; pork chops, 9c.; boiling beef, 4c. 5c. to 6c.; poultry at lowest prices. Orders taken and delivered promptly. Do not forget the place. Next door to Harkness' drug store, Dundas street. SPECIAL NOTICE.—J. McKenzie has removed to A. J. Webster's old stand. 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. It will pay you to buy Boots and Shoes at Pocock Bros. They keep a full line of ladies' and gentlemen's fine goods. No trouble to show goods. Written orders promptly attended to.

COMMERCIAL.

London Markets. London, Ont., March 30, 1880. GRAIN. Wheat, Winter, 100 lbs. \$2.12 to 2.16. Red Fall, Treadwell, 2.08 to 2.10. Spring, 1.80 to 1.82. Corn, 1.40 to 1.45. Oats, 1.07 to 1.09. Barley, 1.00 to 1.05. Rye, 1.00 to 1.05. Beans, 1.00 to 1.25. Fall Wheat Flour, 3.25 to 3.50. Mixed Flour, 3.00 to 3.25. Buckwheat Flour, 2.25 to 2.50. Graham, 1.00 to 1.25. Cornmeal, 1.50 to 2.00. Bran, per ton, 11.00 to 12.00. Shorts, per cwt., 1.00 to 1.25. Oatmeal, per cwt., 0.60 to 0.75. Eggs, Store Lots, per doz., 0.10 to 0.12. Butter, Crook, 0.18 to 0.21. Cheese, Dairy, per lb., 0.18 to 0.22. Factory, 0.11 to 0.14. MISCELLANEOUS. Mutton, 0.06 to 0.08. Lamb, 0.06 to 0.08. Beef, per lb. 0.06 to 0.08. Pork, 0.05 to 0.07. Fat, 0.05 to 0.07. Dried Apples, 0.09 to 0.10. Onions, per bag, 1.00 to 1.25. Hay, per ton, 8.00 to 9.00. Straw, per ton, 3.75 to 4.00. Dressed Hogs, 5.00 to 6.00. Chickens, per pair, 0.50 to 0.75. Ducks, 0.50 to 0.65. Turkeys, per bushel, 0.25 to 0.30. Apples, per bag, 0.50 to 0.60. Coal, all stove kinds, 4.00 to 6.00. Newfoundland, No. 1 dry, 4.25 to 4.50. Timber, 0.01 to 0.06. Wool, 0.00 to 0.00.

London Stock Market.

Reported by John Wright, Stock Broker, 36, Richmond St., London, March 30, 1880. Harrow & Erie, 127. Ontario, 127. Canadian, 110. Agricultural, 110. English Loan, 100. London Loan, 70. Royal Windsor, 100. Financial, 100. Southern Counties, 107.

The Great Shoshonee Remedy

Is an Indian vegetable compound, composed of the juices of a variety of remarkable medicinal plants and herbs; the various properties of these different ingredients, when combined, is so constituted as to act simultaneously upon the Blood, Lungs, Liver, Kidneys, Digestive Organs, Nervous System, &c., restoring their functions to healthy action, and being purely vegetable, is as harmless as nature's own beverage. This medicine is a decided benefit in all, and a permanent cure in a large majority of diseases of the blood, such as Scrofula, Erysipelas, Salt Rheum, Cancer, Pimples, &c. In prescribing this medicine we do not claim that it always performs cures; but this we do say, it purifies and enriches the blood, permanently curing a large majority of diseases arising from its impurities. It stands far ahead and unequalled among the hundreds of competing medicines of the day. It has stood the test for ten years, and is to-day more popular than ever. As a summer restorative it stands unrivalled; it guards the system against the constant draw to which it is subjected by a high temperature. Persons who are subject to bilious Colic, Dysentery, Indigestion, &c., should take the Shoshonee Remedy. Price of the Remedy in pint bottles, \$1; Pills, 25 cts. a box. Sold by all medicine dealers.

Every Farmer says the NEW MODEL MOWER, made at the Globe Works, is the MOST PERFECT Mower in the Market. And what every Farmer says must be true. Buy only the NEW MODEL MOWER made by CRAWFORD & COMPANY, Globe Works, London. 2S Look out for Worthless Imitations.

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Is the most popular Baking Powder in the Dominion, because: It is always of uniform quality, is just the right strength, is not injured by keeping; it contains no deleterious ingredients; it is economical, and may always be relied on to do what it claims to do. The constantly increasing demand for the COOK'S FRIEND during the score of years it has been before the public attests the estimation in which it is held by consumers. Manufactured only by W. R. LIVING, 55 College Street, Montreal. Retailed everywhere. 7313.

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OFFICE, OPPOSITE RICHMOND ST. CITY HALL. SAVINGS BANK BRANCH. The object of this branch is to enable persons of regular income to accumulate by gradual savings, a capital which may be resorted to in case of emergency. The deposits bear interest compounded half-yearly. Loans on request, together with the Capital of the Society, are pledged by Act of Parliament as security for the proper payment of deposits. The Funds of the Society are entirely invested in Mortgage on Real Estate only, thus rendering the Security to Depositors both complete and permanent. Deposits of One Dollar and upwards received, subject to withdrawal, and interest paid thereon at the rate of five and six per cent. per annum, as may be agreed upon at time deposit is made. D. MACFIE, F. B. LEYS, PRESIDENT. MANAGER.

MONEY TO LOAN REAL ESTATE

AT 7 1/2 PER CENT. MORTGAGES BOUGHT. J. BURNETT & CO., Victoria Buildings, opposite City Hall, Richmond Street, London.

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—BY THE— SUPERIOR SAVINGS & LOAN SOCIETY, LONDON, ONT. DIRECTORS: Thos. Peel, J. P., President; John Brown, City Treasurer; Thos. Green, Esq., London, A. Crossin, Esq., Lond. & Montreal; Geo. Bell, Esq., Vice President; J. J. Lancaster, M. D., Lond.; R. Dickie, Esq., Lobo Tp. D. Campbell, Esq., Peterborough; J. Platt, Esq., London. Savings Bank Branch.—Best rates of Interest allowed on deposits. Office—88 Dundas St., London. JAS. MILNE, MANAGER.

FRENCH TWEEDS!

NEW COLORS & DESIGNS. SPRING WEAR. PETHICK & McDONALD. First Door South of City Hall, RICHMOND STREET. RE-OPENED!

TURKISH & ELECTRIC BATHS

Have opened in Hunt's Block, Richmond Street, for the Treatment of all Acute and Chronic Diseases. Turkish Bath, \$1; Electric Bath, \$1; Molliere Bath, \$1. Hot Water, 70-ly. DUS STREET & McLAREN.

THE STAR GROCERY HOUSE

Has opened out one of the CHOICEST STOCKS OF FAMILY GROCERIES! EVER SEEN IN LONDON, ONT. Everything New and Fresh and Cheap. Goods Delivered Promptly. Call and see them. Don't Forget the place! THE STAR HOUSE. Next to the City Hotel, 28 DUNDAS STREET. 38-ly.

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THE LONDON MUTUAL (Formerly Agricultural Mutual.) HEAD OFFICE, Mulsons Buildings, London, Ontario. Assets \$1,000,000. 1st January, 1879, \$275,854.41, and constantly being added to. CROWELL WILSON, President. D. BLACK, V. PRESIDENT. W. R. LIVING, Treasurer. C. G. CODY, Inspector.

THE FIRE OFFICE, now in the 21st year of its existence, is doing a larger, safer and better business than ever, having in the month of June issued 1,900 policies and in July 2,032 policies—a number never before exceeded except by itself.

1st. That the "London Mutual" was the pioneer of cheap farm insurance in Canada, and that its rates have always been placed as low as is commensurate with the hazard; that, being purely Mutual, it has no stockholders, and all profits are added to its reserve fund to give better security to its members. 2nd. That it is the only Company that has always strictly adhered to one class of business, and now has more property at risk in the Province of Ontario alone than any other Company—stock or mutual—English, Canadian, or American, (vide Government Returns). 3rd. That it has paid nearly a million dollars in compensation for losses, having distributed the same in nearly every township in the Province. 4th. That its books and affairs are always open to the inspection of the members, and the Directors are desirous that the privilege should be exercised. FARMERS! Patronize your own old, sound, safe, economical Company, and be not led away by the delusions of new ventures and the offer of amateurs in the insurance business. For insurance apply to the agents, or address, D. C. MACDONALD, Manager, 50-ly.

SHOULD OLD ACQUAINTANCE BE FORGOTTEN? HOLIDAY BARGAINS!

PIANOS AND ORGANS! (Best Quality, at Lowest Wholesale Price) EVERYBODY. ALL FULLY WARRANTED. Several Second-hand PIANOS & ORGANS! At Purchasers' own Figures. Must be sold quick. Call and see them. C. F. COLWELL, Albert Block (Up-stairs), LONDON, - - - ONT.

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ECLES

Sunday, 11-12 P. M. Monday, 12-1 P. M. Tuesday, 13-14 P. M. Wednesday, 15-16 P. M. Thursday, 17-18 P. M. Friday, 19-20 P. M. Saturday, 21-22 P. M.

"Farewell, my I go from you should I She sobbed."

"Ah, no," he The ring I If love were Sure our d

And so she w And a boe D. he come What matt -Illustrated

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THE P Cologues sion to the

His G Toronto a Crimon, accompa Mgr. Prof Lordship Wednesday

THE IT man's Jo out. We to blame, wish to soe looker ver Give you news. T

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