

The Catholic Record.

VOL. 2.

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NO. 71.

"CLERICAL."
We make up the most Fashionable Clerical Garments in Canada—Style, Fit, and Finish Perfect.
We have a Large Stock of Broad-Cloths and Doeskins. Prices Low.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.
February, 1880.
Sunday, 22—Second Sunday of Lent. 2 Cl. Sermon. Peter Dom. Bishop and
Monday, 23—St. Peter's Chair at Antioch. Double Major. (From 22nd of Feb.)
Tuesday, 24—St. Matthew's Apostle Double. Major.
Wednesday, 25—St. Matthias Apostle Double. Major.
Thursday, 26—The Martyrs of Japan Double. (From 5th and 13th of Feb.)
Friday, 27—St. Simeon of our Lord. Double. Major.
Saturday, 28—St. Margaret Corton. Semi Double.

Written for the Record.
Lent.
"Now is the acceptable time—now is the day of salvation."

O thou, who dost to man accord.
His highest prize, his best reward;
Thou hope of all our race;
Jesu, to thee we now draw near,
Our earnest supplications bear.
Who humbly seek thy face.

With self-reproaching voice within,
Our conscience tells of many a sin,
In thought and word and deed;
O cleanse that conscience from all stain
The penitent restore again,
From every burthen freed.

If thou reject us, who shall give
Our fainting spirits strength to live?
Thy love alone to spare;
With cleansed hearts to pray aright
And find acceptance in Thy sight,
O bid us, O bid us pray!

This thou hast blessed this solemn fast;
So may Thy days by us be passed
In self-control severe,
That when our Easter morn we hail,
In mystic feast we may not fail,
To keep with conscience clear!

O Blessed Trinity, bestow
Thy pardoning grace on us below,
And shield us evermore!
Untill within Thy courts above,
We see Thy face, and sing Thy love—
And with Thy saints adore!!!
ANGELIQUE,
"Enfant de Marie."
Hamilton, Ont.

LENTEEN REGULATIONS.
The following are the regulations for the observance of Lent in this Diocese:
1st.—All days of Lent, Sundays excepted, are fasting days.
2nd.—By dispensation, the use of flesh meat is allowed at every meal on Sundays and at one full meal on Mondays, Tuesdays, Thursdays and Saturdays, excepting the Saturdays in Ember and Holy Week.
3rd.—An entire abstinence from flesh meat is enjoined every Wednesday and Friday in Lent, and the above excepted days.
4th.—The following persons are exempted from abstinence—Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labors, or some other legitimate cause, cannot observe the law.
5th.—Fish and flesh meat are forbidden at the same meal on any of the days of Lent.
6th.—The use of lard in the preparation of food, of eggs, milk, butter, and cheese, is permitted during Lent.
7th.—The season within which all who have attained the proper age are obliged to make the Paschal Communion commences on Ash Wednesday and terminates on Trinity Sunday.

On a recent occasion a considerable number of English-speaking persons and others assembled in the Church of St. Agatha in Suburra, attached to the Irish College in Rome, to assist at the taking possession of this church as his title by Cardinal Pecci, brother of his Holiness Leo XIII. On his entrance he was received by the venerable Rector of the Irish College, Monsignor Tobias Kirby. The Rector delivered an address in Italian, and his Eminence replied in an excellent discourse on the history of the Irish Church, which, he said, had been one of the studies he turned to with great fondness, as it showed an unflinching faith during a persecution which could be compared only with that of Diocletian. He referred in eloquent terms to the work of O'Connell, whose heart was buried within the walls of this church, and to the labors effected by him. In fact, the whole of the discourse was remarkable in several ways, as showing a keen appreciation of Irish history and an intimate acquaintance with the tyrannical persecutions to which Ireland has been so long subjected.

HAMILTON LETTER.

OPENING OF THE MISSION AT ST. MARY'S CATHEDRAL.

Correspondence of the Record.
St. Mary's Cathedral was crowded yesterday to its utmost capacity. Long before the service commenced every pew, gallery and standing room was taken up by the eager congregation to listen to the sermon of the Very Rev. Father Henning, Superior of the Redemptorists, Quebec.

The Rev. Father O'Leary celebrated High Mass, the choir sang the Roman Canon Mass, and Mr. James T. Eagan the famous Bass of the choir, sang the fine solo "Pro Peccatis" in splendid style.

At all the masses the rules regulating the mission were announced, but at High Mass they were given in such eloquent terms that they deserve more than a passing notice.

The Rev. Father Henning who is a most earnest and eloquent speaker occupied the pulpit; his language is fluent, eloquent and refined. As a preacher to his grand sermon he gave a minute description of the work he had out for this mission.

Early Mass at five A.M., after which a sermon of fifteen minutes duration, than the recitation of the Blessed Virgin's rosary all of which should not take up more than one hour, and will be concluded at six o'clock. At half-past eight o'clock another mass will be celebrated, and another sermon will be given, this time by a different Father. At half-past seven in the evening there will be a short instruction given by one of the Fathers of fifteen minutes duration, then the recitation of the Rosary of the Blessed Virgin, followed by the grand sermon of the evening, after which the benediction of the Blessed Sacrament will take place.

During the benediction five "Pater Nosters" and "Hail Marys" will be said for the conversion of sinners, during which time the bell at the cathedral will toll, so that the faithful at home, in their stores, offices or on the streets will know that the congregation in the cathedral are praying for the above named object. The rev. Father then went into the different details, and said that punctuality was one of the greatest points; when he announced 5 o'clock he meant he didn't mean 5,05, 5,10 or 5,15, not a minute later than 5 o'clock, and so with the next. He then said the next in order was for the faithful to avoid all sin; for example, if a person was driving along a road, and saw a large stone in the way, it was not to be supposed that he would endanger his life, or even his horse's, by driving over it. No; he would take another road. So it is with sin. If placed in the road God would turn aside his grace and mercy and enter into a soul that would be better prepared. He exhorted all, no matter how numerous, how dark or serious their sins might be, to take advantage of the Mission to make their peace with God, and to lead a better life. He spoke in a forcible way against intemperance, licentiousness, and other evil, and concluded his discourse with an anecdote about the efficacy of the prayer of the children by citing an instance of a little girl in Paris. Her father was a man endowed with many and great talents and of superior education, but he unfortunately was an infidel. He married a most devout Catholic lady, and the couple were blessed by a little girl. As time progressed the little girl came to the age of making her first communion. The day before she was to go to her Father confessor and had a talk with him, during which he said, "My dear child, the happiest day of your life is at hand. There is one thing you should do, and that is the conversion of your father. Your father is a good man, but he is an infidel. He was only to see the right way he would be a lost in himself, so now pray with me." The little girl acquiesced and went home that same night. The father, after retiring, was awakened by a strange noise. He walked steadily along, and at last arrived at the door of his little girl's chamber, from which the strange noise emanated. He opened the door noiselessly, and peering in saw his little girl on her knees before a crucifix, and exclaiming: "O Jesus, give me my father's soul."

She repeated it three times, the father looked at her in speechless amazement. He rushed to her, and clasping her in his arms, cried out with joy, "My child, my child, I am thine. The next morning the congregation saw the father and daughter kneeling at the altar rails together. The father gave this anecdote in such a manner as to draw tears from the whole of the congregation. The rev. Father said that they would devote this afternoon and three or four days for those who are under sixteen years of age who have made their first communion, and at three o'clock this afternoon a large congregation of children assembled at St. Mary's Cathedral. The Rev. Father Miller gave illustrations how children should conduct themselves in church, and gave such graphic and humorous descriptions of how they generally conduct themselves that both adults and children saw the mistake.

VESPERS.

At the evening service the cathedral was crowded to its utmost capacity, every available spot being occupied.
Rev. Father Welsh opened the service by making a few introductory remarks relative to the objects of the mission which had already been so successfully inaugurated. It was the custom for them when engaged in their mission work to pray for the conversion of men and women, and to ask the people to heartily unite with them in this glorious work. God had given them voices to praise Him, and he would ask

THE ADVERSE SENTIMENT WAS TOO VIOLENT.

EXTRACTS FROM A POWERFUL ADDRESS BY THE GREAT ENGLISH CHURCHMAN.

It was natural, my dear friends, when I found myself honored by your request to preside at this great annual meeting of Catholics, being aware that according to custom I should have to address them, that I should be anxious to find some subject which was both reasonable in itself and interesting to my hearers; but how I hope to hit upon any topic which had not been anticipated and which have preceded me, and those who have been filled successively by men conspicuous in various lines of eminence—by statesmen of high position and distinguished names; by country gentlemen, by men of the highest talents and of the most remarkable Catholic gatherings of the country. And those former presidents have had the pick of all the subjects, and the judgment and tact to select those topics which were the most suitable to the occasion. This reflection have I pondered over, and I felt that I failed in finding a subject equal to the duty which lay upon me. However, I am not so badly off as it would appear at first sight.

It is itself a long list of names, and I find it rather larger than I had find one to which is rather embarrassing for me, one which is rather embarrassing for me, one which is rather embarrassing for me, one which is rather embarrassing for me.

There is a widespread knowledge of the truth, a zeal in their behalf, and an admirable prodigality, as I may call it, of contributions in furthering them—there are a great many religious and great many actively benevolent men among Protestants. This is not inconsistent with our holding that they only know half the Gospel, and as we are sure that we have the whole, not merely the half, this is a good reason why we should wish to make them Catholics, even though they be not heathens. We never conceal that we would make them Catholics if we could by fair and honest means. On the other hand, it is but natural that they should oppose us, be angry with us, and be afraid of us. True; but what I wish to show, and what I believe to be the remark-

able fact, is that whereas there have been many conversions to the Catholic Church during the last thirty years, and a great deal of ill-will felt towards us in consequence, nevertheless that ill-will has been overcome and a feeling of positive good-will has been created instead in the minds of our very enemies by means of those conversions which they fear from their hatred of us, and I will say more, were an unknown sect among us now there is hardly a family but has brothers or sisters, or cousins, or connections, or friends, or acquaintances, or associates in business or work, of that religion, not to mention the large influx of population from the sister island, that such an interpretation of Catholics with Protestants, especially in our great cities, could not take place without there being a gradual accumulation of experience—slow, indeed, but therefore the more sure—about individual Catholics and what they really are in character, and whether or not they are interested in the concerns and intercourse of life, and that Protestants spontaneously, and before setting about to form a judgment, have found them to be men whom they could be drawn to like and to love just as much as their fellow Protestants, as human beings, when they could be interested and sympathize with, and interchange good offices with, before the question of religion came into consideration. Perhaps they even got into intimacy and fellowship with some one of these who they knew he was a Catholic, for religious connections in this day do not show themselves in a man's exterior, and then when their minds turned back to their existing prejudices against the Catholic religion it would be forced on them that, that hated creed at least had not destroyed, what was estimable and agreeable to him, or at least that he was a being with human affections and human tastes, whatever might be his inner religious convictions.

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Their Act of Parliament did not hinder us from having dozens of bishops and chapters, cardinals, and orders of religious men. How could it? It could only hinder us from using certain names, calling our bishops bishops, and carrying out the duties of our religion with certain solemnities. But Holy Church is intangible, or could they touch her children, unless, indeed, they assent to proceed to actual persecution. This they did not dream of.

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them to do so now by uniting with him in repeating, in the true spirit of devotion, the Rosary, which was heartily responded to by the vast congregation assembled.
Rev. Father Miller then came forward and delivered a very impressive sermon, which was listened to throughout with deep interest. He said we have come before you to fulfil a duty of great importance. It is our duty to tell you about your salvation and God. Men and women live through this life carelessly and indifferently. The world stands first in their estimation, and but little time is left to reflect upon the salvation of their souls. Indeed they richly merit the reproach of their merciful Creator. Did they but reflect seriously upon the great truths of Christianity they would at once perceive only for a time. Death is a separation of the soul from the body, and as the body is consigned to the grave, but as the Apostle Paul says, "this corruptible must put on incorruption, and this mortal must put on immortality." Man is indeed a noble creature and has a higher destiny than only for a time. Death is a separation of the soul from the body, and as the body is consigned to the grave, but as the Apostle Paul says, "this corruptible must put on incorruption, and this mortal must put on immortality." Man is indeed a noble creature and has a higher destiny than only for a time.

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Perhaps they even got into intimacy and fellowship with some one of these who they knew he was a Catholic, for religious connections in this day do not show themselves in a man's exterior, and then when their minds turned back to their existing prejudices against the Catholic religion it would be forced on them that, that hated creed at least had not destroyed, what was estimable and agreeable to him, or at least that he was a being with human affections and human tastes, whatever might be his inner religious convictions.

If there is any representative of the Roman Church from whom Protestants ought to shrink it is her head. In their theory, in their controversial publications, in their traditions the Pope is all that is bad. You know the attributes name they give him. He is the embodiment of evil, and the worst foe of the Gospel. Then, as to Pope Pius, no one could by his words and by deeds offend them more. He claimed—he exercised—larger powers than any other Pope ever did; he committed himself to ecclesiastical acts bolder than those of any other Pope; his secular policy was especially distasteful to Englishmen, he had some near him who put into print just that kind of gossip concerning him which would put an Englishman's teeth on edge; lastly, he it was who in the beginning of his reign was the author of that very measure which raised such a commotion among us—yet his personal presence was of a kind which no one could withstand. I believe one special cause of the abatement of the animosity felt towards us by our countrymen was the series of tables, as I might call them, brought before them in the newspapers of his reception of visitors at the Vatican. His misfortunes, indeed, had something to do with his popularity. The whole world felt that he was shamefully used as regards temporal possessions. No foreign power had a right to seize upon his places, churches, and other possessions; and the injustices shown him created a wide interest in him. But the main cause of his popularity was the magic of his presence, which was such as to dissipate and utterly destroy the fog out of which the minds of his people were wont to begin to be ashamed of saying they were believing them. Englishmen are a kind-hearted people at bottom, when they have not gone mad, which, alas, they do every now and then. Accordingly, in a little while after passing an Act of Parliament against us and against the Catholics of Ireland, who had nothing to do with the cause of the quarrel, for they had no need of a hierarchy or bishops, having had one from time immemorial—after the Act of Parliament, they felt a satisfaction, and a relief, and calmed down. And that perhaps they had been over their heads, and against their consciences, and in a happier relation with our countrymen now than we were thirty years ago. It is an instance of the operation of the psychology of great changes which follows on a second reason for the change which followed close upon the first, and that was the experience which came to the nation as time went on, that after all their alarms, somehow, had been unnecessary.

Their Act of Parliament did not hinder us from having dozens of bishops and chapters, cardinals, and orders of religious men. How could it? It could only hinder us from using certain names, calling our bishops bishops, and carrying out the duties of our religion with certain solemnities. But Holy Church is intangible, or could they touch her children, unless, indeed, they assent to proceed to actual persecution. This they did not dream of.

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REMARKABLE CONVERSION.

The Three Copecks.

PAUL H. MAYNE.

Crouched low in a sordid chamber,
With a cupboard of empty shelves—
Half starved, and his limbs aching—
To comfort or help themselves.

Two children were left forsaken,
All orphaned of mortal care—
But with spirit in the eyes
To be taught by Earth's despair.

Alone in that crowded city,
Which shines like an Arctic star,
By the banks of the frozen Neva,
In the realm of the mighty Czar.

Now, Max was an urethra of seven,
But his delicate sister Lezzy,
With the crown of glistening ringlets,
Could scarcely have reached your knees!

As he looked on his sister weeping,
And tortured by hunger's smart,
A thought like an angel entered
At the door of his opened heart.

He wrote on a fragment of paper—
With quivering hand and soul—
"Please send to me, Oh, three copecks,
To purchase for Lezzy a roll!"

Then, rushed to a church, his missive
To drop—ere the vesper psalms—
As the street had become so quiet,
In the unlocked box for aims!

volcano,—breaking out here and there
fitfully and feebly, as if to warn the
way that they still lived; but, in reality,
only concentrating their fury for a more
fearful outburst.

Mr. Hutchinson had, at the earliest possible
moment after Gettysburg, obtained
leave that Gaston should be exchanged,

Meantime Gaston had recovered his
strength, but he remained still
unable to medical skill having availed to restore
him the use of his right eye.

General De Beaumont, however, had
been active with the confederate authorities,
to obtain permission for Mr. D'Arcy
and Rose to go as far as the Federal out-

Lucy, we may well believe, was happy
beyond measure to embrace her Rosette,
nor was her happiness lessened by the
frequent visits which she now allowed
herself to make to her mother, to Rose,

CHAPTER XXXI.
THE CROWN OF SUFFERING.

"Sorrow, that I wearied should remain so
long,
Wreathed my starry glory, the bright crown
of Song."

"You say nothing of yourself, little
sister," Gaston answered, as he passed his
hand over the bent head, with its wealth
of dark-brown hair.

"She is not to be long with us," his
father said. "She has chosen the better
part."

"Spare her, my dear boy," said Mr.
D'Arcy. "You will not condemn her
when you have heard all."

"You mean Viva?" he inquired.
"Viva, and Maud, and Mary, will be,
every one of them, the most devoted of
sisters," she replied.

"I do not want my son to be a burden
to any one," Mr. D'Arcy now said, as he
took Gaston's hand.

"My little sister could never pain me
knowingly," he answered, as he drew her
to him and kissed her forehead.

"At length the end came in April, and
Hope, with its rain bow hues, rose up and
spanned the whole country from ocean to
ocean."

"You are but a boy yet," Mr. D'Arcy
said; "you have youth in your favor."

from her kneeling position, too wrapt in
her gratitude and her worship to take her
eyes off his face.

"I ought to bless God, my own darling,"
Rose answered, "for giving me the dearest
and best of sisters in my own cherished
Lucy, and for giving to my dear Gaston
a woman I should have chosen among all
women to be his life-companion."

"Do not fret about that, my pet," said
Rose, as she strove to soothe her friend,
wildly dividing the cause of her tears.

"I fear that people have sadly misapprehended
the occasion of this separation."

"Do not say that," Lucy again said,
impetuously. "You were then only as
handsome as a fairy prince; but now you
are a heroic soldier, with the marks of
battle on you."

"That one I never shall, never can
break; it is dearer to me and more glorious
a thousand times than before."

"Lucy does not think so, dear brother,"
Rose answered. "No! I do not think so," said Lucy.
"I have loved you with all my heart since
you first carried me in your arms, a little,
sickly, helpless thing; and oh, Gaston,
she went on, kneeling by him and taking
his hand.

"I am most grateful, dear father," he
replied, "for my miraculous preservation.
I should be most guilty were I to repine
at my loss."

at which the Apparition had occurred,
is about five miles from Clarendon,
and about the same distance from Ballyhaunis,
County Mayo. In the gable end of this
chapel, on the east wall, is a Gothic
medieval window, five feet by two; its lowest
part being twelve feet from the ground.

My DEAR FATHER—I send you additional
news about the Apparition at Knock,
which I have just received from
good authority—with an account of additional
Apparitions and miracles which
have occurred there.

The chapel, or Catholic church, of Knock,
at which the Apparitions have occurred,
is about five miles from Clarendon,
and about the same distance from Ballyhaunis,
County Mayo.

TO BE CONTINUED.

THE APPARITIONS AT KNOCK, CO. MAYO, IRELAND.

We have much pleasure in laying before
our readers another account of the recent
extraordinary events in Ireland, which has
kindly been sent us by a well-known
missionary priest of the Archdiocese of Tuam,
who has visited the scene of the
occurrence and heard the relation from
persons who witnessed the Apparitions.

Galway, Ireland, January 12, 1880.

"The misrule of our country are beginning
to feel that they are being found out,
and that the many sentiments of the
world recoil in loathing and detestation
from even the current history of their
role in Ireland."

Galway, January 15.

THE ENGLISH ATROCITIES IN IRELAND.

THE APPARITIONS AT KNOCK, CO. MAYO, IRELAND.

"The misrule of our country are beginning
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and that the many sentiments of the
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Galway, Ireland, January 12, 1880.

My DEAR FATHER—Many thanks for
your most kind letter, and for sending
the Ave Maria.

Galway, Ireland, January 12, 1880.

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The Catholic Record
Published every Friday morning at 42 Richmond Street, over McCallum's Drug Store, and nearly opposite the Post Office.

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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 proprietorship will work no change in its one 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 to the promotion of Catholic interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,
Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, FEB. 20, 1880.

THE NEW CATHEDRAL.

On Sunday last his Lordship addressed the Cathedral congregation at High Mass. He announced to them his intention of at once commencing to organize for the building of a new cathedral. After speaking at some length on the great zeal shown by Christians, in every age of the church, for the glory of God's House, he explained why the building of magnificent temples to the service of God, has ever been an object dear to the Christian heart. It is the resting place of Jesus Christ on earth, the domicile in which He has deigned to take up his abode amongst men. It is beneath the roof of the church that the greatest blessings of heaven are conferred on the soul, here the waters of Baptism are poured on the head of the infant, here the child receives his first communion, here is the strength of the Christian imparted through Confirmation, here are the solemn vows of marriage spoken, here is the youth consecrated to the service of God within the sanctuary, and hither, too, when the earthly struggle is over, is the coffin borne that the last marks of respect may be shown to the deceased. No wonder then that the heart of the Catholic clings with affection to the house of God, in which he receives so many gifts from heaven. His Lordship expressed his conviction that one and all would unite to make this undertaking a grand success, he said he had been often urged to undertake this work, but now, he felt certain the time had come to begin and to carry to a successful conclusion this work of God. He spoke in glowing terms of the manner in which the other portions of the diocese had exerted themselves in erecting suitable temples for God's service. He stated that within the past twelve years over three hundred thousand dollars had been expended throughout the diocese in building churches alone, independent of the large sums spent on parochial residences and other necessary buildings, and he was sure that the people of London would not be found wanting in this part of their duty. A subscription list has, we believe, already been opened, and we have no doubt that in a short time it will contain the names of every Catholic of London. The new cathedral should be second to none in Upper Canada, and we are sure that our people are just the men to make it a credit to the country, and a glory to our holy religion.

CORRECTION.

Our attention has been called to a theological error, which through oversight no doubt, on the part of the writer, appeared in one of our correspondents letters in last week's issue. It was in the report of a sermon in which the preacher was made to say that Faith and Hope could not exist without Charity. As this is not the case, we hasten to correct it, feeling positive that the error crept in through want of attention on our part, and a misconception of the speaker's words on the part of our correspondent.

MR. FROUDE.

The principles of liberty, says an anonymous writer, may forbid that Roman Catholics shall be refused the same privileges which are allowed to others, . . . but neither liberty, equality, nor justice requires that Roman Catholicism shall be permitted to pursue its insidious methods of attack unchallenged . . . the question will have to be fought out with bullets instead of with balloting papers, &c., &c. (Mr. Froude in North American Review.)

Poor dear Mr. Froude! he is to be pitied. As one born out of time he is a mistake, a failure, an Anachronism. He should have seen light, (such as it was) in the days of bob-wigs, pig-tails, three-cornered hats, square toes, Protestant ascendancy and no surrender. He is out of joint with the times, behind the age, non-isochronous. For the sake of the days he lives in and of himself, he should not be. A liberal of liberals, he is liberal only to all that does not tread on his toes, his corns are as tender as his neighbor's. Professing to be tolerant, he tolerates those only who coincide with him; to all others he is intolerant. Claiming perfect equality he dare not give to Catholicity a fair field and no favor.

In the great race of religion for the sweepstakes of the world, he doubts his own horse's wind and staying powers, and would handicap Catholicity, because she has hitherto always won. "The issue" he tells us, "must be fought with bullets not ballots." So be it, Mr. Froude; Catholicity accepts the terms. Pagan Rome tried it before with the pretor's court, the rack, the rock, the red hot iron, the wild beasts of the amphitheatre and—failed, most miserably failed. "The Rome of the Popes" rose on the ashes of "the Rome of the Cæsars." Protestant Yankeeism may try it again with "bullets not ballots," and will equally miserably fail. It is hard to kick against the good, Mr. Froude; nay more, it is a blunder. God has decreed his Church, and that the gates of hell shall not prevail against her. If you are not of His way of thinking Mr. Froude, at least try gracefully to accept the inevitable, or, if you would have a crumb of comfort, however small, go to Prof. Swing of Chicago. He will tell you Protestantism has not failed. But then he nowhere defines Protestantism.

Mr. Froude thinks Protestantism has failed, and Mr. Froude is right. Protestantism has failed, and if in one thing more than another it has failed, it is in its protest (antism) that it has failed, and Mr. Froude is himself the sad umbra of that failure.

"Neither liberty, equality, nor justice," says Mr. Froude through an anonymous author, "requires that Roman Catholicism shall be permitted to pursue its insidious methods of attack unchallenged . . . the question will have to be fought out with bullets instead of ballots," &c., &c. Shades of our forefathers, apes! Was there ever a more complete vindication of mediæval governance? Shades of Ferdinand and Isabella the magnificent! was Spanish Inquisition ever more thoroughly resuscitated? Shades of Coliquy! was ever St. Bartholomew massacre more perfectly endorsed?

It is astonishing to us that a man of Mr. Froude's culture cannot see that he is striking with a two edged sword; and that whilst attacking Catholicity, he is Catholicity's most valiant champion. Perhaps he sees it, but hopes others will not. He accuses Catholicism of wishing to subvert liberalism, and hence claims for liberalism the right to subvert Catholicity. This is a return to that mediæval governance which he so severely reprobates. The mediæval governments of Europe never claimed to suppress heresy except on the plea, that Catholicity was right and heresy wrong. The church in danger was to them the State in danger. But this is exactly what Mr. Froude claims for liberalism. In his view liberalism is orthodox, Catholicism heresy; and it is precisely because Catholicity as heresy is a danger to liberalism as orthodox, that he claims for liberalism the right to subvert with bullets, what it cannot subvert with the ballot box. This, if he means anything, is Mr. Froude's meaning. But this mutatis mutandis is exactly what he accuses Catholicity of doing, and it is precisely because he thinks

she does this, that he thinks liberalism has a right to subvert her. But this will cut both ways. What is sauce for the goose, is sauce for the gander. Does not Mr. Froude see that if liberalism may subvert Catholicism, because it considers Catholicism a danger, Catholicism may subvert liberalism because she considers liberalism a danger. The Spanish Inquisition put its Moorish subjects to death on the plea, that their Moorish religion was a danger to the State. Elizabeth of England ("England's greatest Queen") put her Catholic subjects to death on the plea, that their Catholicity was a danger to the state. Each was the other's most able vindicator. Mr. Froude would persecute the Catholics of America with bullets not ballots; because their Catholicity is a danger to the state; and thereby vindicates all mediæval governance, every auto-de-fe of the Spanish Inquisition, every wound, every crime and every tear of the St. Bartholomew massacre.

PROF. SWING.

"He then proceeds to show that Romanism has had its great contentions, that it has been a volcano from which violent eruptions have come every now and again" (Prof. Swing in the Advertiser.)

Prof. Swing is evidently unacquainted with the amenities of polite society. The term "Romanism" is the merest slang, and brings the user down with it to the level of the stable boy and the fishwife. If Prof. Swing preached these "remarkable sermons" to an educated audience, his hearers must have been fully alive to the vulgarity of the term, and must have felt astonished and annoyed at this odor of the dung-hill and the fish-market, being wafted towards them from a christian (?) pulpit.

That the Catholic church "has had her great contentions" is true, that it has even been "a volcano from which violent eruptions have come from time to time come," we will admit, and we thank the Prof. for the expression. The duty of volcanos has ever been to belch forth all that filth of scorie and lava and sulphurous vapours, which is generated in the refining of the gold and silver of the earth's centre, and which, if not ejected, would fall back again to pollute and alloy the precious deposit. Such also in the religious world has always been the duty of the Catholic church, to eject from the refined gold of faith all the vile scorie and lava and sulphurous vapours of human opinion, which, if not ejected, would fall back again to sully and alloy the precious deposit, the pure gold of divine faith.

But this is a very different thing from those "contentions" of the non-Catholic world, which have resulted in its dismemberment. If the volcano, in place of ejecting its scorie and lava, were to burst up into a thousand fragments it would no longer be a volcano, nor be performing the duties of a volcano. This is exactly the difference between the Catholic and Protestant church. The one (the Catholic) is a volcano, the other is a volcano hoist with its own petard. The Catholic church, like any other healthy body, is constantly throwing off her exuvia, and it is this very throwing off of exuvia which shows it to be a sound and perfect body. Protestantism, on the contrary, is constantly falling to pieces, each piece again to fall to pieces, until the whole world is strewn with its fragments. And there is another remarkable difference: between the Catholic church and the Protestant. In the Catholic church the exuvia are expelled—in the Protestant the exuvia expel. Prof. Swing will, we suppose, admit the right of every body corporate to expel its mal-contents; though we suppose he will hardly admit the right of the mal-contents to expel the body corporate. In the Catholic church the body corporate expels the mal-contents; in the Protestant church the mal-contents expel the body corporate. It is related of Diogenes that when he was told that he had been banished from Sinope he replied, and I—I banish Sinope. It is some such insane philosophy that regulates the Protestant churches. The non-conformists banished the Anglican church, the Quakers ban-

ished the non-conformists. Prof. Swing will find no such putting the cart before the horse in the Catholic church.

The learned Prof. continues his litany of charges against the Catholic church. "Furthermore," he tells us, "she has tried to coerce men to a unity of sentiment, and has thus injured the spirit of Christ." Prof. Swing, the moment he had finished that sentence in his pulpit, should have "stepped down and out," of his church and out of the United States; for by every word of that sentence he has denounced the constitution of the country from which he claims protection; by every word of that sentence he had "fouled his own nest." Either the United States, under its constitution, had power in the late war to punish the seceding States, or it had not. If it had power, why has not the Catholic church; if it had not, Prof. Swing should "step down and out." He is a poltroon and a coward as long as he remains in a country which has violated its constitution.

The Catholic church, like any other live institution, has the right to expel her mal-contents; she would not be a live church if she had not. To blame her for it is to blame her for being a church. What would become of Prof. Swing to-morrow if his skin refused to throw off perspiration, or if his kidney refused to perform their functions? He would very soon cease to be Prof. Swing, would become a mass of corruption, and would die the horrid death of blood poisoning. And so with a church which has not the power to expel its mal-contents. We do not say, remember, that she has the right "to coerce men to a unity of sentiment;" that is a simple impossibility, and to accuse the Catholic church of having done so, is to accuse her of having done the impossible. There is a wide difference between expelling dissentients and coercing them. The first the Catholic church has always rightly claimed; the second she has never claimed, and where it has been done, it has always been the civil power that has done it, not the ecclesiastical. The Spanish inquisition was a double institution; ecclesiastical as far as the deciding of heresy was concerned, purely civil as far as the punishment of it was concerned. Up to the time of the Reformation and for centuries afterwards, both in Catholic and Protestant countries, heresy was a real danger to the state; for heresy meant revolt against the orthodox state, and revolt against any state, whether prompted by religious or secular motives, has always been held punishable by the civil tribunals. This would be the case to-morrow in the United States, (Protestant though they claim to be), if religious dissent meant revolt against the state. It is in order to get an excuse for persecuting the Catholic church that Mr. Froude is trying to persuade the American mind that the Catholic church is a danger to the state. That he will only too easily succeed with men of Prof. Swing's cast of thought is evident.

Our Professor tells us that "Protestantism has become thoroughly emancipated from coercion." Which Protestantism? English Protestantism? Let us see. A Protestant bishop of Cork, in a letter dated Oct. 17th, 1736, in describing his first "progress" writes, "The laboring class of this country are all Papists. The number of Papists to that of Protestants, through the whole country, including the rich as well as the poor, is at least eight to one, and yet there is one very remarkable town in this county, about twelve miles from Cork, in which there are about 500 persons fit to bear arms, in which there has not been one Popish inhabitant since the Revolution. If a Papist should take or build a house in the town, nothing but a military force could preserve it from being pulled down about his ears."

English Protestantism at least had not become thoroughly emancipated from coercion in the year of grace 1736. SACERDOS.

The present condition of Europe is considered very unsatisfactory and the German Gazette states that Germany, though desiring peace, has been forced, by the action of France and Russia, to prepare for war.

THE FRENCH EDUCATION BILL.

The French Cabinet seems determined on carrying a godless scheme of education into effect. They have now but one obstacle to overcome, that is the half-hearted opposition of the Senate to the Ferry Bill. Everything now points to a solution of the difficulty in favor of the Radicals. Apathy and cowardice on the part of a large number of Catholic electors in France have done not a little in bringing about this deplorable result. We admire the piety of the French people of every age, rank, sex and condition in flocking to the shrines of our Lady to pray for France, but we should be very happy to see French Catholic citizens, or those who call themselves so, and who constitute a majority of the French electorate, flock to the polls in election times, and crush out the radical party. The people of Ireland with a thousand obstacles to overcome, of which ignorance, restricted franchise, landlord terrorism, and military rule were part, and from all of which Frenchmen are free, even turned the wealthiest and most powerful church establishment in the world. Let the people of France pray, but let them also watch and work. Thus only can they do their full duty to God, to church, and to country.

THE NEXT PRESIDENCY.

Senator Cameron, of Pennsylvania, is a worthy successor of the late Zachary Chandler of Michigan, as political manager of the Republican party. If Mr. Hayes owes his occupancy of the White House to the latter, Gen. Grant may have soon to say the same thing of himself in regard to Senator Cameron. That worthy Senator has just made Pennsylvania "right" for Grant. Other States will no doubt require careful manipulation, but Senator Cameron can draw the cords with as much delicacy and precision as the exigency of the case demands. Conkling is out of the way, Sherman is not to be thought of, Blaine is the only other formidable candidate for the Republican nomination, and from present indications he will not have anything like the backing he had in 1876. Grant has a strong anti-Southern record, and that record will be made to do him all service in the campaign. To excite the antipathy of the North against the South, the Republican managers recently worked up an "exodus" (everything about that band of penitential hypocrites must have a scriptural designation) of negroes to such a democratic State as Indiana. The "exodus" has not worked to their profit, but their failure in this respect will not discourage them. They will leave no stone unturned to hold control of the national administration. The Democrats should see to the necessity of retaining a majority, in Congress as the election by the States may be so close as to render the intervention of the national legislature a necessity. If Congress remain Democratic we may "reckon" on a Democratic President.

THE SARNIA CANADIAN.

Our friends in Sarnia are at present sparring over some omission on the part of the Sarnia Canadian, for which the Observer takes him to task. The latter journal accuses its contemporary with intolerance in neglecting to take notice of the opening of the new Catholic church, whilst the editor of the Canadian replies that being a Protestant he, on the Sunday of the opening attended divine service in his own church, and consequently knew nothing about what his Catholic neighbors were doing. We trust that the readers of the Canadian are sufficiently interested in the progress of their town to regard with pleasure the erection of such a splendid building as the new Catholic church. It speaks of advancement, not only in a religious sense, but also in a material one; it shows that Sarnia is keeping pace with the other growing towns of Canada, and we pity the journalist (?) who refuses to notice a matter so interesting to the general reader, because those engaged in it hold a religious belief differing from his own. Friend

Canadian the days of intolerance have passed, and he who would fill the role of journalist, and expect from the public a liberal patronage must be prepared to forget these little bigoted ideas that may perhaps pass muster in a missionary meeting, but are hardly suitable to the sanctum of an editor.

THE CATHOLIC PRESS.

It is rather unfair for the editors of Protestant papers to call the Pecoset child-murderer a fanatic. He only carried out the Protestant doctrine of private interpretation to its logical, or rather illogical, conclusion. Freeman has been declared insane—"emotionally insane." If he is insane, what guarantee have we that the believers in all the varieties of Protestant "isms" are sane? If it be allowable to interpret the Scriptures according to the individual taste of the reader—for private interpretation practically amounts to that—why is Freeman more fanatical for taking things au pied de la lettre than any minister who takes his text on Sunday and "expounds?" Freeman defends his course, and cannot be made to believe himself guilty. He quotes Scripture for the sacrifice, and with fully as much reason as the Methodists, Presbyterians, or Congregationalists quote Scripture in defence of their "isms." A man may cut off his hand with an axe, if it give him scandal, and only follow the "right," which Protestantism has taken the liberty of giving him, of interpreting the Scriptures; he may demand an eye for an eye, and observe the Jewish Sabbath, and what Protestant sect can consistently excommunicate him? Protestantism never claimed the attribute of infallibility, and it cannot forbid its followers to bring their own crude opinions to bear upon the sacred book.—Catholic Review.

EDITORIAL NOTES.

REV. M. J. TIERNAN, chancellor of the diocese, thankfully acknowledges the receipt of \$160 from Rev. P. Brennan, St. Mary's, and \$127 from Rev. Father Flannery, being the amount of collections taken up last Sunday in their churches for the Irish sufferers.

FULL of years and honors, highly revered even in the sect which he abandoned for the Truth, Frederick Canon Oakley died in London on Friday. Of the numerous books, essays and reviews which Canon Oakley wrote before and after his conversion, many have obtained a wide popularity in this country.—Catholic Review.

The Committee of the Mansion House Fund for Irish relief has received £2,000 from Brisbane, Australia; £500 from Bombay; £200 from the Irish Benevolent Society, London, Ont., and £451 from Newark, N. J. A letter has been received by the Committee from Archbishop Gilbons, Baltimore, expressing sympathy for the sufferers. The total amount of subscriptions is £55,550; total of grant, £24,600.

We would remind our amiable contemporary the Christian Guardian that it is exceedingly bad taste, and very uncharitable as well, to point out that such and such persons charged with murder are Catholics. We could name many murders committed in Ontario of late years by Methodists, and very brutal murders too. We would never think of parading before the world the fact that they belonged to the Methodist persuasion, and find fault with the enlightening influence of Methodism. We cannot commend newspaper editors who set themselves forward as religious teachers, but who are absolutely devoid of charity.

They had a terrible rumpus recently in a Brooklyn church, because of the preaching of a sermon to the Masonic order by Rev. Dr. Wild who is a Mason. Mr. Wm. Brown lately Principal of a College in Belleville, Ont., who is a member of the congregation, found serious objection to introducing the Masonic business into the church, and claimed that the order was anti-Christian. Rev. Dr. Wild defended the Society, and said we cannot get into the Kingdom of heaven, unless we are Masons. We are sorry for this. We hope he will reconsider his assertion, and at least add the editors to the list.

The London Times says the war vessel which the United States Naval Department is to be asked by Congress to dispatch with American contributions will be received in British ports as freighted, not only

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HUMOROUS.

A poet says: "Oh, she was fair, but sorrow left traces there." What became of the rest of the harness he doesn't state. For revealing to a man the stars in their zenith a slippery banana skin on a wet sidewalk discounts the telescope. A child being asked what were the three great feasts of the Jews, promptly and not uncharitably replied: "Breakfast, dinner and supper."

The married ladies of a Western city have formed a "Come home husband Club." It is about four feet long, and has a brush at the end of it. "Do you call that a real outlet, waiter?" said a customer. "What is it an insult to every true calf in the country, 'I didn't mean to insult you sir,' said the waiter. At the close of the sermon the minister became impressive. Raising his voice he said: "Judgement judgement!" and a small boy near the vestibule shouted: "out on first!" An old rail splitter in Indiana put the quietus upon a young man who chafed him upon his bald head, in these words: "Young man, when my head gets as soft as yours, I can raise hair to sell."

"What would you give to be as young as I am?" asked a fop of Tallard. The wrinkled old wit and diplomatist looked at him a moment and said, "My faith! I would almost be willing to be as foolish." "Do animals have fun?" asks some unobserving individual. Of course they do. When a cow switches her tail across the face of the man who is milking her, steps along just two yards, and turns to see him pick up his stool and follows, she has the most amused expression on her face possible. "I am told," said Mrs. Gubbins, the other day, "that a good deal of suffering exists among the 'peasants' in Europe, in consequence of their not being able to obtain work." And when Mr. G. kindly suggested that perhaps she meant 'peasants,' she flared right up, and said "heaven's sake, will you let 'em catch' her talk ever since she was elected Alderman."

Southern Lord (staying at Highland Castle). "Thank you so much. I shall really enjoy your music. I think of having a pipe at my own place." Sandy the piper—"An' fat kin' o' a piper would your lordship be needin'?" Southern Lord—"Oh, certainly a good piper like yourself, Sandy." Sandy (sniffing) "Och! intee!—ye might as well ha' a lark like your lordship, but it's no use easy to find a piper like me whatever!" Frederick the Great was very fond of arguing; but as he was known to and it sometimes by collaring his antagonist and kicking his shins, few of his guests were disposed to enter the arena with him. One day, when he was more than usually disposed for an argument, he asked one of his suite why he did not venture to give his opinion on some particular question. "It is imprudent, your majesty," was the reply "to express an opinion before a sovereign who has such strong convictions, and who wears such thick boots."

Any Man Will Do. A maiden once of certain age, to catch a husband did engage; but, having passed the prime of life in striving to become a wife, without success, she thought it time to mend the follies of her prime. Departing from the usual course of paint and such, like for resource, with all her might, this ancient maid beneath an oak tree knelt and prayed, unconscious that a graying old owl was perched above—the moving fowl! "Oh, give a husband give!" she cried, "while yet I may become a bride; soon will my day of grace be o'er and then, like many maids before, I'll die without an early love, and none to meet me there above!" "Oh! 'tis a fate too hard to bear; then answer this my humble prayer, and oh! a husband give to me!" Just then the owl upon the tree in deep base tones cried, "Who? who? who? who? Who? And dost thou ask me who? Why, any man, good Lord, will do."

OUR YOUTH AND THEIR PERILS.

A thousand times it has been said that the young men around us to-day are the hope of the Church, and the young men, as a rule, appear to be very well satisfied with this honorary appellation, without making very great efforts to deserve it. It is true that there are more young men at confession and communion every week than there were formerly; yet their number, in proportion to what it ought to be, is not large. The Easter duty satisfies many a young Catholic, and, if he does not miss Mass on Sunday, he is satisfied. And, after a time, he drops that. Zeal for the faith is not in him. He knows in a hazy kind of way that there is such a society as that of St. Vincent de Paul, that there are societies, and Catholic publications, but these things do not interest him. He reads occasionally, but very rarely any book that instruct him in regard to the glorious legacy which he inherited at his baptism. In fact, he does not often read books; the daily papers, with a worthless weekly on Sunday, satisfy all his intellectual requirements. He is not bad, but he is not very good. He has not the miraculous quality of touching pitch cold without being defiled; hence, in looking over those daily papers in which marriages are announced, we so often discover good old Catholic Irish names annexed by minister or magistrate to cognomens of a decidedly non-Catholic flavor. Mixed marriages of this kind are becoming alarmingly common. A young Catholic does not lose his faith at once; he drifts. He forgets his catechism; all the impressions made on his mind in his daily intercourse lead him to think that one belief is as good as another, and when he adopts this theory, his faith is practically gone.

The press, the public school, the social intercourse of the day, all contribute to bring this about. The secular press advocates to high sentiment, no noble aspirations; sacrifice, self-abnegation, disinterestedness, are points for the humorous column: it does not even hold the mirror up to nature, it only shows the deformities of nature. And we can imagine no human being more callous, more deaf to good inspirations, than he who is moulded by the influences of the daily press; yet it is this influence that moulds many lives to-day. The whole tendency of the public schools is to weaken all religious impressions that a child may have imprinted at home. The atmosphere is impregnated with unbelief. Every factor in the world's history is given a place; religion alone is ignored. Of what use, then, asks the pupil, is religion, since people can get along without it—since it is negative? His "education" takes no account of religion. It becomes important to him whether those blood-curdling stories about the Inquisition are true or not. He is simply indifferent. He does not believe that the monks and nuns are bad; he knows better than that; but the accusations against the Church do not move him. He has learned not to care. At school he has made acquaintances who are like himself, indifferent. Socially, he meets them in after life; and very often he marries among them. His wife may go to the Little Bethel or the Ebenezer, if she pleases, and the children are sent to a Protestant Sunday school; but this is that we discover among such contradictions as Luther O'Brien, or read that the Rev. Calvin O'Neill will hold a "love feast."

The public schools and the neglect of Catholic reading lead to an enormous amount of mixed marriages of the most hopeless kind. Impression made on the mind are never wholly effaced; it is true; but if you give a child a smattering of catechism on Sunday, and have it overlaid with directly antagonistic impressions during the other six days of the week, you can hardly expect that the religious teaching will come out triumphant. The fittest does not always survive, in spite of the "scientists." Parents are too often content to let things go. The public schools are good enough for them. They cannot see that the public school children are worse than those attending the parochial school—too much religion does not help people "to get along" in these days. These are the sentiments of the parents whose children go down to hell. Can there be anything more horribly pathetic than the spectacle of a parent and child separated by different fronts? Can any remorse, even that of Cain, have occurred the awful anguish that must afflict the dying parent who has killed the soul of his child?

The children of Irishmen have a fatal facility for taking impressions. They adopt themselves to new atmospheres with wonderful quickness. They are more Spanish to-day in Spain than the Spaniard, more French than the Frenchman, and more American than the American who has earned that name by a descent of several generations. It is not strange, then, that the Church seeks so vigilantly to draw them firmly within her sacred circle by discouraging the "liberalism" of parents, whose thoughtlessness and sloth are criminal in the highest degree. If the secular press and the public schools are permitted to mould young men, the hope of the Church will be a forlorn one. It is not sufficient that Catholics should be passive, they must be active. Everything is against us; the air is full of the miasma of indifference. There is no worse foe than an indolent foe. The English language has become so thoroughly an instrument in the hands of our enemies, that all its literature seems directed against us. It is only by the grace of baptism that the young can preserve their faith at all, in face of the dangers that surround it; it is only by this grace fortified by the other sacraments of the Church, that the evils of the time can be resisted. What sacrifice, then, can be too great to preserve the sacramental grace in the soul of the Catholic child? If our young grow careless, whose fault is it? Cain asked, "Am I my brother's keeper?" and shall the Catholic parent before a merciful and just God ask the same question, and hope to be excused—Catholic Review.

At a juvenile party a young gentleman about seven years old, kept himself from the rest of the company. The lady of the house called to him, "Come and play and dance my dear. Choose one of those pretty girls for your wife." "Not likely!" cried the young cynic. "No wife for me! Do you think I want to be worried out of my life like poor papa?"

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OTTAWA.

ACCIDENT TO PRINCESS LOUISE AND THE MARQUIS OF LORNE.

Ottawa, Ont., Feb. 14.—This evening, as the Marquis of Lorne and the Princess, accompanied by Lady Pelly, were leaving Rideau hall for the parliament buildings, where a levee was to be held, owing to the icy condition of the road the sleigh swerved to one side as it turned out of the grounds, and the coachman was thrown from his seat, leaving the horses entirely without control. The high-spirited animals started off at a furious gallop, the inmates of the sleigh, a close-covered one, being powerless to check their mad career. There was every prospect of a serious accident, but, fortunately, two of the aids de camp, who had started on ahead in a single sleigh, had not gone very far, and the driverless horses, with their precious load, were close behind them. Before they had got half a mile from the place of accident, the aids, as if by instinct, took in the situation, and, leaping from their own conveyance, which they left in charge of their footman, were in the road, ready to make the attempt, at any rate, to stop the flying steeds. As the sleigh rushed up they sprang at the horses' heads, and, after being dragged along for a hundred yards or more, brought them to a standstill. The distinguished occupants of the sleigh were immediately released from their unpleasant position, and, happily, were found to have escaped serious injury. The princess received only a few slight scratches about the face and head, but the shock must have proved very severe, although her royal highness is reported to be none the worse for the accident. Lady Pelly also received a severe shock. The marquis was uninjured. Of course the levee was postponed, and the greatest excitement prevailed throughout the city until the true state of affairs became known. A cablegram was immediately sent to the queen informing her of the accident, and the telegraph offices were instructed not to allow any sensational reports of the affair to pass over their lines. Later information from Rideau hall reports her royal highness entirely recovered from the shock.

TELEGRAPHIC.

AFGHANISTAN.

Cabal, February 12.—It is believed here that the reports that Abdul Rahman Khan had crossed the Oxus are premature. Letters are now, however, received at Cabul, stating that such a movement is impending.

Lahore, February 12.—Abdul Rahman is reported in Badakshan with a large force. Calcutta, Feb. 16.—The Pioneer states that the Russian papers recently found at Cabul included a complete scheme for the invasion of Northern India. Fifty leading chiefs in Ludman Valley surrendered to the British. It is reported that Ayoub Khan, with 6,000 men, left Herat to join Mahmud Jan at Ghuznee. The Heratians are erecting an entrenched camp on the Teheran Road. Gen. Roberts has been reinforced, and will co-operate in an attack on Ghuznee. It is reported that the Russian Ambassador at Teheran is prepared to leave the Persian court at a moment's notice. Twelve thousand Persians are concentrating at Khorassan.

GERMANY.

Berlin, Feb. 17.—The Emperor William, after having paid a visit to the Academy of Vocal Music on Saturday, while passing down a flight of stairs was suddenly seized with giddiness while walking in front of his suite, as in his custom, and fell down the staircase. He was immediately taken home to his private apartments, and the court physician summoned, when it was ascertained that His Majesty had sustained no injury beyond several contusions about the head and limbs. The accident was not positively known until to-day, because of a strenuous attempt to suppress all the facts concerning it at the palace, although rumors of the mishap had been circulated about the city. The return of the alarming symptoms, which have several times before produced similar results, has caused much anxiety in Court and Government circles, and fears are entertained that the Emperor may meet with fatal casualty from this source.

GREAT BRITAIN.

IRISH AFFAIRS IN BRITISH PARLIAMENT. Mr. Meldrum (Home Ruler) introduced a motion in favor of equalizing the franchise in Ireland with that in England and Scotland. He said the existing inequality was a distinct breach of the Act of Union. Mr. Gray (Home Ruler) seconded the motion. Mr. Lewis (Conservative) moved an amendment that it be in respect to deal with the question. In the course of his speech he charged Parnell with inciting the people to break the law. The speaker called Lewis to order. Resuming his remarks, Mr. Lewis said the Home Ruler knew his meaning. Home Ruler, once a harmless snake, was now a poisonous serpent. The House ought to hesitate before granting an extension of suffrage among a class holding Home Rule views. Mr. Justice McCarthy, Home Ruler, and various Irish members, supported Meldrum's motion. Mr. Waddy, Liberal, said that if they desired to avoid Home Rule they could only do so by granting such legitimate demands. Sir William Harcourt declared the motion only set forth the principle of equality upon which the union of the two countries was based. When that ceased

to be the principle he should cease to be in favor of the union.

Mr. Gibson, Attorney-General for Ireland, sought to show that it was impossible to deal with the franchise before legislation was held on the redistribution of seats.

John Bright supported the motion. He pointed to the unfair and unjust treatment of Ireland in other matters, and said the Chief Secretaryship was held by a man who was steeped with Tory prejudices against freedom.

It is understood that Parnell will, in the House on Friday, disclaim any intention of applying the epithet so "degrading," which was the term complained of, to the conduct of Sir Charles Russell, whose motion will be negated without a division.

Mr. Lowther, Chief Secretary for Ireland, said it was inopportune to re-open the question of Parliamentary reform. Mr. Shaw (Home Ruler) pointed out that the Government, by refusing reasonable demands, were playing into the hands of the extreme party in Ireland. Mr. Meldrum charged Lowther with neglecting his duties to attend races.

The Seed Potatoes Bill passed the third reading after the rejection of an amendment offered by Mr. Henry (Home Ruler) to extend its provisions for artificial manures.

GERMAN NOTES.

The 24th parish in the little principality of Hohenzollern became vacant on Christmas Eve by the death of the parish priest, Herr Burkle.

There are at present 58 Catholic Divinity students in the University of Breslau and 78 Protestants. Formerly the number of Catholic students in the Faculty of Theology was double that of Protestants. The parochial donation of Blumberg, in the Grand Duchy of Baden, which has hitherto been in the hands of the Catholics, has just been returned to the Catholics, and the Old Catholic congregation has been dissolved. This parish was one of the first which joined the schism.

The great Prussian field-marshal Moltke relates that during the plague in Constantinople in 1857 he became acquainted with a priest in the French hospital at Pera who not only administered to the spiritual but also to the temporal necessities of the poor victims of the scourge, washing their wounds; nursing them, and burying them, after their death, with his own hands. "I confess," Gen Moltke says, "I esteemed and admired the courage of that noble man, whose bravery infinitely surpasses the most brilliant feat of arms."

BRITISH PARLIAMENT.

DISCUSSING IRISH AFFAIRS.

London, Feb. 12.—To a motion for the second reading of the Irish Volunteer Bill, Bigger has handed to the clerk of the House an amendment that in view of the fact that the Government prosecution is now hanging over several earnest and true Irishmen for advocating in a temperate manner the amendment of inequities of the law, it is not desirable to put such power into the hands of the Executive as is proposed by such Bill, and that it be read a second time this day six months.

Ibbotson, Joint Secretary of Treasury, to-day, in replying to a deputation consisting of Shaw and other members of Parliament, representing the constituencies in the south of Ireland, asking for a grant for the prosecution of public works in connection with the improvement of some harbors on the South coast, promised that there should be no delay in doing anything necessary for the relief of the suffering people.

Mr. Henry gave notice that he would introduce a resolution declaring that the famine was due to the undeveloped condition of the resources of Ireland, which should be developed from Imperial resources. He also gave notice that if his resolution was adopted he would move that an industrial commission be appointed and entrusted with £20,000,000 as an inflight and half loan for public works.

Bourke, in the course of his reply to Gourley's inquiry with regard to the Fisheries Question and the Treaty of Washington, declared that there was no idea of abrogating or amending clause 33 of that treaty.

Mr. O'Donnell this evening resumed his speech on his amendment to the Address, whereupon the House suddenly became empty, especially the Government benches. O'Donnell, in signed against the brutal conduct of the police during process serving. He repudiated for himself and for the rest of the Home Rulers, the idea that they wanted to abolish. He condemned the arbitrary arrests made in Ireland.

Mr. Bigger (Home Ruler) seconded, and Finnigan (Liberal) supported, O'Donnell's amendment. The amendment was rejected by 178 to 12. The report of the Address was agreed to.

In his speech on the motion for the second reading of the Irish Distress Bill, Synan (Home Ruler) moved an amendment objecting to the use of the Church surplus funds for Irish relief. He urged that advances should come from the Imperial resources.

O'Slaughnessy (Home Ruler) seconded the amendment. Colthurst (Home Ruler) urged the Government to institute works other than sanitary.

Northcote concurred in the opinion that the nature of the works should not be restricted. Shaw (Home Ruler) hoped the amendment would not be pressed. The Irish members feared that if assistance were given to landlords it might lead to an increase in their rents. He hoped that some means would be introduced into the Bill to prevent such a result.

When King James the first wrote his countess to tobacco "the royal pedant knew nothing of the 'Myrtle Navy.'" If he had, instead of waiting his brains over his curious production, he would have filled his royal pipe with it, and would have taken a royal smoke; he would have been prepared to admit that with respect to the injurious effects of tobacco, it all depended on what tobacco you smoked.

BEELGIUM. TRIUMPH OF THE CLERGY AND PEOPLE IN THE EDUCATIONAL STRUGGLE.

The Belgian Liberals have strained and are straining every nerve to make the most of the power which they possess, but which they are destined before long to see passing from their hands. On the education of the country they wish especially to affix a secular impress which would be sure to bring to their ranks large numbers of future adherents. But not content with modelling the State instruction on their own lines, they made effort to suppress all action in a different direction. They gave every facility for the working of the State system, and threw every possible impediment in the way of those who sought to establish a system of teaching more consonant with their own feelings, and more in harmony with the necessities of the youthful mind. The Bishops whose duty it was to see that the instruction of their people was such as a Christian should receive, did not at all adopt the Liberal view of the education question, and set themselves to counteract the pernicious results which they believe would follow from school instruction without religion. So keenly did the Government feel this opposition, so well did it perceive that the Bishops were seconded in their exertions by the people, that it left nothing untried to frustrate the projects upon the execution of which the Bishops were exerted. It even appealed to the Vatican, asking His Holiness the Pope, under threat of withdrawing the Belgian ambassador, to put down the struggle with which the Belgian clergy had identified themselves. But the efforts of the clergy were based on principles that the Vatican could not approve. Therefore a polite reply was returned, stating that the Bishops had acted within the limits of their strict rights, and refusing to interfere with their action. Disappointed in all their hopes of checking and destroying the movement for religious education, and seeing every day another mark added to the sign which heralded the doom of their godless system, the Liberals are now in sore distress. A few facts will show how unmistakable is the failure which awaits the secularist education, and how complete is the success of the opposition movement. In four months the Catholics have erected three thousand schools, the Prince of Arenberg alone having opened over one hundred. Over two thousand four hundred and seventy schoolmasters have resigned their positions, and passed over to the Catholic schools. These are figures which speak eloquently of the vitality of Belgian Catholicism, and of the strength of the people's determination not to allow religion to be banished from the schools.

PROTESTANT TENANT-FARMERS REFUSE TO PAY RENT.

In Armagh county the people of a whole district are tenants under the Commissioners of Church Temporalities. That is, they are holders of farms formerly portions of other estates of the late established Church. Most, if not all, of those tenants are Protestants, and not one belongs to the original Irish race; but all are descendants of English or Scotch settlers. They have unanimously refused to pay the rent charge on their holdings. They refused to allow legal summonses to pay to be served upon them. The lawyer of the Commissioners, Mr. Franks, went to the place, and had to secure the protection of a guard of constables. He seized one man with notices to pay; but the whole population turned out and refused to let him proceed. He addressed the people, explained the law with great good temper, and pointed out to them the utter futility of resistance. But all in vain. They listened to him; but they would neither pay nor take his notices. He had to retire, and upon laying the case before the Queen's Bench Division he obtained permission to serve notices on the refractory tenants by means of registered letters. Another case in point is presented by the tenantry of Sir Richard Wallace. His estates, amounting to 61,068 acres, situated in the adjoining counties of Down and Antrim, are valued at £74,189 (\$370,945) annual income. He owns the town of Antrim, for which place he is member of Parliament. His tenants are almost to a man Presbyterians or Episcopalian Protestants, descendants of Scotch and English settlers imported in the seventeenth century. There are few Celtic Irish among them, and probably not 100 Catholics. They have refused either to pay their rent or to allow counsel to serve their rents.

MARRIED.

On the 10th instant, by the Rev. Dean Murphy, Timothy Maloney, to Honorah Rosch, all of Irish town.

DIED.

On the 11th instant, at his residence on Mill street, Philip McCann, aged 55 years.

BUSINESS ITEMS.

Those having a horse and desirous of a good business notice the U. S. Mop Winger Company's advertisement in another column.

A MOUNTAIN, 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.

AMB & CAMERON'S, meat market, 266 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.; lamb quarters, 8c.; fore quarter, 7c.; lamb chops, 9c.; stewing lamb, 7c.; 16c. shanks of beef, 10c. to 25c.; beef, 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. Don't forget the place. Next door to Harkness' drug store, Dundas street.

REMOVAL.—Wm. Smith, machinist and practical repairer of sewing machines, has removed to 253 Dundas street, near Wellington. A large assortment of needles, oils, bobbins, shuttles, and separate parts for all sewing machines made, kept constantly on hand.

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.

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. It will pay you to buy Boots and Shoes at Pook's. They keep a full line of ladies' and gentlemen's fine goods. No trouble to show goods. Written orders promptly attended to.

PRIZE-MEDAL SEEDS.

McBROOM & WOODWARD PRIZE-MEDAL SEEDSMEN. Their splendidly ILLUSTRATED CATALOGUE will be ready for gratuitous distribution in a few days. It will contain 80 pages, on the toned paper, and will be handsomely illustrated with numerous cuts of flowers, vegetables, and field crops. Send your address on postal-card for copy. Seeds by the ounce or packet sent to all parts of the Dominion FREE OF FREIGHT.

All Leading Seeds tested by our Steam Testing Apparatus. At the leading exhibitions and county fairs OUR CUSTOMERS carry off the Majority of the Prizes.

McBROOM & WOODWARD, 70-72m London, Ontario, Canada.

A SPLENDID ASSORTMENT OF BLACK CASHMEREES

Just received, to which we invite SPECIAL ATTENTION. These goods are of the finest makes.

OUR DRESS GOODS

are away down in price. The most desirable goods at a big reduction.

CORSETS.

A big line at 40 cents.

J. H. CHAPMAN & CO., 128 Dundas Street.

(EATON'S OLD STAND.)

Electrotherapeutic Remedial Institute, 24 QUEEN'S AVENUE, LONDON, N. O. ST. For the treatment of NERVOUS & CHRONIC DISEASES.

Electricity is acknowledged to be the most reliable agent in the treatment of Paralysis, Deformities, Nervous Debility, and Female Complaints. The Medico-Electric Vapor Bath is the most successful combination of natural remedial agents for the treatment of colds, bronchitis, catarrhs, incipient consumption, internal congestions, and diseases of the skin, liver, kidneys, and all internal diseases.

TESTIMONIAL: From Mrs. Abel, Woodstock. Being afflicted with Rheumatism and some suppurations of the bowels, I was advised by my family physician, Dr. Beard, of Woodstock, to come to you for treatment, and I am happy to state that in one week I returned home, entirely cured of my ailments, and greatly relieved of the internal congestion.

From Mrs. Farrell, Woodstock. I was advised by Mrs. Hall who had been treated by you for rheumatism, to come to the Institute for the baths, and can gladly state that in two weeks' baths, I was completely cured of rheumatism in my feet. London, Oct. 26th, 1878.

REAL LACE

Made, transferred, repaired and cleaned, by Miss GUNN (Sole), Ladies and Men's. Origin, lately of Youngtown, County Cork, Ontario. All orders will be promptly attended to at the residence, 153 Mill Street, or at Miss GUNN's, ladies' furnishing store, Dundas-st.

FRAME COTTAGE.

TO RENT—A Good Frame Cottage and about one acre of land in Peterborough, in the immediate vicinity of the bridge. The house has been recently put in thorough repair, has two bedrooms, parlor, dining room, kitchen and bath, and a good brick cellar. A market gardener would find this a most desirable place. Rent moderate. Apply at this office.

Week before last we had our Carpet sale, at cost. Last week we had our 20 per cent discount sale on all Black Goods, such as Cashmeres, Parachutes, Laces, and Merinos. This week we commence to sell all Canadian Cottons at mill prices. This is a good opportunity to buy spring cottons and shirtings. For instance, grey cottons 6 1/2, 7 1/2, 8 1/2 per yard; bleached cottons, 6, 8, 9, 10 per yard. Shirtings sold at 20c, we sell at 15c; Shirtings sold at 15c, we sell at 10c. We sell by retail at wholesale prices.

JAMES EATON & CO.

STREET WATERING, 1880.

CITY CLERK'S OFFICE, London, Feb. 20, 1880.

NOTICE IS HEREBY GIVEN that residents in any street in the city (other than Dundas street, from Ridout Wellington and Richmond street, from the Great Western Railway and Fullarton street) desiring to have their street watered during the ensuing heated season, are required to file a petition for that purpose in the office of the undersigned on or before the 15th day of March next, after which date no petition will be received.

By order of Council, ALEX. S. ABBOTT, City Clerk, 70-72m

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. 71-3m

THE GENUINE SINGER! SEWING MACHINE

Has this TRADE-MARK on side of arm, and the words THE SINGER MANUFACTURING COMPANY Printed on top of arm. Office and Salesroom in the Odd Fellows' Hall Building, 222 DUNDAS STREET. THE SINGER MAN'G COMPANY. J. R. HICKOK, Manager. 42 ly

ALL WOOL TWEED PANTS TO ORDER. \$3.25 AND \$3.50.

In addition to the above we have just received one case of Dark English Suitings. Also one case of Scotch Tweeds in new designs and colorings.

PETHICK & M DONALD First Door North of City Hall, RICHMOND STREET. CHAMPION PORTABLE SAW & GRIST MILLS



WATEROUS ENGINE WORKS CO., BRANTFORD, CANADA. SAY WHERE YOU SAW THIS ADVERTISEMENT.

BOOK & JOB PRINTING AT THE RECORD OFFICE.

Oakey's Knife Polish Spice & Coffee Mills Dover Egg Beaters Mrs. Potts' Cold-handle Sad Irons.

COWAN'S HARDWARE.

THE STAR THE STAR GROCERY HOUSE T. E. O'CALLAGHAN 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, 38-40 DUNDAS STREET. McLENNAN & FRYER. PLUMBERS GASFITTERS. STEAMFITTING, BELLHANGERS, &c. 244 DUNDAS ST. L. G. JOLLIFFE, (Successor to Stevens, Turner & Burns) PLUMBER, STEAM & GAS FITTER BELL HANGER, ETC. Dealer in Hand and Steam Pumps, Iron and Lead Pipes, Brass and Iron Fittings, etc. Special attention given to fitting up houses and Public buildings outside of the city, with plumbing, Gas Fitting, &c. Also handling same with steam or hot water. 375 Richmond St. London, Ont. 42 ly

BOSS SQUARE TOP HATS!

SCOTCH KNIT CAPS. Also latest styles of GENTS' FURNISHINGS.

Wear Celluloid Collars and Cuffs, and have your Washed Hills to pay. Call and see them.

400 Richmond Street, near Dundas.

NEW FRUITS!!

VALENCIA RAISINS. SEEDLESS RAISINS. TABLE RAISINS. FIGS! PRUNES! CURRANTS! CHRISTIE BROWN'S BISCUITS & CAKES.

LEMONS, ORANGES, CRANBERRIES, FINNAN HADDIES.

JOHN MOULE, GROCER, 213 DUNDAS STREET.

HEALTH, STRENGTH & ENERGY MITCHELL'S COMPOUND SYRUP OF THE HYPOPHOSPHITES

Pleasant to the taste. Nature's brain and nerve invigorator. The only safe and reliable Hypophosphites for overworked brain, worry, anxiety, excitement, late hours, business pressure, nervous prostration, wasting diseases, functional derangements, etc. It purifies and enriches the blood, clears the skin and invigorates the brain, nerves, muscles, renews the wasting functions of life and imparts energy and vitality to the exhausted forces of the body. It cures nervous debility, overworked brain and heart disease. Prepared by B. A. MITCHELL & SON, 114 Dundas street west, north side, London, Ontario. Ask for Mitchell's Hypophosphites.

TAX COLLECTORS' NOTICE.

THE RATEPAYERS of the City of London who have not paid their Taxes for 1879 are requested to pay the same forthwith at the Collectors' Office, City Hall, otherwise they shall be collected by distress, as the law directs.

By order JOHN BLAIR, JAMES TAYLOR, Collectors. 70-72m

HOLIDAY BARGAINS! PIANOS AND ORGANS!

Of best Quality, at Lowest Wholesale Prices to Everybody. ALL FULLY WARRANTED. Several Second-hand PIANOS & ORGANS! At Purchasers' own Figures. Must be sold quick. Call and see them.

G. F. COLWELL

Albert Block (Up-stairs), LONDON, - - - ONT.