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Catholic

Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, MARCH 8, 1884.

NO. 282

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished gar-ments than any Western House.

N. Wilson & Co., 136 DUNDAS STREFT

BY FLORA L. STANFIELD.

Put out the garish lights, and hush the song; Hang far away the motley garb you wear; The cap and bells are for the foolish throng, Who will not see the sins their shoulders bear. Have mercy, Lord!

Silence the laughter; muffle all the bells:
The dawn of Lent's first morning re-The peals of joy should turn to warning knells,
The smiles of mirth to penitential tears.
Have mercy, Lord!

Smitten of God, yet not in hate, but love :— Thy love make perfect, and from love's pure hate The earthlier scum and froth rebate! Be strong: be true!

character, Ireland was reduced to a condition of powerlessness such as had never before afflicted her. The closing years of King Charles' reign were years of doubt, gloom, and uncertainty for king and people in the three kingdoms. In Ireland there were then three political and religious parties—the Churchmen, the Puritans, and ploughs the dark, till downward from his wings. Fierce sunrise smites with light some shipwereked crowd Beneath abilind sea-cavern beat and bowed:—Thus through the storm of Men, the night of Things.

That Principle to which the issue clings Makes fateful way, and spurns at last its shroud. ious parties—the Churchmen, the Puritans, and the Catholics. The Puritans were the There were that saw it with a sceptic ken:
There were that saw it not through hate or least numerous, many of them having out wardly conformed to the established religion, but were far the most active as well as unscrupulous of the three parties. They put more trust in land than in religion, and for the sake of the former had at any time sacrificed the latter. They had, however, a deep hatred of Catholicity and Catholics, intensified by a dread that the latter might some day drive them from the lands they had stolen. Still their power had considerably lessened during the reign of the second Charles. Robbery begets jealousy, and jealousy division. The Churchmen put little or no faith in the Puritan Protestantism of Ireland, but through sheer weakness had to follow its lead. The Catholics, notwithstanding

King Charles' reign, portrays the state of the kingdom in these terms:

the kingdom in these terms:

"The tide of popular fremzy began soon to turn; the fury against the Papists had passed away, exhausted even by its own violence; the dying declarations of innocence made by all the victims, began at length to produce a salutary effect; and when the venerable Earl of Stafford, the last that foll a victim to the popular delulast that fell a victim to the popular delu-sion, declared, on the scaffold, his utter ig-norance of the plot, the multitude responded with tears, We believe you, my Lord! The rejection of the 'Exclusion Bill' by the Lords, notwithstanding Shafts bury's vigorous exertions, completed the ruin of the cabal. They stimulated the House of Commons to fresh violence; but Charles no longer regarded their anger when he saw them deserted by the people, and put an end to their power by

issolving the parliament.
"The consequences of this revulsion are full of instruction. The whole herd of spies and informers turned on their emspies and informers turned on their employers; and the King was enabled to pursue his designs of establishing Popery and arbitrary power, by the very instruments which his antagonism had provided. The best and brightest of England's patriots, Russell and Sydney, perished on a scaffold, by the same abominable arts which their party had used for the destruction of others. Shaftesbury, the great patron of speak of Trinity College with respect, as speak of Trinity College with respect, as it is in our time, remembering all it has since done, to speak of it without veneration.

"Though the established church had now completed its century and a half of existence, it was as far from the hearts of the pulpit.

Resolved, That we rely for success on the sacraments of the Church, on the influence and example of pledged abstainers, and on a vigorous use of those educating on a vigorous use of those educating agencies which mold and direct public sentiment—the press, the platform and the pulpit.

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Resolved, That we rely for successon the sacraments of the Church,

the Popish plot, died in misery and exile, unhonored, unpitied, and unlamented. The state of the Irish Protestants, during the remainder of this dishonorable reign, was full of doubt and uncertainty; they suspected that Charles meditated the subversion of the Act of Settlement, and the restoration of the Irish Catholics to property and power. Their hearts sank within them; they were no longer the compact, warlike body, which had been able to dictate its own terms at the Restoration. The fire of enthusiasm was extinct. Age had broken down the strength of the ancient warriors; or they had been removed, and their places filled by young men, who had not been trained and hardened in the stern school of poverty. Ormond readily offered his aid to establish despotism in the British dominions, and professed the most abject devotion to the royal will; but as he was personally interested in maintaining the Act of Settlement, it was determined to remove him from the government. Though now far advanced in the decline of life, and deprived of his gallant son Ossory, the aged nobleman clung to place and power with all his former tenacity. But his compliances were in vain. He received a letter from the king, declaring that the foundit alboutely necessary for his service to make many and very general changes in Ireland; and that, for this purpose, it was necessary to remove Ormond from the government, and transfer his power to the Earl of Rochester.' Before these contemplated changes could be effected, Charles died; and the accession of his brother, James II., opened a new scene, sufficiently important to merit a separate considera.

The Rolling the remande of the Catholic contempt for the dectrines of the retoration of the monarchy the mainfold seets introduced under Ctrom well gave a keener edge to Catholic contempt for the dectrines of the retoration of the monarchy them the particular of the Moura of the Act of Settlement, it is inflicted in the name of religion. The fire of the dectrines of the catholic dests introduced un Even the sky above is ashen grey.
The very sun seems on sad mission bent:
The winter winds, swift rushing on their
way.
Have mercy, Lord!

And yet of all the many blessed days
That light the journey of the Christian's
Yisef, the sust on satures green and waters
Leads us to pastures green and waters
And to the feet most weary on the road,
And to the feet most weary on the road,
And to the hands worst torn by brier and
And to the heart that bears the heaviest load,
There will be sweetest rest on Easter morn.

The smiles of mirth to peniterial tears.

Have mercy, Lord!

And to the feet most weary on the road,
And to the heart that bears the heaviest load,
There will be sweetest rest on Easter morn.

And to the heart that bears the heaviest load,
There will be sweetest rest on Easter morn.
Have mercy, Lord!

—Ave Maria.

IRELAND'S STRUGGLE FOR THE FAITH.

J. F. C.
XXVI.
Smitten of God, yet not in hate, but love:—Thy love make perfect, and from love's pure

Smitten of God, yet not in hate, but love:—Thy love make perfect, and from love's pure

fortunes of Ireland need not be recapitulated; they are sufficiently evident in the subsequent history of the country."

The profligacy, public and private, which disgraced the reign of the second Charles, had its effect upon the people. There was throughout almost every rank and condition of society a widespread disorder and a disregard of every principle of honor and truth thitherto unknown. England was consequently prepared for a revolution of any kind, Ireland ready for mutation, however great and unexpected.

Smitten of God, yet not in hate, but love:—Thy love make perfect, and from love's pure The earthlier scum and froth rebate! Be strong: be true:

Ireland was made by the "Popish plot" the victim of a cruelty that had no precedent from the days of the early Church and no parallel in modern times. Her priests and bishops banished, murdered, or forced into the recesses of the remotest portions of the kingdom, her altars descrated and overturned, her people plundered, outraged and decimated by a proscription truly diabolical in its searching character, Ireland was reduced to a condition of powerlessness such as had never

But, conquering and to conquer, on it came, No tool of man but making tools of men, Till Nations shook beneath its advent wide And they that loosed the Portent rued the

In his admirable review of the state of religion and learning in Ireland during the seventeenth century McGee gives expression to the following just reflections:
"Our Hiberno-English literature is almost entirely the creation of this century." most entirely the creation of this century. most entirely the creation of this century. Except some few remarkable state papers, we have no English writings of any reputation of an earlier period. Now, however, when the language of the empire, formed and enriched by the great minds of Elizabeth's era, began to extend its influence at home and abroad, a school of Hiberno-English writers appeared beth Hiberno-English writers appeared, both numerous and distinguished. This school was as yet composed mainly of two classes their unheard of sufferings, were still numerically the strongest party in the nation, but lacked the strength of efficient leadership and consequent combination.

Taylor, speaking of the closing years of King Charles' reign, portrays the state of the content o there appeared as yet no supreme name like Swift's; but as indicating the gradual extension of the English language into

> diocesan college at Kilkenny, and the Dublin University, were alone open to the world during the century, except Usher, Ware and Orrery, any graduate of national, not to say, European reputation. In the bye-ways of the South and West, in the bye-ways of the South and West, in the Irish colleges on the continent of Europe -at Paris, Louvain, Lisle, Salamanca, Lisbon, or Rome—the children of the proscribed majority could alone acquire a degree in learning, human cr divine. It was as impossible, two centuries ago, to speak of Trinity College with respect, as it is in our time, remembering all it has since done, to speak of it without veneration

puted them at 'eight to one' of the entire population.

"So captive Israel multiplied in chains."

The martyrdom of the Archbishop of Dublin, in 1680, and of the Archbishop of Armagh, 1681, were, however, the last of a series of executions for conscience sake, from the relation of which the historian might well have been excused, if it was not necessary to remind our emancipated posterity at what a price they have been purchased."

purchased."

True indeed those executions were, as McGee says, the last of any series of such outrages, but individual executions for conscience sake did not close with the reign of Charles II. After the dethronement of his brother, who succeeded him, the British policy of extirpation of Popery and extermination of the Irish race, became even more cruel than at any previous time. The whole Catholic population was civilly killed, that it might be the more easily got rid of. A nation of freemen is formidable—a nation of slaves contemptible, soulless, and powerless. temptible, soulless, and powerless.
TO BE CONTINUED.

RESOLUTION OF THE CHICAGO T.

Freeman's Journal.

The following resolutions were read and adopted at the Convention of C. T. A. Union of Chicago, held at Chicago, January 13, 1884. Fully 1,000 people were present. Rev. James M. Hagan, of Chi-

present. Rev. James M. Hagan, of Unicago, presided:
We, the delegates of the Catholic T. A. Union of the Archdiocese of Chicago, assembled at our First Annual Convention, have been gratified by the reports of the work accomplished during the past year. Our Union aims at extirpating drunkenness in spreading the blessings of temperance, not merely by the force resulting from organized and fraternal association. from organized and fraternal association, but above all by the incomparable power of religion, by keeping our organization and our efforts under the constant guidance and influence of the Church of Christ. While we are organized to premote temperance and oppose drunkenness, we make the solemn declaration that we are impelled to this work from motives of religion, humanity and patriotism. We are sincerely thankful to our Most Rev. and Beloved Archbishop, to his Very Rev. Vicar-General, and to all the priests who that aided and encouraged the cause of total abstinence. In order to advance the cause we advocate, we desire to employee the cause we advocate to employee the cause we advocate.

resolutions: Resolved, That we regard drunkenness as a vice condemned by the laws of God and the dictates of reason. We also con-sider it an enemy to religion, a foe to humanity, and we are convinced it tends to the subversion of every principle of

body our convictions in the following

good government,
Resolved,—That we reaffirm the three
resolutions of the National Convention at
Brooklyn which declares: "That we deplore the conduct of those who, through elfish motives or cowardly silence, have failed to denounce this vice and its abet-

solved,--That it is a dire calamity to intrust the management of public affairs and the making of laws for the common good of the whole community to unprin-cipled men who hold office at the good will of liquor dealers. Such men deserve severe condemnation, because they heed youth of the country. But the University remained exclusively in possession of the Protestant interest, nor did it give to the suitable legislative safeguards along the worn and beaten track of human crime and misery that leads from the doors of in the low saloons to the jail and poorhouse."

Resolved, That we look with horror upon the apathy of an enlightened people who entrust the reins of authority and of government to men who held their caucuse around a saloon-counter and make their appointments to public offices at the bidding of saloon-keepers.

publish such facts and truths as will direct public attention to the evil of intemperance and its causes, as necessary for the well-being of society. We recommend the holding of public meetings to discuss temperance principles and the disseminating of temperance literature as essential auxiliaries in educating public sentiment favorable to temperance, and we beseech the clergy, in the name of our holy religion and for the sake of immortal souls, to present the claims of this great cause whenever and wherever occasion may offer.

whenever and wherever occasion may offer.

Resolved, That we strongly recommend the formation of cadet societies wherever possible, as on youth rests the hope of society, and in their sympathy and hearty co-operation will be found the life and maintenance of the Union.

Resolved, That the claims of the Catholic Faith are such that all good Catholics.

Resolved, That the claims of the Catholic Faith are such that all good Catholics should feel their religion demanded they should lead in this temperance movement. The world expects it, humanity urges it, a burdened country pleads for it. Friends, kindred, home, and loyed ones, God and Heaven, all beckon us onward to the struggle.

struggle.

Resolved, That the officers of the local societies are urged, between this day and the time of the next General Convention, on July 13th, to make a noble and gallant on July 13th, to make a noble and gallant struggle to increase the membership of their societies to much greater proportions. Let there be no local jealousies. Let the best men stand at the helm. The field is big enough for all. Intemperance is still doing its fell work among our brethren in race and religion. Let every society take the demon alcohol by the throat and shake off his deadly hold on our people. In every parish where there is a T. A. Society, let the fair form of temperance rise, like the angel of the resurrection, clothed in raiment white as snow, and let its influence grow and expand, widen and develop, till the whole community is leavened by it.

LETTER FROM QUEBEC.

It might prove interesting to your numerous readers to learn a little about the movement in calligraphic circles, which has occurred here since Nov. last, the era of the inauguration of a new Club entitled the "De La Salle Penman's Club," under the events of the Chairman's Club," under the auspices of the Christian Brothers Commercial Academy, an institu-tion well known for forming good pen-After a few competitions among its

respective members, numbering about 50, the Club announced a general competition for the city of Quebec and Levis. Seven of Quebec's most distinguished commercial men were invited to act as

judges.

Hundreds of fair specimens were presented, and that by the different denomina-

The judges were highly satisfied, and in

department; Master T. Lambert, E. Batterton and A. G. Campbell—the three former pupils of Commercial Academy and the last a pupil of the High School. Among the senior members, Masters T. Guard, A. Drolet, D. Picard of the same department. Mr. P. Rinfret received special mention

among the junior members.

The competition has been a complete success and we heartily congratulate successful young gentlemen and wish the Club a long and prosperous existence to aid in the formation of good commercial

FROM AMHERSTBURG

The Amherstburg C. M. T. A. had a very successful meeting on the evening of the 25th inst., in the Parish Hall. It was attended by a large number of citizens. The meeting was called to order at 8 o'clock, by the Rev. P. Ryan, President of the society. The first speaker called was Wm. Sullivan, the 2nd Vice President of the society who delivered an element of the society, who delivered an eloquent discourse on temperance. The next gentlemen called were Messrs. Healy, Rebdioux, J. Reaume, D. F. Reaume, who all delivered short but eloquent addresses in all delivered short but eloquent addresses in favor of the cause of temperance. These gentlemen are second to none in the county of Essex, for advocating the cause of temperance. Mr. G. Rebdioux' song was much applauded and Mr. P. Ouellette presided at the organ with his usual ability. Before the close of the meeting thirteen young men came up on the platform and signed the pledge, after which the Rev. President, in closing the meeting, gave the new members some excellent gave the new members some excellent advice in regard to the solemn pledge they had just taken, and he trusted they would do all in the future they could for the cause of temperance and bring their in-fluence to bear on their companions and get them to follow their example.

TOTAL ABSTINENCE.

In a recent lecture delivered in Raleigh Father William thus expressed himself: "Every parish," said the rev. gentleman, "should have a Total Abstinence Society, and every man in the congregation, with-out an exception, should be a total ab-stainer." Using the words of the Chicago convention, in favor of a temperance movement, he said, "the world expects it, humanity urges it, a burdened country pleads to rit. Friends, kindred, home and loved ones, God and heaven, all beckon the charged?"

LETTER FROM RALEIGH.

DEAR SIR:-At the last meeting of St. Patrick's Total Abstinence Society a very able lecture was delivered by Mr. McFee, one of the most prominent members of one of the most prominent members of the society. He chose for his subject, "The power of the press." Start-ing at the most remote period of printing, he referred most particularly to newspapers, their rapid increase since the first publication, and at the present time their almost incalculable numbers. The gentleman went further to show how this vast torrent of literature had in a The gentleman went further to show how this vast torrent of literature had in a majority of cases a had influence on the world at large, speaking particularly of "vile trash" which pours from the press in New York and elsewhere, which poison the minds of so many of the youth of this country. He also urged the necessity of an antidote in the shape of good papers, since the reading of a good or a bad paper often forms the character of the reader, and in the majority of instances the characoften forms the character of the reader, and in the majority of instances the character is formed for the bad. The gentleman concluded by recommending most heartily the introduction of the CATHOLIC RECORD into the household of every family in the parish. The following is the resolution passed by the society.

Moved by Mr. McFee and seconded by Mr. Stephen Gilhuly that we, the members of St. Patrick's T. A. S., do all in our power to encourage the reading of the CATHOLIC RECORD.

FROM WALKERVILLE.

List of benefactors who have drawn prizes at the Bazaar in aid of the Church of Our Lady of Lake St. Clair, Walkerville, Ont :-

ville, Ont:—

Kate Joomey, Amherstberg, Ont.; A.
D. Decelle, Ottawa, Ont.; M. A. McHugh, Windsor, Ont.: Mrs. Healy, Old
Castle, Ont.; Joseph Engels, Eagle Harbor, Mich.; Climaque Janisse, Sandwich,
Ont.; Henry Renaud, Chevalier, Ont.;
St. Marys, Louisville, Kentucky; Mary L.
Janisse, Walkerville, Ont.; Mrs. Cotter,
Windsor, Ont.; Marianne Densereau,
Longueuil, P. Q.; Antoine Dione, Irle
Verte, P. Q.; D.J. O'Connor, Stratford,
Ont.; L. Roswag, 525 Penn. St., Pittsburg,
U. S.; Joseph Bertrand, Amherstburg,
Ont.; Madame J. Godin, Cotes des Neiges,
P. Q.; Peter Houle, Brockville, Ont.; Adeline Chevalier, Chevalier, Ont.; Laurent Orient, Chevalier Ont.; Wm. Monforton, Sandwich, Ont.; Mary Bauer,
Pontiac, Mich.; Francis David, Le Ber, La
Prairie, P. Q.; Edward W. Bergan, Rockburg, Mass.; M. P. Pardow, S. H. Convent,
Chicago; Rev. L. Dembsey, Hagerty, Ont.;
John Miller, 14 China, Cleveland; Frank
Bishop, Pittsburg; I. Buchholtz, Escanaba,
Mich.; Mrs. T. Sexton, Maidstone, Ont.;
Mrs. Pieree Labreche, Ottawa, Ont.; Edmond Plamondon, Quebec; Patrick Walsh,
Walkeryille, Ont. 'miss Josephine Lavorte The judges were highly satisfied, and in two encouraging discourses promised to aid the good work. The finest prize, a handsome silver cup, was won by Mr. D. J. Power, book-ke eper for the Emigration Association.

An expensive penholder and pen was obtained by Master Tancred Rinfret, aged 13 years, and a pupil of the Intermediate Institution.

A special mention for callegraphic proficiency:—Mr. Morrison, Secretary to Hon. W. W. Lynch, Minister of Crown Lands department; Moster T. Lambert, E. Batter-California; Frank Hierling, Columbia, California; Frank Hierling, Columbia, Mich.; James Lafferty, Amherstburg; Louis Janeas, Lewiston, Maine; Pierre Levesque, Centerville, Rhode Island; Phil. Levesque, Centerville, Rhode Island; Phil. Quirke, Hamilton, Ont.; Miss Mary Bickly, Walkerton, Ont.; J. Villeneuve, Montreal; Joseph Grabher, Detroit, Mich.; Sr. Francis, East Saginaw: Stanislaus Seguin, Quebec; Alice McGarry, Mt. Garry, Ont.; Mrs. I. Marshall, Chatham; J. King, St. Thomas, Ont.; Felexine Desmarchi, Quebec; Henry Marentette, Sandwich, Ont.; John F. O'Brien, Old Castle, Ont.; Mary L. Montreuil, Walkerville, Ont.; Monseignor Vinet, Montreal; Kassian Zeitler, Milwaukee; C. F. Langlois, Quebec; Mr. Bindecher, Pennsylvania; F. B.

Zettler, Milwaukee; C. F. Langlois, Quebee; Mr. Bindecher, Pennsylvania; F. B. Wyondotte, Mich.; Rev. M. Marchand, Quebec; G. F. Baillagre, Ottawa; Delle Philomene Prevost, Montreal; Joseph Martin, Quebec; Delle Marie Levesque, Centerville, R. I., U. S.; Wm. O'Grady, Pt. Edward, Ont.; Mr. Linner, Bay City, Mich.; Patrick Berthiaume, Windsor; Mr. Centreline, Mich.; Janus Frisch, Pic. X. Centreline, Mich.; James Frisch, Bismarck, Ont.; Dr. A. Falardeau, Quebec; George Baby, Windsor; Mrs. Abett Powers, Hamilton; Charles Carey, Cleveland, O; Antoine Reaume, Windsor; Francis Gerber; Antoine Reaume, Windsor; Francis Gerber; Anne Weser, Butler P. O., Penn.; L. A. Dumouchelle, Albany N. Y.; L. G, Baillarge, Quebec; Annie Welsh, Ont.; Barney Foley, Windsor; James Hopkinson, Clinton, Ont.; Theobalt Rottach, Fairhaven, Mich.; Klemens Knaus, Caseville, Mich.; Alex. Drolet, Quebec; Dr. T. A. Brisson, Quebec; Joseph Belanger & Son, Montreal; Rev. Jos. S. Beaulieu, Quebec; Florence McDonald, Kerfield, Ont.; James McCracker, London, Ont.; Charles Des. Florence McDonald, Kerfield, Ont.; James McCracker, London, Ont.; Charles Desjardin, Ottawa; Marcel Brochu, Quebec.

The Catholics of Walkerville return their most sincere thanks to all persons who have thus far helped to increase the benefactors' list in aid of their new church.

church. Though the Bazaar is over the benefactors' list is not yet closed. It will remain open until the day of the blessing of the corner-stone which will be some time in

the beginning of May.

Any person sending to the Very Rev.

J. F. Wagner the names of 20 benefactors living or dead, at 25 cents each, will receive a magnificent photograph (14x10) of the statue of Our Lady of Lake St. Clair.

The Holy Father has promoted the Rev. A. Bessomies, Vicar-General of the diocese of Vineennes, Indiana, and the Rev. Patrick Donahoe, Vicar-General of the diocese of Milwaukee, to the rank of Domestic Prelates.

in peace.]

The priests of the Diocese of Albany, N. Y., presented Bishop McNeirny with a purse of \$15,000.

THE LATE MRS. ELLEN COFFEY.

On the 23rd ultimo, at the residence of her son-in-law, R. Carrick, Esq., 53 Courville street, Montreal, Mrs. Ellen Cotley, relict of the late Patrick Coffey, breathed her last, at the advanced age of ninety years. She was a native of Castle Connell, County Limerick, Ireland, and came to this country, with her husband and family, in the year 1852 husband and family, in the year 1852. Up to the time of her husband's demise in 1874, she was a resident of London, Ontario. She was a good mother in every sense of the word, the welfare, both spiritual and temporal, of her children heing every her properties. both spiritual and temporal, of her children being ever her greatest ambition. To a remarkable degree was she attached to the faith of St. Patrick, nor persecution nor suffering in the olden time could ever sever it from the heart's affections of the grand old family of the O'Keefes from which she sprung. In this country as well as in Ireland, her greatest consolation was to be present daily at the offering up of the holy sacrifice of the mass. The funeral, which was a very large one, took place from her late residence on the 26th, attended by her six sons, Patrick and Michael, from Grand Rapids, Mich.: Mathew, from Port Huron, Michigan; John, from Toledo, Ohio; Timothy, a resident of Montreal, and Thomas, the youngest, proprietor of the Catholic Record, London. The members of the Catholic Mutual Benefit Association turned out in a body, the second last named being president of the Montreal branch. The remains were placed in the young of the Cote des Neiges. branch. The remains were placed in the vault of Cote des Neiges cemetery, awaiting interment in the spring. May her soul rest in peace her soul rest in peace.

THE ORGAN FUND.

The Children of Mary, who have undertaken the task of raising this fund, return their sincere thanks to Messrs. B. C. Mc-Cann and James Vining, for the admirable manner in which they conducted all the arrangements for the late entertainment, as also to the society of the Consolers of Mary, for the material assistance rendered in the disposal of tickets.

ST. PATRICK'S DAY.

It is intended to hold a grand vocal and instrumental concert on the evening of St. Patrick's day. We understand that unusual efforts have this year been made thusual efforts have this year been made to render the concert more than usually attractive, some of the best talent in Can-ada having been secured. The proceeds will be devoted to the building fund of the new Cathedral. We trust that all our me hew Cathedral. We trust that an our readers will take an active interest in the matter, by assisting Father Tiernan to make it one of the grandest concerts, both financially and otherwise, yet held on a like account.

A PRIEST BARBAROUSLY MUR-DERED.

Roman Cor. London Tablet, January 26. Yesterday morning Rome was horrified by the announcement that Mgr. Guglielmo de Cesare, Abbot-General of the Benedictines of Monte Vergine, a celebrated abbey and sanctuary near Naples, was found murdered in his apartment, 80 Via della Purificazione, Rome. Mgr. De Cesare, 72 years of age, but uncommonly active and robust, was wont to make flying visits to Rome, being Postulator for the cause of the Beatifications of the Venerable Maria Christina of Savoy, Queen of the Two Sicilies. and had come Queen of the Two Sicilies, and had come from Naples the day previous to that of his death. The body was discovered, dragged apparently from the bed, lying in a pool of blood and covered with sixty wounds, twenty seven of which were evidently inflicted by sharp instruments. proving a violent struggle to have pre-ceeded the murder, which medical science places at nine P. M., Thursday: the state of the apartment and furniture indicates robbery as the motive of the horrible crime. A chain of the clearest circumcrime. A chain of the clearest circumstantial evidence points out the assassin in the person of the confidential servant of the Abbot, a Neapolitan by birth, and of the Aboot, a Neapolitan by birth, and it is said an ex-friar, who was looked upon and treated by his master in the light rather of a friend than of a domestic; he is fifty-two years of age, and is now in he is fifty-two years of age, and is now in close confinement in the city prison, as is also the female servant of the owner of the house, No. 80 Via della Purificazione, with whom he was on intimate relations, and among whose effects were found the Abbatial ring, gold watch, and other articles, recognized as the property of the murdered prelate. Both culprits naturally deny all knowledge of, or participation in the deed. The cruel fate of Mgr. De Cesare is deeply mourned; he was the idol of his friends and of the poor, who were constant recipieuts of his bounty. His pockets were always filled with pic-His pockets were always filled with pic-tures, medals, and small coin for the bene-fit of the children, who flocked round him whenever he appeared in the street. He had ruled the Abbey of Monte Vergine since 1859, and to him is due the magnificent and spacious carriage road leading to Monte Vergine, and the colossal marble statue of St. William of Vercelli, founder of the Congregation of Monte Vergine, now adorning the Vatican Basilica. Mgr. de Cesare will be succeeded as Abbot-General, by his Coadjutor, Dom Victor Cornalgo.

The confidential servant has since confessed the murder. May the deceased rest

And when from out the sunset a little breeze comes by,
And a flush of deeper color steals across the upper sky;
When the beech-leaves fouch and tremble, whisper soft, and then are still.
And a bird hid in the thicket sings out sudden, sweet and shrill;
When faint voices of the evening murmur peace across the land,
And sliver mists creep up and fold the woods on either hand.

It was her voice so low, so clear, that in mine

-Cornhill Magazine,

THE STORY

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

SCOTTISH REFORMATION.

CHAPTER VII.

Moray soon obtained full possession of the reins of Government as Regent of Scotland, and so soon as he felt he was safe declared to the English Ambassador, that he approved of the conduct of the Contederate Lords. To show demonstratively the real character of Moray we have only to refer to his action in respect to the infamous Sir James Balfour, who had been notoriously an intimate friend of Bothwell, and a prin-ciple actor in Darnley's murder. This demonstratively the real character ciple actor in Darnley's murder. This man who was governor of the Castle of Edinburgh, delivered up that fortress to in which I escaped from the field. My Moray, received a present of five thou-sand pounds, the gift of the Priory of Petlenweem, and an annuity for his We do not find Knox or any of the We do not find Knox or any of the clergy protesting against this condonation and reward of murder. The truth is, all were for the party and to it and its supposed interests, honour, patriotism research and condonate the complete advantage of this fatal mistake. The Queen of Scotland was kept as a supposed interests, honour, patriotism, and even decency were sacrificed. The retention by the nobles of the property of the Church and the poor, required their adoption of other evils—the destruction of Catholicism in Scotland, and the ruin of their sovereign. The leaders of the mob were puppets set up by the nobility. We shall soon see, however, that these mob orators got the mob to follow them and became powerful in their turn, and eventually plunged the nation in revoluntionary and seditious disturbances. They did not receive their share of Church plunder, and eventually became the deadly foes of the very nobles to whom they owed their

In order to show diligence in proceedthese men named Tolio, not only con-fessed that he was guilty but distinctly interest to support was that of Moray and whose support Moray knew well he would not be safe, consequently the Regent suppressed this man's examina-tion and indefinitely postported his trial. As Tytier says "The truth probably was that Moray had been long aware of the true character of the persons by whose successful guilt he now profited, and had determined to favour the higher culprits whilst he let loose the vengeance of the law upon the lesser delinquents.' These were the men who headed the

A new Parliament met on the 15th December, 1567, whose discussions were opened by Lethington, one of Darnley's murderers, who said that "the as to religion at present enjoyed, declared sufficiently the victory that God by His word has obtained among you within the space of eight or nine years; how feeble the foundation was in the eyes of men, how unlikely it was to rise so suddenly to so large and huge a greatness, with what calmness the work has proceeded. not one of you is ignorant. Iron has not been heard within the house of the ; that is to say the whole has been builded, set up, and erected to this greatness without bloodshed. Note it 1 pray you as a singular testimony of God's favour, and a peculiar benefit granted only to the realm of Scotland, not as the most worthy, but chosen out by his providence from among all nations, for causes hid and unknown to us, and to forshow His Almighty power, that the true religion has obtained a free course universally throughout the whole realm, and yet not

characterised the movement.

By an act of this Parliament of which of Darnley were conspicuous ornaments, the Confession of Faith was approved of, Cetholicism denounced, and the Presby-terianism of John Knox declared to be

The Tryst.

Farewell, beloved: we will not weep; 'tis but a little while:
When the snow is gone I shall return with Maprings returning smile, or Where sunlight fails with shade and rain from hurrying clouds that sweep with nough betwith me and the sky, there lay me down to sleep.
The place is known to you and me, nor needs it more should know.
So raise no stone at head or feet, but let the wild flowers blow.

the Earl of Morton (one of Darnley's murderers) had delivered a casket with letters and sonnets from the Queen. The Parliament in the most unjust manner founded upon these an evidence of Mary's guilt, without giving her by countity of examining the so-called proofs produced against her. The bond which connected Morton, Lethington, Balfour, Argyle, and others. ington, Balfour, Argyle, and others, with the murder was at the same time

And then some little part of me will creep up through the mold,
The brightness of my hair will gleam from kingcups hearts of gold,
The blue that's faded from my eyes will meet your eyes again
When little speedwells on my grave smile
When the warm blood is frozen at my heart and on my lips,
Kneel down above the dust and kiss the daisy's coral tips.

And when from out the sunset a little breeze comes by,
And when from out the sunset a little breeze comes by,

And a flush of deeper color steals across the course allowed to go scot free.
Suddenly a most disagreeable surprise
disconcerted the Regent and his adher-

ents, Mary had escaped from Lochleven.
Moving quickly to Hamilton she was
there surrounded by the Earls of Eglington, Cassilis, Argyle, and Rothes; the on either hand.

Or in the early morning when the world is yet asleep.

And the dew lies white in all the shade where the grass is green and deep. You'll find me there, love, waiting you; and you may smile and say,
"I met my darling all alone at our old tryst to-day;
I look'd into her eyes so blue, I stroked her hair of good, we kiss'd each other on the lips as in the days of old."

It was her voice so low, so clear, that in mine served the sould sound. It was her voice so low, so clear, that in mine the careful sound. It was her voice so low, so clear, that in mine ear did sound.

"Beloved, there's no such thing as death; 'tis life that I have found;

The life that I have found;

The life that thrills in leaf and flower and fills the woods with song.

That throbs in all the gleaming stars when. Winter nights are long—
The life that passes with the winds from utmost shore to shore,

Embracing all the mighty world, is mine for ever more."

Shire, so effectually as to raise an army of four thousand men. He was thus enabled to strike a decisive blow before enabled to strike a decisive blow before a division with that amiable infatuation which always induced her to endeavour to compromise in order to save bloodshed, desired if possible to come to terms with shire, so effectually as to raise an arm sired if possible to come to terms with Moray, but the latter felt that he had Moray, but the latter felt that he had long ago thrown away the scabbard and that no terms were possible. Quickly moving his forces under the direction of Kirkaldy of Grange, one of the first soldiers of the time, he engaged Mary's badly commanded troops at Langside, near Glasgow, and completely routed them. The unfortunate Queen watched the hattle troops are properly and the hattle troops are properly to the control of th the battle from a neighboring height, and when she saw her army dispersed fled in great terror and at her utmost speed. She did not dare to draw bridle until she found herself at the Abbey of Dundrennan, sixty miles from the fatal field. Against the advice of her faithful and devoted servants, she determined throw herself upon the protection of her perfidious rival Elizabeth, and with this view proceeded to Carlisle and with this view proceeded to Carlisle and wrote to the Queen of England requesting that she might be sent for immediately, "for my condition is pitiable not to say for a

> country, and I have not since dared to travel except by night." prisoner and orders were iss to prevent her escape. earnestly but in vain asked

> an interview with Elizabeth, so that she might clear herself from the cruel calum-nies of her rebellious subjects; and sending a ring which bore the emblem of a heart upon it, a gift from Elizabeth, emphatically wrote "remember I have kept my promise. I have sent you my heart in the ring, and now I have brought to you both heart and body, to knit more irmly the tie that binds us together."

From the time of the unwarranted and cruel imprisonment of Mary in England, she obtained the priceless advantage of suffering martyrdom for the Catholic faith. Tytler says, "Although I must faith. Tytler says, strongly condemn the conduct of the ing against Darnley's murderers, a few English Queen, it is impossible not to subordinates were arrested. But one of see the difficulties by which she was This list specially included on France, and the resumption of French on, Morton, and Argyle, without influence in Scotland. Within her own the Protestants. quiet and discontented, and in Ireland constantly on the eve of rebellion—if such a word can be used to the resistance of a system too grinding to be tamestrength. Was the Queen of England at such a crisis, and having such a rival in her power, to permit her to re-establish

the Catholic party, and possibly the Roman Catholic religion, in Scotland?" Of course not, the end was again made Reforming movement, and were sup ported by John Knox and the Ministers were supto justify the means, and without juris-diction. Mary was kept a prisoner, while Moray was thoroughly supported, and every facility afforded for the mock trial at which the Queen of Scotland was unjustly condemned on false and forged evidence. The expiatory sacrifice of Mary endured nineteen years and ter-minated on the scaffold. She suffered minated on the scaffold. She suffered and gloriously died for the Catholic faith, whose cause she had at one time foolishly deserted by putting her trust in the traitors and robbers of the Reformation.

At the very time that Moray was zeal ously urging forward the destruction of his sovereign, on the ground of the mur-der of Darnley, he was employing Sir James Balfour, who, by his own fession, was one of the King's murderers, in the most confidential affairs of Govern ment. At this critical time, Mary committed another grave error by being weak enough to enter into a with her treacherous and powerful enemy Elizabeth. The latter agreed, "if she would commit her cause to be heard by Her Highness's order, but not to make a Scotsman's blood shed in the forthsetting of the whole quarrel." This was one
of the great Reformers, second certainly
in ability to none except Moray, and the
speech just quoted is a fair specimen of in ability to none except Moray, and the speech just quoted is a fair specimen of the falsehood, cant, and hypocrisy which have a speech just quoted in a fair specimen of the falsehood, cant, and hypocrisy which have a speech just quote fair the fashion of the more present that if this "were done she speech just quoted in a fair specimen of the speech just quote fair the fashion of the more present that if this "were done she speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair specimen of the speech just quoted in a fair speech jus mon Prayer after the fashion of the Church of England." No doubt, as re-Lethington, Morton, and other murderers gards religion, Mary intended personally to remain a Catholic, and recognised the fact that the Reformation was already established in Scotland. She had great reason, however, bitterly to regret every agreement she was ever induced to yield "the immaculate spouse of Christ." | agreement she was ever induced to yield to in favour of a cause against both her 16th September, 1568, it is declared that conscience and her interest. It she had

from the first recognised and acted up to her duties as a Catholic Queen she might have saved both herself and Scotland. Nothing could surpass the perfidy used against this most unfortunate woman. Pressed by Huntley and Argyle, who had already completely reduced the northern and western parts of Scotland, under the Queen's authority. Scotland, under the Queen's authority, an agreement was made that Moray should desist from hostilities if Mary gave similar orders to her friends. These orders were duly given by the Queen of Scotland and duly obeyed by those to whom they were sent, but Moray openly wiolated the compact, and continued the war. At length the wily Elizabeth, when Moray was safe and prosperous, sent orders for him to lay down his arms and despatch commissioners to York to answer for his conduct. Now com-

answer for his conduct. Now commences a series of acts as extraordinary as any recorded in history. An independent Queen put on her trial, found innocent, and yet retained in captivity while her rebellious subjects are countenanced and favoured. The evidence, chiefly of a documentary nature, was not submitted by the court to the accused, although a request to be presented. cused, although a request to be permitted to examine it was frequently and urgently made. At last the English Queen, after having the fullest opportunity of examining the letters of that casket, pronounced definitely "that nothing had been produced or shown by Moray and his adherents against their sovereign which should induce the Queen of England, for anything yet seen, to conceive an ill opinion of her sister." Mary was nevertheless kept prisoner, while Moray was allowed to return to his government in Scotland. urgently made. At last the English his government in Scotland.

"Moray was perfectly aware of the accession of both Lethington and Morton to the murder of the King. This both prior and subsequent events proved. Yet did he not scruple to bring these two accomplices to England, and employ Morton as his assistant in the accusa tion of his sovereign. Such a course which could be dictated only by the ambition of retaining the whole power of the Government in his hands, seems un worthy of the man who was the leader of the Reformation in Scotland, and pro fessed an extraordinary regard for relig-ion. It was cruel, selfish, and unprinion. It cipled."

At this time Moray had become a tool in the hands of Elizabeth, but was able, by his extreme powers of dissimulation, to deceive even this astute princess. The captive Queen's party was very powerful in Scotland, but Moray was successful also with them. The egregious error they committed was that of trusting to his honor, and consenting to a convention of the nobles, where two of their leaders were apprehended; and the Regent made no reply when they de-clared that they had observed every article of their treaty, had placed their lives at his disposal, relied upon his honor most solemnly pledged, and could not believe that he would disposal believe that he would disgrace himself by an act of fraud and tyranny. "Fraud and tyranny" was a suitable motto both for this leader of the Reformation and the this leader of the reionistion and the cause he championed. At this time Lethington gained a party, powerful both in England and Scotland, whose object was the restoration of Mary and her marriage to the Duke of Norfolk. The Regent consequently caused him to be arrested for the murder of Darnley, but Kirkaldy of Grange carried him off to the castle of Edinburgh, of which he was the governor, and these two unprinwas the governor, and these two diffin-cipled men became now the leaders of a party in favor of the sovereign whom they hitherto endeavored to destroy. At this time Moray's popularity had greatly decreased. He was blamed for

treachery to his associates, haughtiness to his own countrymen, and that un-

patriotic subserviency to England which characterized all leaders of the Reforma-

At the period to which we have now come, John Knox distinguished himself by his devoted adherence to the Regent Moray, and to that strong party n Scotland of which he was the leader As "the hart thirsts after fountains of water," so did the Reformer thirst for Mary's blood. The malignity of his hatred to this unfortunate Queen can be best judged by his own words. "If ye strike not at the root, the branches which appear to be broken will bud again, and that more quickly than men can be-lieve, with greater force than we can hardest heart. Her sons were engaged This letter was sent to England by the Regent, and at the same time he demanded that Mary should be delivered up to him in exchange for the rebel Earl of Northumberland. It would be well for Elizabeth to consider what danger might ensue to both the realms by the increase of the factions which favoured Papistry, and the Queen of Scots' title -specially alluding to Knox's letter -he entreated her to remember that the heads of all these troubles were at her commandment, for which, if she did not commandment, for which, it she did not provide a remedy, the fault must lie with herself. Here we have Knox counselling tanother murder—that of the Queen of Scots, his lawful sovereign, after she had Scots, his lawful sovereign, after she had been absolutely acquitted by Elizabeth.

in the words of one of the leading Prestyterian divines of the day, "To know John Knox is to know the Scottish Reformation." Moray had made use of assassination to gratify his ambition, and in his own person fell a victim to assassination. It was a faction that made Moray wealthy and powerful, and it was a faction that de-stroyed him. James Hamilton, of Bothwellhaugh, had been taken prisoner at Lang-side, and the Regent punished him by confiscating his estate. His wife, the heiress of Woodhouselee, retired to that property, on the river Esk, whence she was cruelly driven, almost naked, on a bitterly cold night. Hamilton became the ready and desperate tool of the enemies of Moray, and knowing that the Regent had to pass through Linlithgow, lay in wait for him there. Concealing himself in a house, he waited until the Regent came opposite, and then, level-ling his gun with deliberate aim, shot him dead. Hamilton then mounting his horse successfully escaped, and was re-ceived in triumph by the Lord Arbroath, of whom Bothwellhaugh was a retainer, and the powerful faction of the Hamil-

Our readers must remember that we find

tons. Thus suddenly was the first great leader of the Scottish Reformation called to judgment, at the time when he was plotting against the life of his sovereign. His funeral obsequies in Edinburgh were particularly grand, and in St. Gile's Church Knox preached a sermon of praise, taking for his text, "Blessed are the dead that die in the Lord."

The death of Moray greatly strength:

The death of Moray greatly strengths and contemptible as it is possible to

the dead that die in the Lord."

The death of Moray greatly strengthened the party of Mary, which became more powerful than that of her opponents, and would, no doubt, have been successful but for the opposition of the Queen of England. Elizabeth considered the Reformation in Scotland as a necessary tool, and at all hazards strenuously supported its extreme leaders. While William Maitland, of Lethington, and Kirkaldy of Grange, changed their cause William Maitland, of Lethington, and Kirkaldy of Grange, changed their cause and adopted that of Mary, the Earl of Morton became the successor of Moray as the leader of the Presbyterian host who had fully determined that her destruction was absolutely necessary. Tytler tells us that their great leader and the soul of every measure—the Earl iniquity. and the soul of every measure—the Earl of Morton—was a man bred up from his infancy in the midst of civil commotion, and so intensely selfish and ambitious that country, kindred or religion were readily trampled on in his struggle for power. His interest had made him a steady Protestant. By his professions of attachment to the Reformation he gained the pow-erful support of Knox and the Kirk, and he was completely devoted to England. His principal associates were Leunox, Mar, Glencairn, Buchan, Glammis, Ruthven, Lindsay, Cathcart, Methvin, Ochil tree, and Saltoun. It was the interest of England to ferment strife in Scotland and that both parties should exhaust themselves in civil war. The plots and plans of Elizabeth were only too successplans of Elizabeth were only too successful, and the unfortunate country was deluged in blood and plunged in the most frightful disorder. It must not be imagined that the Earl of Morton was in any way subservient to the Reformed preachers. On the contrary he ruled them with a rod of iron, and caused one or two ministers to be hanged for having offended him. He was confessedly one of the murderers of Darnley, and in all respects a notorious ruffian : nevertheles he was accepted by John Knox and his coadjutors as the leader of the Reformation in succession to the crafty and traitorous Moray. The Reformer, "who never feared the face of man," could be insolent with impunity to a defenceless woman, but he was careful not to speak of the shameful and open crimes of Morton. Death, according to this cowardly his enemie hypocrite, should be the penalty of th Queen because she was merely charged with the murder of Darnley; but men who had avowedly committed the deed were sure of impunity if they declared in favour of the Kirk and were strong enough to make it dangerous to speak against them. Anything more conte ible than the bullying insolence of Knox to the Queen, and his truckling to Morton, it is difficult to imagine. Not a syllable was said against the powerful Regent, a known murderer and adulterer, but of Mary, imprisoned and help-less, who had not been found guilty, but in fact, declared innocent by Elizabeth, it was thus that the "fearless" Reformer poke: "It has been objected to me that I have ceased to pray for my sovereign, and have used railing imprecations against her. Sovereign to me she is against murderers and idolators, and how God had heard his prayer. The blas-phemous plan of prophecying evil against those he malignantly hated was tried in the case of Cardinal Beaton, when it was well known that he would be assassin-ated, and a notorious instance of it was ared, and a notorious instance of it was afforded by the case of the unfortunate Kirkaldy of Grange. Filled with deadly batred, Knox had declared that his enemy characterized an leaders of the reforma-tion, and was in direct opposition to the patriotic and popular cause for which Wallace had died and Bannockburn been in the face of the sun. Knowing well, when he uttered these words that the when he uttered these words, that the castle would certainly be taken, and and surely gaining ground. In all the being aware of the merciless policy of Morton, which Knox abetted, the prediction was quite certain of fulfilment. The fratricidal strife which raged during the regency of Lennox, Mar, and Morton last named being the real leader of the Reformers - is well described by Tytler, who presents us with a sad picture of the state of the country. The first fruits of the Reformation were indeed bitter, and Scotland presented a sight in butchering each other; every peace ful and useful art neglected; agriculture commerce, and manufactures at a stand-

> tion of the captive Queen were first neces-sary. This policy John Knox and his Reformers heartily supported.
>
> A secret plot for the murder of the ueen of Scots was concerted by Eliza. eth and her Ministers, who determined to send Mary to Scotland and then have her put to death by the Reformers. It is unnecessary to say that Morton and Knox highly approved of the plan. Killigrew, the agent employed by the English court, writes to Cecil and Leicester: "I trust to satisfy Morton, and as for John Knox, that thing, as you may see by my espatch to Mr. Secretary, is done design daily; the people in general will bend to England. . . John Knox is now so feeble that he can scarce stand alone." By the advice of the Reformer. a convention of the professors "of the true religion" was called to consult upon

still; rapine, plunder, and murder, in the name of the Gospel, thoroughly attended to. Even "women coming to

as punishment did not prevent the

repetition of the offence, one delinquent, who ventured to retail her country pro-

duce, was barbarously hanged in her own village, near the city. These are homely details, but they point to much intensity

at the cold-blooded policy which, for its

Yet, at this moment, Elizabeth had

thoroughly secured the services of the Earl of Morton by means of a pension, and he did his utmost in return to oppose every effort to restore peace to his unfortunate country. The proceedings of the propositional country.

unfortunate country. The unconditional surrender of his enemies, and the destruc-

own ends, could foster its continuance

market were seized and scourged,

and contemptible as it is possible to imagine. The only cause of delay on the part of the Regent Mar, and the real Regent Morton, "was the selfish wish of making the most profit of the cruel bar-gain." Cecil had ordered that the co-operation of the Kirk should be made use of, and we find that the Reformers, through their Ministers, very eagerly became accomplices in this scheme of

Lennox, the preceding Regent, had been stabbed by an assassin, and now his brother in crime, Mar, was attacked by mortal illness, and died suddenly at Stirling, on the 28th of October, With the decease of this nobleman the project for the murder of Mary collapsed. Morton succeeded him as Regent, and the very day he was chosen, 24th November, 1572, John Knox died. The greatest curse of God, final impenitence, seemed to attend this ruffian on his death-bed. He departed this life with a foul and malignant prediction against one of his enemies, evidently showing that he was still instigated by the same implacable feelings that had urged him to be an accessory in the murder of Beaton and Rizzio. One of his last deeds bad been to join in a plot for the mur-der of his lawful sovereign, but he died without the slightest expression of sor-row for the acts of apostasy, lust, hypoc-risy, violence, rapine, and murder, which had characterised his life. In considerdesirable to remember that in the really dangerous part of the Reformation he absolutely took no part. "The really important part of his life in regard to Section 1. gard to Scotland was in and after 1559. when the triumph of Protestantism was already secure, and when he reaped the benefit of what had been effected durng his long absence from his own country." He ran away from danger and bullied like a coward when he could do so with impunity. He gained notoriety, two wives, and a small share in church plunder. He was all his life a fermentor of sedition and a curse to the unfortu nate country which gave him birth. Perhaps the most striking trait in his charactar was his inexorable relentlessless and persistent malignant hatred of

He never forgave the Queen of Scots although she specially tolerated Presby-terianism. Like Calvin he persecuted to death those that dared to differ from him. To his country he left a fearful legacy in the hateful, incoherent and seditious spirit which for more than two hundred years animated Presbyterianism, and of which traces remain at the present day. The religion of John Knox was certainly not the religion of the Gospel, but a perverted version of that of the Jews, in which intolerance and hate, narrow bigotry and violence did duty for charity, tolerance, and mercy. TO BE CONTINUED.

Rip Van Winkle in the Pulpit.

Rip Van Winkle, from New York, nder the name of Roberts-only he must have been asleep more than twenty years—preached in Detroit last Sunday, and the following specimen of the old "Know Nothing" days is given by the Times as a part of his sermon:

"There is still another class that is in-terfering with the well-being of our country, I mean the Romish Church. Every day they are gaining new accessions, and they are the most besotted kind of Romanists. There are several millions of new States—in every village, or where there is a possibility of a village springing up—priests go and secure land. First a hospital is built (with Protestant money), then a school is built (with Protestant money,) and then a church (generally with Protestant money, also). tell you, brethren, they go from place to place, secure sites and lay deep, foundations for future wealth, so that by virtue of their sagacity and by virtue of the Romish Church they will in the future be the possessors of enormous wealth. I am not an alarmist, but I can-not help seeing that they will hold the greatest forces in their hand at no very distant day.

Where has this man been so long, not to see that many of the most patriotic and thoughtful Protestants are looking to the Catholic Church as the mainstay against the laxity of divorce laws, general demoralization, and the final triumph of infidelity? He has got too far West.— Ypsilanti Sentinel.

Solid Comfort.

Every one likes to take solid comfort and it may be enjoyed by everyone who keeps kidney-Wort in the house and takes a few doses at the first symptoms of an attack of Malaria, Rheumatism, of an attack of blataria, indeumatism, Biliousness, Jaundice or any affection of the Liver, Kidneys or Bowels. It is a purely vegetable compound of roots, leaves and berries known to have special value in kidney troubles. Added to these are remedies acting directly on the Liver and Bowels. It removes the cause of disease and fortifies the system against new attacks.

WHAT A COMFORT TO BE ABLE to gratify one's appetite once more without pain, after long suffering from Dyspepsia! Victims of indigestion wise enough to accept the general verdict in favor of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure as true, and use the and Dyspeptic Cure as true, and use the article, can enjoy the welcome relief. Obstinate Dyspepsia, Constipation and Biliousness, invariably yield to its potent regulating action. Sold by Harkness & Co., Druggists, Dundas St.

Take Ayer's Sarsaparilla in the spring of the year to purify the blood, invigor-ate the system, excite the liver to action, and restore the healthy tone and vigor of the whole physical mechanism.

In some respects it leads the world probably. Its excellent business management has been such that all other magazines have been compelled to copy it, and it has introduced a liberal spirit in our current literature of so pronounced a sort that Harper's has been compelled

a sort that harper's has been compelled to temporarily drop from its contribu-tors' list Eugene Lawrence and his tribe. When the Century speaks on any sub-ject it is worth while to stand and listen. It has long ago won a share of the favor of Catholies by a studious avoidance of anything to hurt their feelings. More recently its articles on the California Missions have been written with such sympathy as to call up a thousand grate-ful expressions from Catholics every-where. Harper's cannot yet go so far, but it will go further in time if cash inducements appear on the horizon.

Lately, in its editorial department, the Century discussed the possibility and necessity of a reunion in the future between the Roman Catholic and Protestant bodies. It recognizes the fact that strife between Protestants and Catholics is now forever ended; that the world is dividing into the hostile camps of Christianity and infidelity, and that between these two it must be war to the death. It would have an alliance among all Christian denominations. It thinks Protestantism would secure an advantage in attaching itself uncompromising portion of Christendom, whose "doctrine and practice concerning divorce are much closer to the law of the New Testament than those of the Protestant churches have been.

After recalling the fact that the chief owner and manager of the magazine is a prominent Presbyterian, let us pause and reflect on the proposition and its suggestions.

Are we still in America, the Herald's

Protestagt land where Catholicity exists by permission? Are we still the liegemen of the Pope, the natural traitors to every of the Pope, the natural manners country save the Papal Dominions? Are we not the descendants of the poverty-stricken emigrants whom the Nativestricken emigrants whom the Native-Americans legislated, and whom any loyal Yankee would willingly have tossed into the sea again? Are we not the people who, less than half a decade since, were daily covered with Harper's filth, and declared the natural-born enemies of the American Republic? If not, who are we? What has happened to our personality that Protestantism should run after us and propose an alliance? Has Phil. Sheridan, as commander-inchief of the army, been tampering with the consciences of Protestant editors, and using the army in the interest of the Pope? Or has Secretary Carr been softening the head of Mr. Roswell

been softening the head of Mr. Roswell Smith with Irish whiskey-punch?

Otempora! O mores! O faithful Irish hearts, quiet and cold in your million graves! Here is the day of your revenge for the thousand insults that press and proceed heared upon you with all the bit. people heaped upon you with all the bit-terness of the Puritan hatred. Your children and your grandchildren are to be flattered and caressed into an alliance with the children of those who thought the street fith fitter to walk on than on you! The mills of the gods, how very, very small they grind!

Protestants will not appreciate the

Century's remarks on the proposed re-union, but Catholics will, and the Century will meet with more courtesy from its opponents than its friends. The his opponents than its increase flict of which the magazine speaks so feelingly was foreseen by the Church as far back as the days of Luther. His revolt against divinely constituted authority was the forerunner of the present revolt against all authority. Infidelity is the logical outcome of Protestantism.

As to an alliance against the powers of evil, we can assure the Century that on the Catholic side it is not possible, probable, or necessary. We appreciate the shrewdness which proposes an alliance with the best organized body of Christians on the continent. But the Church never made but one alliance in all its history, and that was on the first Pentecost Day, with God Almighty. It needs no other. It fought paganism and destroyed it. It fought Arianism and destroyed it. It fought Protestantism and destroyed it. It will fight infidelity and destroy it too.

For all fighting purposes Protestantism s practically unfit. It is a negation. Its ymbolical place in history is best repre syntonical place in instory is best represented by the sign —. Catholicity must fight this last battle alone. The world will probably never see such another, and when it is over one would not be other, and when it is over one would not be presumptuous in hinting that the death of the world was at hand. In our ranks there is room for every right-minded Pro-testant. The Church is ready for indivtestant. The Church is ready for individual alliances, and will be glad for her Master's sake to receive them; but she will prescribe the conditions. The Century will not strain at those will prescribe the conditions. tury will not strain at them, we feel certain, when it is so well prepared to swal-low the Pope and the Irish in another

Danger Traps.

Neglected colds are the fatal traps that ensuare many a victim beyond possibility of rescue. Take a cold or cough in time and it is easily conquered by that safe and pleasant vegetable remedy, Hagyard's Pectoral Balsam. Asthma, Bronchitis and pulmonary complaints generally soon yield to its healing influence.

Mrs. O'Hearn, River Street, Toronto, uses Dr. Thomas' Eclectric Oil for her cows for Cracked and Sore Teats; she thinks there is nothing like it. She also used it when her horses had the Epizoo-tic with the very best results. Do not be persuaded to take any other Oil in place of Dr. Thomas' Eclectric Oil.

The extraordinary popularity of Ayer's Cherry Pectoral is the natural result of natural result of its use by intelligent people for over forty years. It has indisputably proven itself the very best known specific for all colds, coughs, and pulmonary com-

N. McRae, Wyebridge, writes: "I have sold large quantities of Dr. Thomas' Ec-lectric Oil; it is used for colds, sore throat, croup &c., and in fact for any affection of the throat it works like magic. It is a sure cure for burns, wounds and bruises.

Thy message car Like olive leaf, t dove
Erings to a wan
read thy words,
All love and sou
as in the vanished
First lit my eye
blood.

Fast faded from m noise;
Back to the past—
Back to a vale, to be a vale, the special to the special The meads were g

MAR. 8, 16

Memori

BY F. [For Re

flowers,
The waves were thrush and blers
ers
In yon wierd glamoon:
Sometimes we pluther oil
Of the glad wate
Or, silent on the l
Communed, in
alway. Or, o'er the hills a

Not knowing w strayed; Free as the winds By one grand Love held us capt 'Twas a sweet be bear. A trance divine o Thro' darksome care. My Paradise was i Your voice was song, Beguiling Time's skies, With all their si The fruitful earth, Music and life w In wide Creation, That my heart like pain.

How oft at twilig
Of moving isles
star;
Or, when the mo
would break
Silvering the st silvering the st and far, We watched the wavelets roll Hand clasped in to heart, With stars and an Fearing, alas! a must part.

And those long a kine,
At milking tin hour,
My heart grew frewine. And owned at las As in the gloam heard, With tones that I felt a spell-a my That settled on Then we would si

While chirped to burned low;
And still would ling Till the faint b Thou wert as love Thou wert as pu Thou wert to me t My light of life,

And we did part.
While the heart
did fall;
And thou may'st
mate,
And I must go But we have live Our hearts for e

A CREATUR

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R. 8, 1884.

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utably proven specific for all monary com-

Thomas' Ec ny affection of Memories of the Heart.

BY F. FITZWILLIAM. [For Redpath's Weekly.] mountain waves, on wings of Thy message came, beloved one to me; Like olive leaf, that some white plumaged dove

dove
Brings to a wanderer on a shoreless sea—
I read thy words, and lo! a witching form
All love and soul and beauty by me stood,
As in the vanished days, when passion warm
First lit my eyes and burned within my
blood.

Fast faded from my sight the city's show, I heard no more the ceaseless maddening noise;
Back to the past—the glorious long ago,
Back to a vale, the home of all my joys,
My spirit fled. 'Twas summer in that land,
By a bright lake we wandered on the shore,
I felt thy breath warm on my cheek—thy

Was clasped in mine, as if to part no more. The meads were green and scented with wild

The waves were dancing to the winds in tune, The thrush and blackbird sang in hazel bow-In you wierd glen, where fairies greet the Sometimes we plucked the reeds, or watched the roll
the glad waters—gladder we than they—
silent on the beach, while soul with soul
minuned, in that deep love that loves

Or, o'er the hills and far away, we sped, Not knowing where, or caring why, we Free as the winds, by whim or rapture led, By one grand force, one mighty master swayed;
Love held us captives in his world-wide net, 'Twas a sweet bondage that we long would bear.

bear.
A trance divine our souls can ne'er forget,
Thro' darksome years of sorrow, toil and

My Paradise was in your mild blue eyes; Your voice was like a seraph's wondrous song, Beguiling Time's swift course. The azure with all their shining orbs that roll along,
The fruitful earth, the ever-sounding sea,
Music and life were shadows void and vain;
In wide Creation, then, was only thee,
That my heart yearned for, with a love
like pain.

How oft at twilight by that fay-ruled lake
Of moving isles, we watched the evening
star;
Or, when the moon o'er heath-brown hills
would break,
Silvering the streams that glittered faint
and far,
We watched the heavens, we heard the
wavelets roll,
Hand clasped in hand, heart speaking low
to heart.

to heart,
With stars and angels loving all alone,
Fearing, alas! as well—the fear that we
must part. And those long summer eves among the

hour, My heart grew frenzied as with strong new And owned at last enchantment's sovereign power; As in the gloaming hush thy voice was heard, With tones that thrilled my bosom to the core,
I felt a spell-a mystic charm and wierd
That settled on my soul, and holds it ever

VIII.
Then we would sit by the old, still, hearthstone, While cuirped the crickets, till the lamps burned low; And still would linger, still would love alone, Till the faint blushing dawn would bid us

go—
Thou wert as lovely as a May day morn,
Thou wert as pure as star-beam of the even,
Thou wert to me the dearest ever born,
My light of life, my guiding star to heaven.

IX. And we did part. O irony of Fate! While the heart shrivelled, and the tears While the heart shrivelled, and the tears did fall;
And thou may'st choose thee soon, a fitting mate,
And I must go where Duty's voice doth

But we have lived, and loved, and lost-no more
Our hearts for ever may with love expand;
Now must we drift apart life's ocean o'er,
Till Death shall join us in a happier land.

A CREATURE AND THE IRISH PRIESTS.

New York Freeman's Journal. Professor Goldwin Smith contributes to Review a paper on "The Fallacy of Irish History." This fallacy is, in Professor Goldwin Smith's opinion, the belief ingenuously disseminated by historians, that Ireland has suffered much at the hands of the English! He fears that the minds of Englishmen may be burlened in the "coming battle" by the weight of alleged crimes, and in a number of wellwritten pages he tries to lighten their consciences! This coming fight, he asserts, is a fight for "the Union."

Professor Goldwin Smith lives in Canada; he is a "loyal" Canadian of the Canada; he is a Toyar canadian or the most pronounced type. With much cleverness, but an entire disregard of facts, he labors to show that the Irish have not only always been ungrateful, but cruelly unkind to the "sister island" which has

taken them in and done for them.

Professor Goldwin Smith accuses the Catholic Church of being the chief promoter of misery in Ireland! "The insentence of the chief promoter of sate and reckless multiplication of the sate and reckless multiplication of the human species," he says, quoting a London Radical journal (probably inspired by Mr. Bradlaugh), encouraged by Catholic priests, has brought wretchedness on Ire-land; therefore it follows that "systematic and; therefore it follows that "systematic emigration" is the best remedy. England tried another remedy in the great famine time—starvation—and that did not suc-ceed. Professor Goldwin Smith, doubtless, looking at the matter logically, considers the famine one of those benefits for which Ireland ought to be grateful. The cause of her misery is, he argues, overpopulation; any means by which this population may be reduced, is the best thing for Ireland!

Read this atrociously cold-blooded statement: "Systematic emigration, such as shall permanently relieve districts which can bear no crops but wretchedness and disaffection, has been always deemed—at least, by some good authorities—the only cure. To call it cruel seems absurd to those who live in a continent peopled with happy emigrants, though there must always be a pang in the process. But the priests oppose it for fear of losing their flocks, and the agitators oppose it for fear of losing discontent. Against such resistance, it can hardly be carried into effect ance, it can hardly be carried into effect by a parliamentary government. Perhaps the problem awaits solution by a govern-ment not parliamentary, which the crisis towards which events are tending may bring forth. If rebellion ever fairly shows its head, the economical measures

which are essential to the relief of the country may some day be carried into effect as 'measures of war.'" It is hard to read Professor Goldwin Smion's inhuman and un-Christian words with patience. If he were a "crank," without following and without an intelligent audience, his expressions might be allowed to pass by idly; but he is a very clever man, with a great following in Great Britain and Canada, and with a certain number of sympath.

great following in Great of the analysis ada, and with a certain number of sympathizers in the United States. His audience is so large that editors of magazines are willing to pay considerable sums for his signature to articles; and as the editors represent the public, that is a very good test of a man's power of gaining hearers. The brutality of his sentiments on the Irish problem is even more aston-ishing, coming from a man boasting of "Anglo-Saxon civilization," than the in-accuracy of his historical conclusions. He does not hold that the Irish people

have a right to live in their own country; he does not consider them at all, except as cattle to be driven off the soil as soon as cattle to be driven off the soil as soon as possible. If the priests could be gotten rid of first, it would save a great deal of trouble, for then Malthusian doctrine and practices could be introduced into Ireland by "economists," and the population kept within such reasonable limits that the landlords might increase their demesses and extend their varying records. demesnes and extend their grazing grounds without fear. There would soon be no without rear. There would soon be no people to cry out for the right to live in their own land. The population would gradually disappear, and the lordly Englishman be master of all he surveyed. But the "economists," not being able to get the priests out of the country, find it get the priests out of the country, find it necessary to try some other way of decreasing the population. They tried "assisted emigration;" we know how and why that failed, although Lord Spencer personally begged several of the emigrants to accept his blessing. Professor Goldwin Smith can not conceal a hope that, the Malthusian arrangement and the "assisted emigration" business heing out of the ques-

san arrangement and the "assisted emi-gration" business being out of the ques-tion, war may produce the desired effect of thinning out the Irish people. Nobody, in England, so far as we know, has expressed himself so frankly and shamelessly as this loyal Canadian subject of the British crown. The Conservatives, realizing the importance of the Irish vote in Parliament, have admitted not only in Parliament, have admitted not only the existence of Irish wrongs, but they have loudly proclaimed their desire to right these wrongs—if they can get a chance. Mr. Froude has been bitter against the Irish; but he has not denied that they have suffered bitter wrongs at the hands of the British Government. In-And those long summer eves among the kine, At milking time, love's most delicious pression of Irish industries by that Government are amongst the strongest indict-ments against alien rule in Ireland ever

> According to Professor Goldwin Smith, the friends of Ireland can be conciliated only by resolute resistance. The "Union," he says, must be preserved, in spite of the hatred of the Irish for the bond that holds them to the vampire sucking their blood. To preserve the "Union," he thinks that American opinion ought to be brought American opinion ought to be brought over to the side of the English—that opinion being of "great practical importance;" hence this "Fallacy of Irish History," which is a bundle of fallacies that American "greatlithese" is a bundle of fallacies that "greatlithese" is a bundle of the greatli can "morality and common-sense" can hardly fail to scent, aided a little by the real facts in the case. Besides, Mr. Gold-win Smith has not learned that the larger bulk of the American population, of two or three generations standing, in the regions now the United States, are of Celtic, or Keltic origin,—traditionally hostile to England.

The only charge brought against the Irish people is that they increase and multiply. This charge has been brought against the Irish people in New England by certain native Americans; but these latter have not called it worthy of exile or death by the "economic" measure of war; they have only considered it "vulgar." It was reserved for Professor Goldwin Smith to throw the blame of Ireland's wretchedness on the ministers of that Church which teaches that the laws of nature are the laws of God, and which has made the Irish in Ireland one of the most moral peoples on the face of the earth.

For fear that our readers may not realize the atrocious sentiments uttered by this modern teacher, we quote another para-

graph:
The only thing in Canada that can throw any light on the case of Ireland is the vast multiplication, noted by Lord Lorne, of the French Canadians, under the influence of the Roman Catholic priesthood, which in Canadian France priesthood, which in Canadian France has added the share of power possessed in old France by the aristocracy to its own. This affords a real parallel to the multiplication of the Irish under the same influence in Ireland. When Great Britain is taxed with this misgovernment, let it be remembered that Ireland has

be remembered that Ireland has been governed socially, economically and intellectually by the Irish priesthood. The Imperial Government has been for the last half century the sole power of enlightenment and progress."

These are the concluding words of an article which in its inhumanity, absolute falsity and immorality, would disgrace a Pagan. If Goldwin Smith represented the sentiments of the rules of Ireland the sentiments of the rulers of Ireland. we could almost forgive the threats of the physical force advocates. But we are sure that there is no honest American or Englishman who can read the quotations we have made without amazement that they have been printed

by a reputable magazine.

The Irish priests have, he informs us, pauperized and degraded the Irish people, in spite of a beneficent Government of progress which gave them whatever it was forced to give; the Irish leaders keep their hold on the people by holding out the "hope of plunder;" the Irish people complete the cycle of criminality by producing children. And the permitting and encouragement of marriage and the production of children are the results of the "misgovernment" of the priests! If the British Government had its way, there would be little marriage or giving in marriage in Ireland, and no children until the race was thinned out. The Church stands in the way of this, and as the British Government is afraid of the Church, and dare not "assist" her priests to emigrate, the only hope of imperialists like Goldwin Smith is rebellion and war. But the Irish do not need to rebel

which are essential to the relief of the of their cause is admitted before the

of their cause is admitted before the courts of the nations.

There are five millions of people in Ireland; there are fourteen million acres of land, deducting six million acres of waste land. This population must look to the land for subsistence, because, in spite of the wonderful resources of this little island, one-fifth the size of the State of California, there is nothing else to look ittle island, one-fifth the size of the State of California, there is nothing else to look to. British jealousy has killed everything else. The Irish people have resolved that the Irish shall possess Ireland, instead of leaving it or murdering their offspring. And, with the biessing of God, they will possess it.

ossess it.
"For right is right
Since God is God, And right the day must win; To doubt would be disloyalty, To falter would be sin!"

HOPE-SCOTT.

THE CAREER OF A DISTINGUISHED CONVERT WHO DIED RECENTLY.

Mr. Hope-Scott, who was born at Great Marlow, in 1812, was a younger son of General the Hon. Sir Alexander Hope, and a grandson of the second Ears of Hopetoun. Distinguished as his own family were, in military, in parliamentary, and in commercial life—for the Hopes of Amsterdam, now represented by Mr. Beresford-Hope, M. P., were his kinsmen—James Hope by his two marri-ages, became allied with families of greater distinction still. By his alliance with Miss Charlotte Lockhart, the grand-daughter of Sir Walter Scott, and the daughter of the ditor of the Quarterly, he became in time the owner of Abboisford, and added to his surname that of Scott, thought gaining for that we have Scott, thereby gaining for that name a legal distinction perhaps greater than any which Sir Walter had ever dreamed of which Sir Watter had ever dreamed of when he chose for himself the profession of the law. The death of Mr. Hope-Scott's first wife, who, like himself, joined the Catholic Church, occurred in 1858; and to the anguish of the husband was almost immediately added that of the father, sorrowing over the loss of two infant children. One daughter-now the Hon. Mrs. Maxwell-Scott of Abbotsford is the only surviving issue of the union.
At first well nigh borne down by the triple blow—for, his was a nature made

for love-Mr. Hope-Scott kept in seclu-sion, and relinquished the labors and emoluments of enormous practice at the Parliamentary bar. In some verses, which though cast in the conventional mould of the period, give evidence to real feeling, and which, like the other poetry printed in the volumes, have an autobio graphic rather than a literary interest, Mr. Hope Scott thus puts on record his resolution to return to the ordinary

resolution to feturn to the ordinary routine of active life.
Mourner; arise! this busy, fretful life calls thee again to share its toils and strife. The wakeful bed, the sudden, sharp distress, The still recurring yold of loneliness; The urgent prayer, the hope, the humble fear. seek beyond the grave that soul so Which

dear—
These yet are thine, but thine to tell no more.
Hide, then, from careless hearts, thy sad but
precious store;
And if life's struggle should thy thoughts
beguile,
Quicken the pulse and tempt the cheerful smile. Should worldly shadows cross that form un-

And duty claim a place where grief hath Spurn not the balm by toil o'er suffering shed. Nor fear to be disloyal to the dead. Somewhat kindred feelings, no doubt, led him to contemplate a second marriage, which took place early in 1861. The bride was Lady Victoria Howard, eldest

sister of the present Duke of Norfolk. She was then twenty-one, and Mr. Hope-Scott considerably more than double that age. But there does not appear to have been any disparity other than that of years in the happy union which was ended, only too quickly, by the death of Lady Victoria Hope-Scott in 1870, and of which four children remain, one of them a son.

Mr. Hope-Scott had passed from Eton to Oxford, where at Christ Church he was a contemporary of Mr. Gladstone, who has written for these volumes a sketch of the distinguished awyer, second in interest only to the sermon— also here reproduced—which Cardinal Newman preached, at the last solemn funeral rites in Farm Street Church 1873, over all that was mortal of his friend. Elected Fellow of Merton, 1833 Hope-Scott for a year or two wavered about the choice of a profession. He had desire to go into the ministry, bu finally he went to the bar, apparently from a distrust of his own worthiness for the more solemn calling. But he did not embrace a secular career with the idea of being less rigorous about religion. On his twenty-sixth birthday he enters in his diary a resolve to gain, before anothe

year is over, an increase—

1. In a true sense of my own past sins, and present sinfulness and infirmity.

2. In humility of mind and sincerity

efore God and towards man.
3. In self-denial and control in matters of appetite, conversation, personal dis-tinction, and the convenience and hon-

ors of others. In habits of meditation upon objects of faith, as well as those of repentance.

As a sequel to these resolutions, we may fittingly push into the future, when Mr. Hope-Scott was a famous pleader and a Catholic, and look at the beautiful picture drawn for us by Mrs. Bellasis the wife of another exemplary and fam

ous lawyer:
"All that Mr. Hope-Scott did in religi ous observances was done so naturally, so simply—whether it was in going down to the committees with my husband, when he would pull out his rosary in the cab, and so occupy his thoughts through the busy streets; or when, in mounting the stairs at Westminster to reach the committee rooms, he would repeat, sotto voce, with my husband, some slight invocatory prayers, or verse of a psalm.

For a year or two after his call to the bar in 1838, Mr. Hope-Scott practiced a little in the ecclesiastical courts-where his preferences lay. But circumstances took him into the committee rooms at Westminster, where he was the Parliamentary barrister most in request among the railway directors then springing up in crowds. His noble presence and the melody of his voice were accidental gifts, melody of his voice were accidental gifts, but they are not to be omitted in the estimate of that brilliant success which physically against a Government which they never accepted. The righteousness

teen intelligence, a mastery of detail, and a fluent perspicacity of expression. It would have been interesting to know what income was derived from such a practice; and Mr. Hope-Scott, who was by discipline very methodical, probably kept a record of it, though, as Cardinal Newman says he heat to record of his Newman says, he kept no record of his charities. But on this point Mr. Ornsby hesitates to enlighten us. That it must have been enormous may be gathered from the fact that one company in one year paid him as much as £20,000 as leader in cases to many of which he could give a health of the state of the s give only the slightest personal attention. His labor was, however, like his income, immense. He rose between five and six, made his coffee, performed his devotions, and then attacked his most urgent briefs. After a day at chambers and in the committee-rooms, he came home exhausted in the evening, and invariably fell asleep for a couple of hours after dinner, wakin up about ten to conduct the prayers. Fortunately the legal holiday is a long one; but even this, in his case, was trenched upon by his charge of the Norfolk estates during the minority of the Duke, and of the long-contested Shrewsbury property, to say nothing of the management of his own properties at Abbotsford and Dorlin. The latter—a Highland estate—had an aboriginal Catholic population, for whom the suc-cessful lawyer did much service in estab-lishing missions. He built, also, a house there, and with much skill developed the property, which, towards the end of his life, he sold to the late Lord Howard, of Glossop. Before closing this hasty survey of Mr. Hope-Scott's professional career, we must quote some words of one of the greatest—perhaps the greatest among contemporary orators. Among the listeners to one of the first speeches the young lawyer made was Mr. Gladstone, who writes after the lapse of years:
"I need not say that, during the last forty years I have heard many speeches, and many, too, in which I have had reason to take an interest, and yet never one which by its solid, as well as by its one which by its solid, as well as by its winning qualities more powerfully im-pressed me." Of the powers of Mr. Hope-Scott's mind, Mr. Gladstone goes on to speak in words of generous appreciation. "From the correspondence," he writes to the Hon. Mrs. Maxwell Scott, "you might suppose that he relied upon me—that he had almost given him-

always felt and knew my own position beside him to be one of mental, as well as of moral inferiority." But the great event of Mr. Hope-Scott's life was his conversion to the Catholic Church—that event being nothing less than the fulfillment of the purpose which was strongest in his heart.
"He might," says Cardinal Newman, "almost have put out his hand and taken what he would of the honors and rewards of the world. Whether in Parliament or in the law, or in the branches of the executive, he had the right to consider no station, no power absolutely beyond his reach." But for these things he never had any absorbing ambition. The reader who is at first inclined to be disappointed that Mr. Ornsby has not given us, with all the effect and romance that might have invested it, the story of a uniquely brilliant career at the bar, will, before he of the second that the biographer's sense of proportion was a just one; and that whatever Mr. Hope-Scott really was or might have been, in his public life, it was in religion that he had his largest interests and his greatest hopes. Mr. Hope-Scott began his friendship with Cardinal Newman by expressing a desire to call on him at Oxford in 1837, and that friendship lasted to the end. The letters here printed show how brotherly the affection between them was, and how stirring was Cardinal Newman's influence on the younger man, but yet how inde-pendently of that influence Mr. Hope-Scott kept himself in the crisis of his spiritual life. Six years the two friends remained divided; for it was not until 1851 that Mr. Hope-Scott, who had been shaken in his Anglicanism by the establish ment of an Anglo-Lutheran bishopric in Jerusalem, finally felt the ground taken from under his feet by the celebrated de cision which allowed Mr. Gorham to retain his position in the Established Church, though he denied the doctrine of baptismal regeneration.

self to me. But whatever expression his

warm feelings, combined with his humility, may have prompted, it really was not so; nor ought it to have been so, for I

That decision gave to the Catholic Church, not Mr. Hope-Scott only, but other eminent men, and one of pre-eminence. With Cardinal Manning, Mr. Hope-Scott had already formed an inti-mate friendship, which the events of 1851 must have made a very specially dear and binding one. The then Arch-deacon of Chichester writes to the Queen's Councillor from Lavington in November, 1850—the time of the Papal Aggression

"The anti-Popery cry has seized my brethren, and they ask to be convened. I must either resign at once, or convene them ministerially and express my dis sent, the reasons of which would involve my resignation. I went to the bishop and said this, and tendered my resigna-tion. He was very kind, and wished mo tion. He was very kind, and wished me to take time, but I have written to make it final.

Before taking the quite final step, however, his Eminence and Mr. Hope Scott "went over the whole ground again to-gether to satisfy themselves that there was no flaw or mistake in the argument and conclusion." The result was sure. In the words of the Cardinal there was only one alternative : "It is either Rome or license of thought and will." On Pas sion Sunday, 1851, the two friends were received by Father Brownbill, S. J., at the Church in Farm street. There were trepidations up to "the last opening of Father Brownbill's door," to be suc-ceeded by a deep calm, and by a feeling "as if," writes the Cardinal, "I had no desire unfulfilled, but to persevere in what God has given me for His Son' sake."-London Register.

PRETTY AS A PICTURE.—Twenty-four beautiful colors of the Diamond Dyes, for Silk. Wool, Cotton, &c., 10c, each

was built upon the solid foundation of a DEATH OF FATHER BROUILLET. six Indian children have been educated

SKETCH OF THE DISTINGUISHED INDIAN MISSIONARY.

Rev. John Baptist Abraham Brouillet was born in Lower Canada, not far from Montreal, Dec. 11, 1813. His tather was a farmer, who died not long since, past ninety years of age. Father Brouillet's life was uneventful until he became an Indian missionary. He studied for the priesthood, was ordained at Montreal, August 27th, 1837, and, after being made August 27th, 1857, and, after being made Professor of Philosophy at Chambly, was sent to a country charge, where he was peacefully serving God, when Bishop A. M. A. Blanchet called for volunteers to go to far off Oregon to labor in the mis-sions which his brother had established some few years before. The young priest's heart was fired, and the Bishop's selection of himself he considered the voice of God calling him to that work, and, obtaining the permission of his or-dinary, he started for Oregon in 1847. He went overland, and one can imagine what he endured on that journey. after arriving there, and while new on his mission, he went to the Indian village of Wailatpu, where he found that the Indians had massacred Dr. Whitman, the Presbyterian missionary, his wife and several others connected with that mission, and had made prisoners of the re-mainder. He buried the dead, and gave mainder. He buried the dead, and gave what comfort he could in his then very broken English to the survivors. On his return he was accompanied by his faith-ful interpreter, and two Indians who were determined to kill Mr. Spalding, another missionary. Meeting him, Father Brouillet saved his life at the risk of his own, saying Spalding was his friend, and that they should not kill him. His words being interpreted to the Indians, and his presence, which those who have had the happiness to know him can never forget, filled with divine courage that flashed from his eye and animated every gesture, so affected the two Indians that they could not oppose him, and they went back to con-sult with the chiefs of the tribe. Time was gained, and Spalding hastening away, his life was saved. And what a use was made of it? He turned against the man to whom he owed his life, and accused him of instigating the massacre!
A baser act of ingratitude was never chronicled. Another incident will show the sublime

courage of the man. He was staying with a branch of the tribe who had murdered Dr. Whitman. The Indians were speaking against him, saying that he had no right to interfere when they were at war to save Spalding. The tribe he was with sympathized with the murderers, and one, Five Crows, a very powerful chief, demanded that a young lady, one of Dr. Whitman's teachers, should come to his wigwam and be his wife. She sought Father Brouillet's protection, and he told her this was a very serious matter, but that if she would do what he commanded that the priests would save her or die with her. But she must show no sign of giving way when the time of trial came. The young lady remained at the wide house when the trial the wide house when the rude house where the priest lived, and Five Crows came over to get her, little dreaming of opposition, for under the Indian custom the young lady was his property, having been made a present to him by her captor. Five Crows asked for the young lady, who sat trembling near by. The interpreter making known his words, Father Brouillet told the interpreter to tell him that he shall refer to the same to the same transport to the land to the same transport to the land transport to the same tr terpreter to tell him that he could not have her; that the girl was under his have her; that the girl was under his protection, and that he was responsible for her, and he could not and would not let her go. The interpreter, believing they would all be killed, refused to tell Five Crows what Father Brouillet had said, though several times commanded to do so, and finally Father Brouillet conveyed to Five Crows by sime that the said should set Crows by signs that the girl should not be allowed to go with him. The Chief was be allowed to go with him. The Chief was but it mattered not. Father gave the Absolution, and then delivered an able sermon. him to retire. Even the fierce savage recognized his master. For a while there was a great commotion in the village The priests were anxious but calm and prepared for the worst. The girl, how-ever, fearing for her life, and against the earnest exhortation of the priests and their belief that no harm would come to them or her, insisted on going to the wig-wam of Five Crows, and all they could do would not prevent her. And this girl afterwards said, or was falsely made to say, that the priests refused to protect

The war which followed these troubles broke up the missions north of the Col-umbia, and a year or two following Father Brouillet went into California among the miners. Remaining a year he returned with a handsome sum of money to Archbishop Blanchet, He re mained in the Diocese of Nesqually with Right Rev. A. M. A. Blanchet, who still lives at Vancouver, Washington Terri-tory, being made his Vicar General, staying there until several years since, when he came East to help prosecute the claim of Bishop Blanchet to St. James's Mission at Fort Vancouver. While here the "peace policy," as ap plied to Indian affairs, was developed and Father Brouillet, though not fully approving that policy, was certain that Catholics could do the Indians a great good by it if they would make use of the opportunities it afforded of establishing atholic schools among the Indians. He founded the Indian Bureau here, and in the face of many obstacles and much bitter opposition he has laid the foundation of a work that will redound greatly to the honor of the Catholic name and to the glory of God.

We have not space or time to go into the work of the Indian Bureau; suffice it to say that at the date of the organiza-tion of this bureau the Catholic Missionaries and Sisters had among the Indian two boarding and five day schools, supported by the United States Government at an expense of \$8,000. As the result of the expenditure of the money hereinbefore indicated and the efforts of this bureau, Catholic missionaries and the Sisters had on the 30th of June, 1883, under their charge eighteen boarding schools, located at nine Indian reservations. This year these schools will re-ceive \$74.320. During this ten years a perusal of a Catholic Catechism.

in these schools, for which the Govern-ment has expended \$332,366. This is the work of the Bureau of Catholic Indian Missions in ten years. Does it not speak well for the man who organized and conducted it? While rendering just tribute to Father Brouillet's work we must not neglect the late Commis-sioner of the Bureau, General Charles Ewing, whose labors added so much to the work of the Bureau, and may he enjoy God's peace with the good priest who so soon has followed him, and whom he loved so well.

ne loved so well.

In person Father Brouillet was tall and well formed, and had a fine presence. No one could see him without being impressed with the fact that he was more than an ordinary man. His manners were easy and winning, and he never forgot what was due to others or himself. He was a man of great endur ance, but the hardships of a missionary life told on his body, though nothing could conquer his spirit, which was gifted with the highest courage, yet was as gentle and as loying as a woman's.

His health had not been good for many years. When he went to Rome a few years since it was thought doubtful if he ever returned. His health seemed to improve until last fall a year, when he went to Dakota to establish a farm school for Indian boys. This was too much for him, and he returned with marked symptoms of paralysis in his left eye and throat. He was about to give up his work, but his health somewhat improving, he continued on. Du the summer and fall he went Chicago, where he established an Indian training school for boys under the direction of the Christian Brothers, and another at Milwaukee for girls under the Sisters of the Good Shepherd. Re turning here in November, he seemed much improved in health, though he complained of a cold. It was soon developed that it was not a cold that troubled him, but paralysis of the throat, and that he was liable to be suffocated at any moment. He accepted the affliction as a visitation of God. His hope His hope was so strong that it could not be shaken and he talked of death as if it was a jour ney to complete a work he loved. He spent his remaining days in preparing for death, being assured that the work he had done would be continued, and the Indians whom he loved so well would receive the benefit of his labors

in the past when he could no longer work for them. We saw him only a short time since, when he had partially recovered from the attack that brought him to death's door. His welcome was as warm, his smile as genial as it had ever been. There was no apprehension, no fear, and we could see that the peace of God that surpasseth under-standing, dwelt in his heart. He expired peacefully on Tuesday, February 5, 1884, and we have every hope that he is now enjoying that happiness which eye hath not seen, and car hath not heard, nor the heart of man conceived, which our God has prepared for the faithful in heaven,

has prepared for the faithful in heaven, through our Lord Jesus Christ.

The funeral services took place at St. Matthew's Church, Washington, D. C. His remains were taken to Dr. Chapelle's pastoral residence, and on Friday morning were taken to the church. At nine o'clock the Office was chanted. The priests we observed in the sanctuary were, Fathers De Wolf, of Pikesville, and Com. Fathers De Wolf, of Pikesville, and Cunnane, of Marlboro', Md., and of this city Dr. Ryan, S. F. Ryan, Walsh, Hurley, De Ruyter, Ahern, Rocoffort, S. J., Murphy, S. J., Schleuter, S. J., Walter, Thomas, Edelen, O. P., O'Sullivan, Sullivan, Hughes, Maynadier, Maginnis, Birch, and there were present Brothers Tobias, Gustavus, and others of the Christian

At half-past nine a Solemn High Mass At half-past nine a Solemin right and of Requiem was begun, Dr. Chapelle, Celebrant; Rev. J. A. Stephan, Deacon; Rev. John F. Malo, Subdeacon, and Rev. J. D. Boland, Master of Ceremonies. A. D. Chapelle

A UNION OF THE SECTS.

"When the devil was sick the devil a monk would be.'

When Protestantism finds itself stricken with inability to overcome the moral evils that threaten its existence it would ally itself with Catholicity. Such is the proposition of a writer in the Century Magazine, and, as a matter of course it has aroused much discussion.

Straws denote the course of the wind. The Century article indicates the drift of the sects. But there will never be a union of Catholics and Protestants on the basis proposed by the Century. No "future Pontiff (to use the Century's words) of a liberal spirit and a courageous temper" will arise up and "wield that supreme power which the Vatican council has conferred upon him" for the pur pose of uniting Protestantism with Cath-olicity by mutual concessions.

It will occur, however, in God's own good time, when the load that Protestantism is now struggling under has grown too heavy to be borne any longer, then it will acknowledge defeat, cry peccavi, and cease to battle against the truth that is mighty and will prevail. But that time is not yet, though it is nearer at hand than our Protestant friends are willing to admit.

The first union will be a union of the

sects, and that will fail, for Protestantism united will possess no element of strength that is lacking in its present divided state. The Presbyterian lion may be made to lie down with the Baptist lamb, but no good will be accom-plished thereby, and the bray of the Methodist jackass will ever fall harshly upon the delicate ear of Episcopalian

The evils that beset the different sects now will not disappear when they have become one, and the divisions that nov exist will never be more than outwardly healed. While united in form it will be divided against itself in fact, and thus will fail. The way will then be plain. Protestantism will then unite with Catho licity, but not in the way that the Century suggests.

The true way of uniting with Catholic-ity will be revealed to any Protestant by

tural result of ople for over

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Catholic Riccord.

LONDON, SATURDAY, MAR. 8, 1884.

THE LENTEN SEASON.

We need not, in view of the publication last week of His Lordship the Right Rev. Dr. Walsh's pastoral, say more than a word en passant on the subject of Lent. His Lordship sets forth in language of which we have no command the purpose of this holy season, and lucidly explain the nature and effects of the sacrament of penance. We earnestly exhort our read ers to take to heart the lessons inculcated by the pastoral. A mere perusal of such a document can give us no adequate comprehension of the grand reflections it con yevs. Lent is a season which to be profit ably spent must be passed to a great measure in an segregation from things of earth and our turning to Christ. Our every thought during this holy season should be directed to Him who saved all men, to the sufferings he endured for this purpose-sufferings of which our own sins were the cause. We are invited to the very foot of the Cross itself-invited even as these beautiful lines so well express: Come with me to the Cross, and see Thy Saviour in his agony And own, O man! how deep thy guilt mus

h' eternal Son, to whom was given he Sov'reignty of Earth and Heaven, from the presence of his Father driven

In mortal form his godhead veiled. Is by blaspheming tongues assailed, And on the tree a malefactor nailed

And lo! from hands, and feet, and side Is poured the deep empurpled tide, 'Till justice stern is fully satisfied!

Who tore him from his throne on high, And clothed him with infirmity, And unto want condemned, and obloquy? Who pressed the thorns upon his brow? And ah! who did with anguish bow The soul of yearning love?—O man, 'two

Then lowly kneel the Cross before, And at the feet of Mercy pour The tribute of thy tears;—and Saving Love adore!

Let us then during this season of mercy and grace, go unto Jesus, that we may be purified from our attachment to all earthly things, and especially freed from the bondage of sin. If at the close of Lent we feel that we have even but partially secured purification from evil and deliverance from sin, we may justly lay claim to our having spent this season with profit. That profit we may enlarge and secure in its fullness, by persevering in the resolutions we now come to. We know already, and will, no doubt, the better know as this season advances, what are the evils that most especially afflict us. We must then make firm resolutions to take the means necessary to preserve ourselves from them. Thue will our lives be made a perpetual Lent, by an abstinence

ST. PATRICK'S DAY.

St. Patrick's day is at hand, and will be celebrated with genuine heartiness in every part of the world. For in every part of the world, under every sun and in every clime are the children of Erin to be found. The Irishmen in Canada will be among the foremost in their enthusiastic commemoration of Ireland's national anniversary. Amongst Canadian Irishmen there is a genuine depth of patriotic feeling too little known, in our estimation, abroad. On Canadian public opinion Irishmen have exercised the greatest influence. Ireland has given Canada some of her greatest statesmen. She has given us our Baldwins, Drummonds, Hinckses, Mc-Gees, Blakes, Anglins and Currans. She has given this great country a million of people who in energy, pluck and perseverance are not surpassed by any other class of our population. And Canada in return for Ireland's beneficence has displayed her gratitude, by declaring through her representatives in Parliament that Ireland is entitled to and should be in enjoyment of that same Home Rule under which this country has made such gigantic

The Irishmen of Canada will join their American brethren in regretting the present unhappy condition of the old land. such terrible odds maintaining, may culminate in a glorious triumph for his and rate. their country.

The old Ireland is indeed dear to the On that day the mind of every son of

prays for her liberation from the thraldom and oppression of the stranger. On that day the special prayer of every true Irish heart should be that Ireland and the Irish may be long-forever-preserved in the also, we have no reason to doubt, open faith of our fathers. Ireland's faith is the door to further successes in the way of Ireland's glory. That faith is our highest, evangelization. noblest inheritance. May God then keep it with us and in us, protecting us and preserving us for all time.

MR. JOHN WHITE, THE NOTOR-IOUS.

Mr. John White, the notorious, who, by one of those accidents that sometimes arise to weaken representative government and afflict its advocates, holds a seat in the Canadian Commons as member for East Hastings, lately "rose" to attack His Grace Archbishop Lynch. The place of attack was the Immigration Committee room of the House of Commons; its occasion a discussion on the question of European emigration and its direction towards the Dominion. Mr. White, whose impudence and ignorance are almost equal, with probabilities slightly in favor of the former, thereon seized the opportunity to attack His Grace the Archbishop for the latter's late able letter on the subject of Irish emigration. Mr. White affected to look on the letter as an insult to the Irish race and character. In other words, he would have the Canadian public believe him to be a greater friend of Ireland and a more devoted advocate of Irish interests than His Grace of Toronto. The pretension is simply laughable. Mr. White, in a whole life time, has not rendered the service to the public that His Grace has in one day. We do not propose to offend our readers by instituting a comparison between two nen whose aims, purposes and efforts have been so dissimilar. All we need say is that Mr. White is well-known to the people of Canada and his record is nowise wholesome. His real object in attacking His Grace of Toronto was to add some little to his repute as an Orange leader. Every day, as he sits in the House of Commons, he sees bigotry rewarded in the person of Mr. Mackenzie Bowell, who, by intrigue, malevolence and narrowness, reached the high post of Minister of Customs. Mr. White would, no doubt, fain hope that he may do likewise, even after a clumsier fashion. But he may keep his little soul in peace. The day when even a Bowell could, through bigotry, attain so high a position, will have passed away for good when its present occupant bids it farewell.

Mr. James Trow, M. P. for South Perth. briefly, but very effectively, replied to Mr. White's uncalled for assault on His Grace the Archbishop, whose name, we need not add, will be prized and venerated when that of the Whites, Bowells, et al, shall have long been forgotten.

PORTUGAL AND AFRICA.

We read the following in a contempor

"The Portuguese appear determined no to let their supremacy, always more nom-inal than real, in Central and Southern Africa be destroyed without a struggle.
A good deal of useless mystery has surrounded the preparation in Lisbon for an African exploring and commercial expedition parts and the commercial expedition parts and the commercial expedition parts and the commercial expedition are supplied to the commercial expedition and the commercial expedition are supplied to the commercial expedition and the commercial expedition are supplied to the commercial expedition and the commercial expedition and the commercial expeditions are supplied to the commercial expedition and the commercial expeditions are supplied to the commercial expedition and the commercial expeditions are supplied to the commercial expedition and the commercial expeditions are supplied to the commercial expeditions and the commercial expeditions are supplied to the commercial expedition and the commercial expeditions are supplied to the commercial expeditions and the commercial expeditions are supplied to the commercial expeditions and the commercial expeditions are supplied to the commercial expeditions and the commercial expeditions are supplied to the commercial expeditions are supplied to the commercial expeditions are supplied to the commercial expeditions and the commercial expeditions are supplied to the commercial expeditions are su tion patronized by the Government more especially by the Ministry of Marine. The expedition will be commanded by an officer of the general staff, Enrique de Carvalho, who knows the country well, and his instructions are to make new and strengthen old alliances with the Portuguese Government, especially in the rich province or kingdom of Angola, estimated between 2,000,000 and 3,000,-Oporto are expected to help in the work.

Portugal has long lost its European importance, chiefly because of its having been deprived almost entirely of its once vast colonial possessions. There was a time, as our readers well know, when Portugal ranked amongst the greatest powers of Europe. Her daring navigators then laid at her feet the wealth of America and the Indies and her name was respected as well as her prowess feared throughout the world. But for a century at least, Portugal has been in a state of helpless somnolence, nearly always the prelude of political death. The ruinous domestic policy of the infamous Pombal who devoted his entire energy to the suppression of the Jesuits rather than to the elimination of abuses, led to weakness in Portuguese foreign policy and paved the way for the extinction of the monarchy by the French under Napoleon. In a word, Pombal planted the seeds of revolution and these seeds bore bitter fruit for the House of Braganza, which had permitted their planting. No state concerned in the iniquitous persecution of the Society of Jesus, suffered such deep and lasting losses as did the kingdom of They will join them in hoping that the Portugal. From the position of a power struggle which the Irish leader is against of the first or second rank it has dwindled into the insignificance of one of a fourth

We doubt not that the errors of the past have taught Portuguese statesmen a new and great Ireland of America. But lesson they will not forget, the lesson never is the old land dearer to us on this | that Portugal can only be truly great, by side of the water as on St. Patrick's day. its being truly Catholic. If this be the sentiment animating the king's ministers Erin goes back to the land from which he we will gladly hail the news of success sprung, and from the depth of an ever- for the arms of Portugal in Africa. The welling affection for that dear country he proximity of the latter to Portugal will give this nation a wide field for the exercise of that ceaseless activity and fearless courage once its chief characteristics. The successes of Portugal in Africa will

THE C. P. R. DEBATE.

The debate in the Canadian Parliament on the question of the Pacific Railway loans, which closed last week, was one o the most interesting and best sustained that has ever taken place in our legislature. On the Government side the discussion was maintained by Sir Charles Tupper, Mes srs. White, Woodworth, Foster, Curran, and others; and in behalf of the Opposition, Sir Richard Cartwright, Messrs. Blake, Charlton, Laurier and Lister. Mr. Charlton's speech is said to have been a remarkably able effort. The hon. gentleman had evidently made a complete study of the question from his point of view and marshalled his arguments with force and precision. The speech of Mr. Curran, the member for Centre Montreal, was also very fine, and for one so young in Parliamentary life, in all respects, highly creditable. Mr. Curran is gifted with clearness of perception and soundness of judgment and possesses a fluency and elegance of diction that fall to the enjoyment of few men. We are happy to see our friend advance so rapidly to the front rank in Parliamentary life and trust it may not be long before he assumes the highest representative position amongst the Irish Catholics of Canada.

DIVORCE IN NEW ENGLAND.

Under the above title the N. Y. Sun discusses a most important topic. The men with alarm. Its growth, especially in cultured New England, is something fairly astounding. The Sun says :-"According to the statistics given by Boston lecturer, twenty thousand divorce

have been granted in New England dur ing the last twenty years.

In Massachusetts there is now one di vorce to fourteen marriages. Since 1860 the rate of divorces has increased 147 per sent, while the rate of marriages has cent., while the rate of marriages increased only four per cent. In Vermont there is one divorce to 14 marriages,

in Rhode Island one to 12, in Connecticu one to 8.

These figures indicate that of all civil contracts made in New England marriage is the one most likely to be broken. It is not to be wondered at, therefore, that in those old communities marriages are con-tracted with greater caution than else those old communities marriages are contracted with greater caution than elsewhere in this country, and that the average age at which people marry is greater. When the chances that the union will be broken up by legal methods are so many as one in eight, twelve, or fourteen, men and women ought to be wary about making the contract."

The metropolitan journal suggests ar explanation of the great number of divorces in New England, to the incoming of strangers seeking divorce. But does not the system which invites their incoming deserve the severest censure. Our contemporary's words are too good to be

"It is true, however, that a very considerable, if not a large proportion of the divorces are obtained by people who go to New England from other States for the express purpose of getting released from marriage bonds. There are towns in cticut where the coming of a strange to obtain a residence immediately suggests to the neighborhood the probability of a divorce in prospect. Lone women from a distance are regarded with peculiar interest on that account, if they take lodgings for a lengthened period. The supsition is that they are waiting to take advantage of the accommodating divorce laws of the land of the Puritans.

Newport, the summer seat of fashion, has also become the home of a little colony of men and women who are after divorces in Rhode Island, where the courts grant them easily. And whatever his object in going there, a man might travel far to find a more attractive place of residence than Newport, where there is gayety in summer, and where the winter is agreeable The road to divorce is smooth and pleasant

there.

Perhaps the thrifty inhabitants of New England hesitate to make their divorce laws strict, lest they should drive away colonists and carpet baggers from other colonists and carpet baggers from other States who spend money among them while waiting for the law to untie galling matrimonial bonds. The loose divorce laws attract strangers and help to make trade lively. Besides, they furnish business for the local lawyers."

But the great New York journal strikes the nail on the head when it declares that whatever the explanation for it there can be no doubt that divorce in New England is free because public opinion wishes it so. The descendants of the Puritans have no belief in the sanctity of marriage, having long since got over that.

"Marriage as a religious institution, as an inviolable sacrament, and as an indissoluble union, is," says the Sun, "uncompromisingly upheld by the Roman Catholics of New England only. Baptist, Methodist, and Congregational ministers seem to marry people whether they have been divorced or not, and thereby they tacitly sustain divorce. The Engeopolism tacitly sustain divorce. The Episcopalian delergymen may object to marrying the divorced, but they are not so consistent in that respect as the Catholic priests, who will never marry a man and a woman so long as either has a wife or a husband liv-

ing, divorce or no divorce.

When the ministers and churches of New England follow the example of the Roman Catholics in that respect the

divorce laws will probably be soon changed. But so long as they keep on permitting and assisting the divorced to get married they cannot logically assail the State laws as contrary to the law of the Gospel."

This is indeed the true view of the

case. The New England ministers may deplore the growth of divorce, they may lament its manifold evils, but they are themselves participes criminis. Has any one of them yet had the courage to declare that he will refuse to assist at the marriage of divorced persons? Has any one of the religious bodies, in New England, outside the Catholic church, declared that it will not permit its ministers to officiate at such marriages? It is all very well to blame the state, when the secteries themselves are at fault. But no men can be blinded as to the true source of the evil. Paritanism robbed matrimony of its sacramental grace and dignity, and thus made it a mere contract of convenience. In New England the state is the offspring of the church and has ratified the action of its parent. We may add a word on this subject and it is one, we trust, that will be taken in good part by the Catholics of New England. They are now a numerous, wealthy and intelligent body. What have they done, we ask, to form a sound public opinion on the subject of divorce? The evil, some may say, is confined to American Protest That is in general terms quite ants. true, but not literally so. But even admitting it to be literally true, the evil, if not openly and fearlessly combatted, will certainly spread to Catholics themselves, robbing them of every vestige of faith and morality.

THE UNIVERSITY QUESTION.

It is not often that we feel obliged to express dissent from the Hon. Edward Blake, but in many of the views expressed rapidity of the growth of the evil of by him at the late University dinner we divorce is enough to fill all right-minded cannot, by any means, concur. Amongst others the following :

"Now, in order that in this great country of ours we may have such an effective system of higher education as has been committed to our Province, it is nece to remember, and it is necessary for th people at large to be convinced of the fact, that the higher education as well as the elementary education, is necessary to our success as a people, and it is important that we should be able to point out that our whole system of education, from the primary to the higher educational facilities. is one system—(cheers)—destined to ac complish a great result, which we know we that studied and those who are studying—it is destined to accomplish, and to
a large extent has accomplished. (Cheers.)
We are a democratic people, and the
most democratic institution is the best sense of the term is the free Public School. The free public school is the most democratic institution for two reasons because it mingles together on equal terms the children of the rich and the children of the poor, and teaches in the most practical manner the equal rights of man; and secondly, and even in a higher sense, i is a great democratic institution, because we must never forget that in order that true democracy may prevail and flourish it is essential that the people should be educated. Therefore, I say, Mr. Chancellor, that the free public school system is the most essential fundament in any system of public education, and the only one fit to be adopted and lauded in this age of the world." (Cheers.)

Further on Mr. Blake says :

"There is, I think, no more hopeful sign for this than the degree of charity following the unity which exists in these latter days amongst the Christian churches, among the Christian denomination, and ough I believe there are points of dif. ference between us and sister churches, but we are falling more and more into the spirit of the Gospel, and there is a tend-ency to dwell more upon those points on which we differ than on those on which we agree to differ. We can all re-joice at the spirit of union exhibited among the various churches, and I am sure that we are delighted to know that there is a bond of union among the branches of one of the great churches; we have watched with interest the delighted the state of the s bates and deliberations which culminated in the adopting of that measure; we saw it stated and we felt convinced that there was an immense deal of waste time, of money, and of labor; an immense deal of waste involved, there being churches not more than half filled, ministers not more than half paid, in small and weak congregations, and we re-joice to see that this union has practically taken place, and the time and money and energy are to be no longer wasted. I now propose the further application of now propose the further application of this union principle, and that they should establish a magnificent theological school by the Church for the Church's work, and that the Church should avail itself of the State institution to do the State work (applause), and that we, the Church and State each in its own sphere, thus add and State each inits own sphere, thus add strength to the other. (Cheers.) This, sir, is a mere application of the principle which is admitted in union, and which has resulted in the union just referred

to."

From all that Mr. Blake here says we do not of course dissent, but in so far as his words imply that the state has any

A letter from Rome to the Baltimore Sun says that Cardinal Simeoni asserts that at no similar Conference had he seen more serenity, unanimity, and less self-assertion than at the recent Conference of American Bisham. The Prolates of the American Bishops. The Prelates of the United States in this Conference, he said, had honored their country, their individuality and their religion, by their example of peace and Catholicity, piety and one-ness. The result of the Conference will be presented before the Council at Baltimore in November next.

THE BONAPARTISTS.

Prince Napoleon, commonly known as Plon-Plon, and his son, Prince Victor Napoleon lately received a number of elegates from Bonapartist committees. formed for the purpose of considering the question of the revision of the Constituion. In reply to an address from the lelegates Prince Napoleon delivered himself of the following somewhat strange, though not for him, extraordinary senti-

"Your presence here proves that when it is necessary to defend the national sover-eignty and the rights of the people a Napoleon can always be called upon. I am happy to have my son at my side. It is a confirmation of the union of our family, and shows that it is as impossible to separate father and son as to separate the Napoleons from the cause of the peo-ple. The bad faith existing in some quarters has misrepresented the pacific quarters has misrepresented the pacine and perfectly legal agitation which our party is pursuing. The Constitution of 1876, imposed upon the country by Orleanist intrigue, which subordinated everything to Parliament and handed over the government of our country to irresponsible majorities, is the cause of our present ills, the symptoms of which are becoming alarming. I trust you will not listen to the few individuals who are preaching a narrow, bombastic, seditious policy, but that you will follow a great and loyal policy which shall revindicate the rights of the people. Place yourselves at the head of this revision moveserves at the head of this revision move-ment. The country will follow you. I speak in behalf neither of myself nor of my son, but in behalf of the principle which I represent. To the people alone belongs the right of constituting the Government by the choice of that man for head whom it deems canable among the residence. deems capable among the nation.

Many will be disposed to question the

truth of the prince's statement that where it is necessary to defend the rights of the people a Napoleon can always be called upon, and the further statement that it is impossible to separate father from son as it is to separate the Napoleons from the cause of the people. The prince declares that he speaks on behalf of a principle. No one has ever yet associated principle in any form with his name. His career would condemn any such association as a violation of truth. It is in our opinion great misfortune for the Bonapartists, that this worthless man should represent their views of monarchy. His whole life s a veritable disgrace to the system which brought him into prominence. Glad as we might be to see the French monarchy restored with a worthy representative of the Bonaparte family on the throne, we should prefer a continuance of the present hapless republican and infidel regime to the creation of an imperial monarchy with Plon-Plon at its head.

PERSONAL

Last week Mr. John Heney, of the nland Revenue Department, left this city, having been transferred to the Ottawa department. During his short residence in London Mr. Heney made many warm friends who heard of the change with regret, while pleased that the transfer will prove a step in advance. We doubt not this young man will yet occupy a prominent position in the ser. vice of the government, possessed as he is of rare ability and sterling character.

We were pleased to have had a call last week from Thos. Leahy, Esq., general agent of the Hartford Mutual Life Assur-

CATHOLIC PRESS.

Church Progress, Marshall, Ill.

The Terre Haute Express says that city will surpass any city in the United States for divorces; its record is one to every three marriage licenses issued. We must acknowledge that beats our best. Rhode Island is only one to six, bad enough, but Indiana has always been ahead in matter, and it would seem determined to maintain the honor. Indiana must have a patent on the divorce question, or her legal machinery must be well oiled, as it never stops marrying to-day, and loosing to-morrow. We should opine the ladies of that state would be rather timorous to lose their maidenhood, and expose themselves to the danger of joining such an army of grass widowhood as must necessarily exist in that auriferous climate. Catholic Columbian.

Rev. Nelson Ayers, pastor of the Pro-estant Episcopal Church of Our Saviour, Baltimore, because of pronounced ritualistic tendencies has been bounced by his istic tendencies has been bounced by his congregation. This is the same gentleman whose openly declared belief in the Catholic doctrine of Purgatory a few years ago, excited so much comment and subjected him to ecclesiastical denunciation. Private independent and orthodoxy seem after ate judgment and orthodoxy seem after atl to run counter to each other at times: all to run counter to each other at times: and yet the former, if it means anything, declares the absolute impossibility of the latter. Who is authorized to determine

do not of course dissent, but in so far as his words imply that the state has any legitimate supremacy in the work of education we cannot concur. We say no more.

The ends and purposes proposed by the association will undoubtedly be better subserved by working in the ranks and in union with their fellow. ranks and in union with their fellow Catholics, than by separate efforts, which would only lead to class distinctions, savoring as they do of exclusiveness. So far as we know, converts do not possess a monopoly of the truth, and hence we cannot see what particular effectiveness their teaching would have over that of others. The influences that led them into the fold by giving them the light of

family, and whatever would tend to draw distinctions among them, would be destructive of unity and harmony and could not but be followed by evil consequences. As a class, wealthy Catholics do very little for the advancement of religion. The fact is notorious; and as a consequence, we have to deplore the existence of many drawbacks to our spiritual and material progress that would have no place, if aid and encouragement were forthcoming from the proper quarter. Instead of he and encouragement were forthcoming from the proper quarter. Instead of be-ing in the front of movements inaugur-ated for religious ends, they always the ing in the front of movements inaugur-ated for religious ends, they always bring up the rear, if, indeed, they be identified with them at all; and it is no unfrequent with them at all; and it is no united thing to find them in the ranks of opponents, battling against the success of that for which they should strive with might and main. Where encouragement would do the most good, it is most lacking. They always stand aloof when prominence would be more consistent and become would be more consistent and become them much better. As members of relig-ious societies, they are seldom efficient workers; as cooporators in the progressive work of religious advancement, they do comparatively little to further its designs work of religious advancement, they do comparatively little to further its designs. When they should seek for opportunities, they allow apathy to smother conscience; when they should be up and doing, they stand idly by watching the struggles of their less capable brethren and never extend a helping hand or utter an encouraging word. To them religion is, for the most part, like a robber standing in the by-ways calling upon them by ways calling upon them to stand and deliver and as such they treat it. Taking a dead-grip upon their pockets, they thrust it aside and go on their way exultingly, as if they had gotten rid of some danger-ous enemy. Thus the story goes on the the end; and this is seldom different from the end; and this is seldom different from the beginning. As God is shut out of their lives, so is He forgotten in death. The grand mistake of their lives is rarely remedied. They live without the thought

Boston Pilot.

of responsibility, so they die without an effort to repair its lost opportunities.

The bearing of Colonel Nolan, member for Galway, is a curious comment on the conduct of men like O'Connor Power. If any man could have an excuse for practisany man could have an excuse for practising amenity towards the Government it is Colonel Nolan. The Colonel is an officer of the British Army, and one of the most distinguished artillerists in the whole service—it must have been conspicuous ability, indeed, that raised him to the highest artillery rank in that army where promotion depends so much on being in favor with the authorities. Some time ago the Colonel, feeling, no doubt, his polago the Colonel, feeling, no doubt, his polago the Colones, reening, no dodos, ins politics coming against him in his profession, resigned the whipship of the Irish party and sat on the Liberal benches. His constituents held a meeting and asking him to go back to his place with the Irish to go back to his place with the Irish party, Colonel Nolan said he would take e recess to deliberate on his answer; and last week when Parliament opened, this manful soldier, amid the groans of the English and the welcoming cheers of his Irish comrades, resumed his old place in the midst of the Parnellite camp.

Rev. Dr. A. Little (what a happy cog-Rev. Dr. A. Little (what a happy cognomen!) made a motion at the Congregational Club's dinner in Chicago, last week, for an inquiry as to what steps should be taken in regard to "a Sabbath desecration committed last Sunday by 20,000 people turning out with brass bands to welcome home" the Catholic Archbishop. They had, he said, "trampled on children returning from Sunday, school children returning from Sunday school, and had disturbed the peace of many a Part of this charge is very serihome." Part of this charge is very seri-ous, and we are only amazed that none of the Chicago dailies, enterprising as they are, made mention of the slaughter of innocents referred to. How many children were "trampled on," we wonder? A full list of the killed and wounded would be hst of the killed and wounded would be valuable. But perhaps the good Doctor only spoke metaphorically, meaning that the feelings, and not the toes, of the children had been trampled on rathlessly. His harrowing language would give the impression that several thousand Sundayschool infants had been made a rag-carpet of for the feet of 20,000 Sabbath d butchered to make a Roman holiday, as

London Universe

Infidelity has, to all appearances, made rapid strides in France since the founda-tion of the Republic, and more particu-larly since the resignation of that stalwart old soldier, Marshal McMahon; but still fanaticism, which is the name given to the Catholic faith by the present rulers of France, is by no means extinct yet. But France, is by no means extinct yet. But a few months ago seenes were witnessed in a place in Southern France which showed how a simple parish priest can set the united power of the French Government at defiance. At Satillien, in the Arlesh department, some fifty miles from ment at defiance. At Satillien, in the Ardeche department, some fifty miles from Lyons, the Christian Brothers had a school which was doing good work. The Government wanted to put lay teachers in their places, and sent the local inspector, M. Vial, to turn the legitimate occupants out and put the interlopers in. Abbe Saleon, the parish priest, delivered a sermon on this occasion, in which he told the people that it would be a shame for the Brothers to be turned out. Thereupon, a crowd of persons of all classes assembled, and when M. Vial made his appearance they offered to give him a assemoled, and when M. Vial made his appearance they offered to give him a ducking in the municipal pond unless he made himself "pretty considerably scarce." M. Vial took the advice, and a whole de-M. Vial took the advice, and a whole de-tachment of troops had to be sent to per-petrate the contemplated burglary. Last week Abbe Saleon was charged in the Correctional Court of Tournon with holding up the Government to hatred and contempt. The Abbe could not deny having done so, but pleaded, by way of justification, that as a Catholic he could not help looking on them as hateful and contemptible. The court was, of course, compelled to convict, but thought a penalty of £8 would "meet the case." The Government are the year range. nent are the very reverse of satisfied with this sentence.

Buffalo Union,

savoring as they do of exclusiveness. So far as we know, converts do not possess a monopoly of the truth, and hence we cannot see what particular effectiveness their teaching would have over that of others. The influences that led them into the fold by giving them the light of faith, are always at work, and will continue producing similar results independent of direction or association. The members of the church constitute one

familiar name, more homelike-ging for the dest whose misery it crabbed, hot-ter engrossed by his the Sister know house. The ser orders never to master's study w he could not resi gray uniform o showed her the ently withdre

MAR. 8, 18

At St. Quent Little Sister of

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calmly, quietly dle and entered the unwonted rose, and in im leave the room proffering her stretched hand, n "For the poor, ting his manhood the man struck The nun bent under the blow, you give for a conquered, and Little Sister of came from that o

Quentin.
According to the total estimate lation of Scotlan 319 priests, 2 are bishops. Connect are 19 educations order, 27 convent stations.

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Papal Guard. A of good height. T ular men and ei empts," and who State occasions, b pay is \$300 a year pected to possess service demanded

More than fifty the Paris Municip from the hospital are going to Pa minister to the erected alongside Mr. Gladstone

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were seventy-five nearly 700.—Box M. Jules Ferr enquiry to be ma religious opinio garrison of Paris of information s

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in Austria, one to 1,416. The Jesuits in order to do av sending scholas have decided to ary at Florissan commenced in s

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8, 1884

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CATHOLIC NOTES.

At St. Quentin, in France, a nun, a Little Sister of the Poor—a tender and familiar name, adopted to make charity more homelike—went about the city begging for the destitute and hungry orphans whose misery it was her mission to relieve.

The richest inhabitant of the town is a combined hat tended here the second backless account. The richest inhabitant of the town is a crabbed, hot-tempered bachelor, a savant engrossed by his studies. In her rounds, the Sister knocked at the door of his house. The servant was under strict orders never to introduce any one in his master's study while he was at work, but he could not resist the pleading tones and gray uniform of the Little Sister. He showed her the way up stairs and prudently withdrew. Nothing daunted, calmly, quietly the nun turned the handle and entered the sanctum. Furious at the unwonted intrusion, the rich man rose, and in imperious tones bade her rose, and in imperious tones bade her leave the room. She stood motionless, proffering her petition and, with outstretched hand, murmuring the soft words, "For the poor, if you please." Forgetting his manhood in his senseless passion, ting his manhood in his senseless passion, the man struck that outstretched hand. The nun bent her head a little lower under the blow, then, lifting it gently, said, "That was for me. Now what will you give for my children?" She had conquered, and the richest donation the Little Sister of the Poor ever received came from that crusty old bachelor of St. Quentin.

According to the latest official statistics. the total estimated Roman Catholic population of Scotland is 321,008. There are 319 priests, 2 archbishops and 4 suffragan bishops. Connected with the Church there are 19 educational institutions of a higher order, 27 convents, 191 day schools, 177 missions and 303 churches, chapels and stations,

That the Right Rev. Dr. Moran, Bishop of Ossory, will be appointed Archbishop of Sydney, is the general impression prevailing in Rome. The decision, of course, rests with the Holy Father and is expected from day to day. A report had been circulated that he would also be raised to the Cardinalate; but it is difficult to the Cardinalate; but it is difficult to guess the foundation of this report. It is said that the Holy Father, by such a step, would thus have a representative of Ireland near the Holy See. It is also asserted that the Bishops of Ireland are desirous of having Dr. Moran remain in Ireland where his great talents and worth are highly any great talents and worth are highly any great talents and worth are

where his great talents and worth are highly appreciated.—Boston Pilot.

The Abbe Pillon, whose writings were condemned by Monseigneur Dennel, the Bishop of Beauvais, his diocesan, and by the Cardinal Archbishop of Paris, has made an entire submission to ecclesiastical authority. The document signed by the good priest who for a moment had strayed away from the path of orthodoxy is full of consolation, and has the true strayed away from the path of orthodoxy is full of consolation, and has the true Catholic ring about it. "I ask pardon of God," he writes, "and of my Bishop, my fellow clergy, and the faithful for having deservedly drawn upon myself the sentence of suspension. I express my regret for having issued circulars to the clergy of Beauvais in defiance of ecclesiastical discipline, and for having denied the treat discipline, and for having denied the validity of the diocesan statutes, because they had not been confirmed by the Holy See. I retract all that may be against sound teaching in the Rosier de Marie, and leave myself unreservedly in the hands of my Bishop."

Pope Leo recently celebrated the sixth anniversary of his ascent to the chair of

anniversary of his ascent to the chair of St. Peter. The Cardinals on such occasions present an address, to which the Pope replies, reviewing the Church's position. At the cardinals of the discourse, the Cardinals of the discourse the Cardinals of the Cardinals the conclusion of the discourse, the Cardinals, Prelates and Vatican chief functionnais, relates and vatical ciner function aries render their obeisance, and after-wards form in line, the Pope rising and walking to his library, whither all the Cardinals only follow, two by two, and there remain in consultation for some

The Catholic dignitaries of Scotland take an active part in public affairs both social and political, and their efforts are well re-

Papal Guard. Applicants must be 27 and of good height. There are forty-eight reg-ular men and eight who are termed "exempts," and who are called upon only on State occasions, besides eight cadets. The pay is \$300 a year, and each man is expected to possess \$180 of his own. The service demanded is by no means arduous.

More than fifty Sisters of Mercy, whom the Paris Municipal Council lately ejected from the hospital in favor of lay-nurses, are going to Panama, where they will minister to the sick in the hospital sheds erected alongside of the canal.

Mr. Gladstone will, it is announced i Rome, write a preface to an English translation of the book by Rev. Carlo M. Curci, "Il Vaticano Regio," so pointedly denounced by the Pope. The English statesman will thus furnish credentials to a strongly anti-Papal work at the very moment when engaged in attempting to renew diplomatic relations with the Pope. Verily, he fulfils, in a new way, the Scripture admonition: "Let not thy left hand know what thy right hand doth."— Boston Pilot.

The Catholics of New England have inreased from 100,000 in 1850 to over 1,000,000 now. In the former year there were seventy-five churches; there are now nearly 700.—Boston Pilot.

M. Jules Ferry has ordered a private enquiry to be made into the political and religious opinions of the officers of the garrison of Paris. One of the chief items of information sought by the French Pre-mier is whether the officers in question are in the habit of frequenting the Sacrament and of going to Mass.

In Italy there is one priest to 277 Catholics; in Spain there is one to 419; in Portugal, one to 455; in France, one 822; in Germany, one to 866; in England, one to 1,076; in Belgium, one to 1,100; in Austria, one to 7,216; in Russia, one

The Jesuits in the Western province, in order to do away with the expense of sending scholastics to Woodstock, Md., have decided to open a theological semin-ary at Florisan, Mo., and work will be commenced in spring.

Lord Bute has given an order to Miss Edmonia A. Edwards, the American negro sculptress, to execute a marble statue of the Blessed Virgin Mary for one of his

MR. PARNELL'S FIRST SPEECH OF THE SESSION.

HE ARRAIGNS THE GOVERNMENT AND THE ORANGEMEN

On February 8th, Mr. Parnell made his masterly speech in moving his amendment to the Address in reply to the Queen's Speech. He quoted extensively from Tory and Liberal papers to show that the Government in Ireland illegally interfered with Nationalist mastings and propured with Nationalist meetings and encouraged those of Orangemen. His argument was

conclusive.

The following is the text of Mr. Parnell's amendment to the address:—

"We humbly assure Your Majesty that the recent policy and the conduct of the Executive in Ireland has not tended to the interests of transmitting or contentment. the recent policy and the conduct of the Executive in Ireland has not tended to the interests of tranquility or contentment among the Irish people, and that we particularly deplore the wanton prohibition of legal and constitutional public meetings throughout Ireland, whereby the exercise of the right of free speech has been practically extinguished in that country, and condemn the Irish Executive for having permitted bodies of magistrates to make with impunity public declarations applauding the conduct of Lord Rossmore (an ex-Magistrate, superseded for disturbing order) for provoking ill-will and strife between different classes of your Majesty's subjects in Ireland to illegal acts, disorder and violence; and, furthermore, that we humbly assure your Majesty of our firm conviction that the policy of forcing or stimulating by the agency of the State the emigration of the Irish people out of Ireland should be definitely and at once abandoned."

draw for their forces when they came to suppress those meetings; and if it had not been for the action of the Lord Lieutenant in suppressing the meet-Mr. Parnell continued :- "I think I have now proved my case that the Orange movement in the North was an uncon-stitutional movement (Irish and Liberal ing at Garrison, I am firmly convinced that the resources of the Orange minority in the North would have been exhausted. stitutional movement (Irish and Liberal cheers and Tory counter cheers)—that it was a movement to prevent the Nationalists, who formed the majority of the people of Ulster, and who formed two-thirds or four-fifths of the population of the districts in which the meetings were held from exercising their constitutional in the North woull have been exhausted. They would not have been able to have brought any appreciable body of men to cause any danger at the meeting. The Lord Lieutenant struck the blow for them which they so badly wanted, and he used the provisions of the Crimes Act, not against these disturbers of the peace whom I have clearly proved to have been engaged in an illegal and criminal and violent movement, but against the people who admittedly were desirous of holding a constitutional meeting. We say that this House did not give the Irish Executive the powers of the Crimes Act to be used in such a partial way. But no English Government has ever been strong enough to stand by the rights of the people of Ireland, whether it be that public opinion in this country is so prejudiced against the rights of the people, and that our opponents have at their command the source of information to such an extent as to poison held, from exercising their constitutional rights (Irish and Liberal cheers)—that it was an attempt to prevent the Nationalists of Ulster trom meeting to expres their constitutional opinions in a constitutional way with regard to changes in the law (Irish and Liberal cheers). It was never pretended that the meetings was never pretended that the meetings proposed to be held were not constitutional and it was never pretended that it would be necessary to proclaim them except for the purpose of preventing the Orangemen from murdering those who attended them (Irish cheers). I think it is unnecessary to state, after the incidents that I have read that I have read that I have extracts that I have read, that I have proved that this Orange movement was information to such an extent as to poison the wells of knowledge in England (hear, violent, seditious and intimidatory (Irish hear); whether it be the secret sympathy of any high official in the Irish Executive and Liberal cheers and Tory counter cheers), and that every man who took part in it, from the leaders, like Lord Rossmore, down to the humblest member of an with the class of which he himself is a member, it is the case that the present Irish Executive has imitated the example Orange lodge, was open to prosecution under the intimidation clauses of the Crimes Act (Irish cheers and Tory counter of every other Irish Executive (cheers from the Irish party). Instead of keeping the even keel of which the right honorable Crimes Act (Irish cheers and Tory counter cheers). I have now something to say with regard to the action of the Government (Irish cheers). We who have been close observers of what took place plainly saw that the Irish Executive secretly rejoiced at these proceedings. Of these thousands of men brought together from long distances by train, and equipped with murderous weapons for the purpose of interrupting the constitutional meetings of the Nationalists, not a single prosecution took place during the whole of the recess (hear, hear). The powers which the Government abundantly possessed gentleman the President of the Board of Trade so boasted, they have inclined the scales of justice against the majority, and in favor of the minority, and in my opinion so long as Ireland is governed by Parliament outside of herself, elected not by her own people but by the people of England, so long will injustice continue or England, so long will injustice continue to be inflicted on Ireland, and so long will it be impossible for any Irish Executive to act even with common decency, much less with justice, in the administration of justice (cheers from the Irish party). justice (cheers from the Irish party).

I have said there was no single prosecution under the Crimes Act against our opponents, that the only use the Government made of it was against the National constitutional movement, and that the Orange movement was on the point of collapsing for want of funds, when Lord Spencer came to its rescue. I shall conclude by moving my amendment, by saying the conduct of the Irish Executive, in dealing with this movement in the North. the Government abundantly possessed under the Crimes Act for stopping these men at the port of embarkation were not used. It was evident that from the moment the Orangeman, with his sash around him, bought his ticket to come

and harry and intimidate the peaceful Nationalist of Ulster, he laid himself open to prosecution under the Crimes Act. Would any of my honorable friends have been allowed to act so? Compare the language used by my honorable friend. the member for Westmeath, for which he was sentenced to two months' imprison-ment, with the language of any of those and struggles of Ireland will be recognized by giving legislative authority to her own ment, with the language of any of those Orange speakers (co.ers from the Irish party). The right honorable gentleman, the Chief Secretary for Ireland, who cannot be absolved from any portion of the blame which attaches to the Irish Executive, not content with looking on and doing nothing, not content with refraining from using the provisions of the Act which he is always so ready to use unsparwhich he is always so ready to use unspar ingly against any of us (cheers from the Irish party), actually goes over to his con-stituents in Scotland and attempts to misrepresent the matter just, in fact, as Lord Rossmore endeavored to misrepresent the matter in his letter to the Privy Council in Ireland. The right honorable gentleman, following the example of Lord Rossmore, said there would be civil war if these meetings were not suppressed. But that was the whole intention with which the Orangemen embarked in those pro-ceedings, and by submitting to their orders, by proclaiming those meetings ac-cording to their demands, the government practically ranged themselves on the side of the disturbers of the peace (cheers from the Irish party). I cannot imagine what the Irish party). I cannot imagine what defence the Government propose to put forward, unless it be an exaggeration of the power of the Orangemen. I do not believe that there are twenty thousand sworn Orangemen. The largest number they were able to bring together to any meeting, with the connivance of the Government who permitted them to travely ment, who permitted them to travel through the country on special trains— never taking down the name of a single meeting was, according to their own account, 7,000 (hear). With the exception of Dungannon, where they undoubtedly outnumbered the Nationalists, owing to want of preparation, at every single meeting the Nationalists, although only drawn from the immediate district, withdrawn from the immediate district, without any special exertion whatever being made for their attendance, the people coming on foot to the meetings, as they always come to their meetings in Ireland—the Nationalists, I say, largely outnumbered the Orangemen (cries of "No, no," from the Conservatives, and cheers from the Irish party). There is a prevalent delusion in England—and perhaps in this House—that the Protestants largely outnumber the Catholics in Ulster; but, as I have already said, the Catholics in Ulster

have already said, the Catholics in Ulster

are forty-seven per cent. of the population, practically speaking one-half; and outside of Belfast in every constituency, with perhaps the exception of Antrim and Down, they considerably outnumber all the other denominations. But who are these other denominations? They are SHOULD BE ATTACHED TO IT because of its scientific character, for what is scientifically true cannot be theowhat is scientifically true cannot be theo-logically false, and what is theologically false, cannot be scientifically true. Re-ligion and science go hand in hand in institutions like those presided over by Episcopalians, from whom the Orangemen are almost entirely drawn (cries of 'No, no,' and hear, hear); they are Presbyterians, containing amongst them very few Orangemen, chiefly the followers of the right honorable gentleman the Prime than the Light of Light, the Minister, and the honorable member for can not be said that in self defence she has established schools to meet the present stage of the world's progress, for Tyrone, although we have been able to seduce even some of the Presbyterians (cheers from the Irish party). There are the Methodists, and the people, happily few in number in Ireland, who have no sent stage of the world's progress, for before the language of conflict was heard Catholic schools advanced science for its own sake. In them Thomas Aquinas learned his philosophy; in them Colum-bus learned his navigation; in them Nicholas Copernicus learned his astronreligion; there are also Quakers and other rengion; there are also quakers and other sects, such as exist in every civilized coun-try; but if you take the respective pro-portion of population as being equally divided, you must recollect that of the omy. The great scholars, when Europe was Catholic, loved science for its own sake, for they knew that truth is holy, Protestant population the Orangemen form a very small number indeed. They are chiefly taken from the manufacturing that whatever develops the mind brings out its faculties—all these advance the towns. As a general rule, Orangemen, since the land movement commenced, have entirely died out amongst the agri-

cultural population (cries of "No" from the Conservatives). Perhaps a few of the

on her own soil (loud cheers from

ARCHBISHOP RYAN.

From the St. Louis Western Watchman

a grand reception at the College of the

return home from Europe. Bro. Virgil

delivered an address of welcome on

behalf of the College, while Father Pheian

addressed the Archbishop on behalf of

the Clergy. The following is a report of

"I supposed, gentlemen, when I heard

the address delivered by the students on my entrance, that the expressions of

praise, congratulations, and so forth, should be referred to the poetry of youth,

but when I hear the poetry of youth re-echoed in the tones of manhood, when I

hear the many compliments and kind things which the Vice-President of this

institution and Father Phelan, for the

clergy, say, I really know not what response to make, and feel that I should simply thank for those many things said

by them, and which your cheers show you

rather agree with. But it is only just for me to say that whatever qualities I may

possess, whatever wisdom of government I may have shown, are due to the direct

influence, the wisdom of the head and

purity of the heart of the great man to

whom I am coadjutor. [Applause.] My sacerdotal and Episcopal education of mind and heart has been obtained

under that man of general learning and consummate priestly character, one of the

greatest men among the great, under him

say, namely, that in an institution like

But it is only just for

his reply on the occasion :-

the Irish party).

soul, enlarge its powers, and more per-fectly mirror God in it. The most reverend speaker went on to say that a new system of education would at once exhibit its advantages, but he had learned from the best educators farmers' sons who do not see the real meaning of the movement of the honor-able members from the North of Ireland, that it took ten or fifteen years to show its defects, its radical defects, after students had passed through it. A sys-tem then whose advantages had been proved by long experience could not and some of the laborers, may join the lodges, but the real backbone of the Orange movement is in the ship carpenters of Belfast and arti-ans of towns such as Portadown. These are men from whom right honorable gentlemen had to then but be preferred to one whose future disadvantages it would take years to learn. The magnificent institu-

years to learn. The magnificent institu-tion they were in would, when comple-ted, be not only

THE FINEST IN THIS COUNTRY,
but finer than any in Europe. Its immense size, its aptitude for its purposes, its great promise, the testimory given by the past to the Brothers' success, all were in its favor. He hoped the people, and especially the old pupils, would realize this and aid it.

He might be expected to say some-thing about his recent visit to Rome. Most of these things had been said by the newspapers, which sometimes tell the truth, but though the general drift of the Archbishop's preparatory legislation, as it were, had been given, most was left to be passed on in future by the Bishops at Baltimore.

This was a great country. Its advancing needs and the present state of progress required some legislation. It was unparalleled in the annals of the church, in its extent and the diversity of its in its extent and the diversity of its nationalities. The only unit power that could bring into accord these different elements, effect a unification of these discordant elements, was the unit power of the contract that the contract in the contract is the contract that the contract tha of the church, which would make one in discipline and faith those men of different races and languages. Here was that

unifying power to be exercised as never before since the church began.

In Rome the sovereign Pontiff im-pressed him as a great man indepen-dently of his great official position. It was hard to abstract a man from his power, yet the sover ign Pontifi im-pressed the most unimpressionable of the American prelates, men who could weigh a man independently of his office, weigh a man independently of his office, as one who was a master in a position of tremendous responsibility. He spoke with the Archbishops for two hours, handling their papers and giving the modifications which they unitedly approved and their suggestions most careful consideration, and the prelates felt that they were members of a strong and intelligent head. He was that and intelligent head. He was that naturally as well as supernaturally. In the audience which he had with the Pope the latter

SPOKE OF ST. LOUIS, its Catholic character, it first Bishop, Mgr. Rosatti, with whom he had trav-elled from Rome to Paris when he was

elled from Rome to Paris when ne was going as nuncio to Brussels.

The Archbishop then described an entertainment given at the College of Propaganda in Rome where twenty-five students of as many different nationalities made speeches and sang songs in the students of as many different nationalities made speeches and sang songs in the students of the dealing with this movement in the North, has convinced everybody that the day cannot be very far distant when the claims there could be seen in the eyes of those young men affection for their visitors, the testimony that their hearts went out to them, that there was something common to them—the faith whose truths they were to teach to their nations; those truths were fear of God, love of purity, we learn that Archbishop Ryan received future rewards and punishments scene was illustrative of the wonderful Christian Brothers, in that city, on his unity of the church.

It was a source of the deepest gratification to him to hear the voice of welcome and kindly feeling sincerely expressed on this occasion on behalf of the diocese. Thirty years ago he came among them, and though he was too young to be ordained just then, he soon began to It was a source of infinite gratitude to feel that those with whom he had labored and would probably labor the rest of his life—newspaper reports to the contrary notwithstanding—he had the respect and love, irrespective of education and nationality. Above all these little differences was the great unit of love for their great high priest, Jesus Christ Himself. The Bishop's heart in his great and perilous position was cheered by the thought that his priests sympathized with him and that efforts were directed by personal affec tion for himself. If the episcopacy stood where it did, if he felt that their affection was won and maintained to the pre late, whoever it might be, to whom it would please God to send them, that affection won, maintained and perpetua-ted would be transmitted by one great man, their ruler, whom might God spare many years to be the ruler of the dio-

The speech by the archbishop ended the banquet, and the guests departed for their homes after one of the most interesting events in the ecclesiastical history of the city.

on occasions like this you have heard me The American League of the Cross, established in Chicago, Ill., a year ago, by the Jesuit Fathers, for the suppression of intemperance, has already a membership of nearly 3,000. There are two pledges given—one of total abstinence, and the other to abstain from drinking in saloons or other places where intoxicating liquors are sold. this religion and science go hand in hand, and it has been the effort of my life, so far as I could within my sphere, that religion and science can not—no never be divorced. Even those who are not attached to it because of its religious

CATHOLIC PAPERS.

WHAT ONE OF OUR SUBSCRIBERS THINKS OF THEM.

It will surprise many who consider it a duty to themselves and their families to take a good Catholic paper, to know the many objections that are brought forward by those who do not take one. Some object to taking it on the ground of expense, "we can get other papers for much less money." Of course they can, and while we will not say anything against other papers, we will remind them that the Catholic paper has not as large a field to work in as the general newspapers, consequently, cannot get up a circulation like them. The large dailies have a weekly reprint, which costs a mere trifle, while a good Catholic paper is specially prepared every week, at considerable expense. Yet if every Catholic family took a good Catholic paper, it would enlarge the circulation so much that a reduction in price would necessarily follow, but even Catholic families do not, and why? First, some say, "Oh, it is too religious." This objection is not brought forward by those who might be considered luke-warm Catholics, but by those who are apparently good, consistent Catholics. They "do not like to see religion in a newspaper, anyway." Now if a paper appeals to the Catholic public as a Catholic paper, it must be a Catholic paper or else it has work in as the general newspapers, con-

it must be a Catholic paper or else it has no claim on them for support as Catholic, and to say it is "too religious" is to say that it is carrying out its purpose. To the last objection we can only say that we should do whatever we can to pro-mote the spiritual welfare of ourselves and families whether by means of a paper

and families whether by means of a paper or otherwise.

Second, "oh! we get enough religion on Sunday." The clergy are certainly doing all they can to help us in our efforts to secure a happy hereafter. But we must work ourselves. One of the best means that we can employ is good reading, and a good Catholic paper is a great help. Besides the clergy are very anxious that all will take such a paper, as it very materially assists them in their work. They will never say, "oh! you get enough religion on Sunday."

Third, "I must have the general news and I can't afford to take two papers," Those who bring up this objection say also that "there is no general news" in it. Of course to make it a Catholic paper the publisher cannot give very much space to general news. If he does he leaves out what would give it a general claim to its title as a Catholic paper.

what would give it a general claim to its

title as a Catholic paper.

Fourth, "I am taking too many papers now," yes, there are some who take three or four, some five or six and how many of or four, some five or six and how many of them even so-called Catholic papers? Not one. This is a most inconsistent course for a Catholic. No one pretends to dictate to him how many papers he should take; but out of such a number should there not be at least one good Catholic paper. This is a question which we ask those who come under this category to take into consideration.

Fifth, there are a good many we know who at one time took along with five or six others a Catholic paper, and

five or six others a Catholic paper, and in a fit of economy concluded to cut off some papers. Was it one of the dailies? some papers. Was it one of the dailies? Was it one of the locals from the nearest town? Was it one of the flash papers from New York, which no one with the welfare of their children at heart would allow in their houses? No. None of these. It was the poorCatholic paper, at \$2.00 a year.
"I can't afford it, you know." Such people
as a rule are well off, and yet they will do this, while their poor neighbor, who earns his bread by the sweat of his brow, takes only one paper and that is a Catholic one, depriving himself of something else in order that he may enjoy and reap the benefit which he derives from perusing

students of as many underent lands and sang songs in their own language. The far-off East came to salute her far-off sister of the world. Different in language, journal, devoted to Catholic interests, by journal, devoted to Catholic interests, by advocating the Catholic cause, does a great deal of good to Catholics in general, by commenting on all the principal events of the day from a Catholic standpoint, by contradicting the many well-concocted stories given to us from time to time in the secular press. Now we hear of a Cardinal who refuses to obey the Pope-then a Convent story appears, in which a poor nun is confined against her will—we are told in prominent type about a priess who may have left the Church, but if that priest returns, the Convent horror proves a myth -or there is no disobedient Cardi Do those papers apologise or con tradict the report. No, indeed. Yet there are many Catholics who not only take such papers, but take them in preference to a paper that watches over their inter-

ests.
All Catholics derive a certain benefit from the Catholic Press. Its advocacy of the Separate School question, for instance, has done, and is doing, a vast amount of good. If the Catholics had no paper to advocate their cause, what would be the consequences? It is now freely admitted that the Press has a wonderful influence in the affairs of the country. A good Cath-olic paper is no exception to the rule, and its influence is always used for the pur-pose of advocating the cause of the Cath olic people. Feb. 26th, 1884.

THE BOTHWELL BAZAAR,

As already known to the generality of your readers, a grand union Bazaar will be held in Bothwell on the 6th, 7th, 8th, and 9th, of May. This promises to be the great event of the season. Two of the churches belonging to Bothwell parish are heavily involved in debt and to save these churches from being sold is the object of the coming bazaar.
Our tickets are only 25 cents each and

whoever buys one ticket will have 42 chances to win a prize varying in value from \$5.00 to \$50.00.

One hundred masses will be offered up for all those who buy or dispose of one dollar's worth of our bazaar tickets which dollar's worth of our bazana dollar's worth of our bazana may be had by addressing Rev. A. McKeon, Bothwell, Ont.

TELEGRAPHIC NEWS.

The most important event of the week was Gladstone's conditional promise to grant was Gladstone's conditional promise to grant a committee to inquire into the subject of Orangeism. It is generally presumed that the inquiry will be granted, though the Conservatives have loudly protested. Mr. Sexton is to ask a question in reference to the matter on Thursday.

The fierce desire of the people for a united Irish party is shown by the vote in condemnation of Colonel Nolan for abstaining from taking part in the vote of censure on Government.

censure on Government.

The new Irish Land Bill will be pro-

osed on Wednesday, March 5.
Mr. Parnell's proposol for an Irish Committee has received large Radical support, and is even more generally approved by the press.

Thomas Sexton, M. P., Sligo County, publishes letters from former Orangemen, whose name and addresses are given, showing the Orange organization is a secret society, revealing the mysteries of the ceremony of initiation, and explaining the objects of the society as purely anti-papist. England.

The police have received information that an attempt to blow up the law courts was imminent. They have arrested three men and seized a large quantity of dynamite in a house in Clare Market. Extra precautions were taken to guard the Par-liament Buildings.
In the House of Commons several Par-

In the House of Commons several Par-nellites strongly condemned dynamite proceedings, and declared there was no valid excuse for such wicked attempts upon life and property. They declared that conspiracies of this nature were in no wise associated with the Irish cause, but had been hatched in America.

had been hatched in America.

The Government has decided to send a courteous despatch to America relative to the action of Americans in countenancing

and assisting dynamiters.

Orders have been cabled by the Govern ment to English detectives in New York to enquire into the character and anteedents of all persons sailing from New York and Boston for English ports since the and Boston for E first of February.

Egypt.

The enemy is very bold and keeps up a continued fiving on Fort Baker. They are feasting and rejoicing because they have received large reinforcements. They

have received large reinforcements. They are also erecting earthworks.

Advices have been received from Kassala that the garrison made a sortie on the 12th and totally defeated the rebels.

General Graham telegraphs the difficulty of advancing is so great the forward movement by the sortion of the sortion ment has been postponed.

The News understands that Gen. Gra-

ham telegraphed to the Government pointing out the possibility of a satisfactory settlement being effected with Osman Digma without bloodshed. Gen. Graham Digma without bloodshed. Gen. Graham sent a flag of truce to the rebels warning them to disperse. He admonishes them as to the risk they run by opposing the advance of Her Majesty's troops. He also informs them of the conciliatory nature of Gen. Gordon's mission. It is generally believed at Cairo the rebels will not be deterred by this proceeding, and that the British advance will take place to-day. Following is a continuation of the report of Friday's battle at Trinkitat: the British opened fire with guns and Martini rifles, causing the rebel fire to rapidly slacken and almost cease. At this the bugles again sounded an advance. The troops rose, wheeled to the centre of the square and approached the rebel works. The rebels were in no military order, but

The rebels were in no military order, but scattered here and there so as to take advantage of the abundant cover which the ground afforded. They clung to their position with desperate tenacity. There were 2,000 rebels directly in front, while many hundred hung around two sides of square as the British moved forward, firing as they advanced. The rebels, armed with spears and huge, cross-hilted swords, rose within 200 yards of the advancing lines and rushed against the British at breakneck speed, heedless and fearless of death. The rebels fell right and left, though some of the brave fellows reached within five paces of the square. They only fell some of the brave reflows reached within five paces of the square. They only fell back suddenly when they were forced. Having cleared the ground in front with their Martini rifles, the British attacked the fort. Col. Burnsby was the first to mount the parapet, firing a double-bar-reled shot-gun into the enemy. Around the works the rebels fought with furious energy, and a frightful melee of bayonets and spears took place. At last the British gained possession of the fort. They captured two Krupp guns and at once turned them against the enemy, but the Arabs still contested every inch. They would still contested every inch. They would not submit to be driven off. They could only be killed. The British next directed their attention to an old sugar mill—a brick building containing an iron boiler. This they stormed, and succeeded in dis lodging 200 rebels who leaped the fort and charged from every opening. At 10 o'clock, after an hour of intense fighting the rebels gave way and bolted outright. Gatling guns, and Martini rifles had caused great havoc there. The British pursued the rebels as there. The British pursued the rebels as they fell back and advanced as far as the fresh water wells of Teb, where the rebels made their last stand. Sheikhs, who advan-ced empty-handed to show that they bore charmed lives, were stricken down with bayonet thrusts. The Highlanders carried the next earthwork, capturing three guns.
At the end of four hours' arduous fighting
the British gained possession of the rebel
camp of huts and wells. The cavalry on the right flank charged the retreating rebels, who did not bolt, but met the troopers who rode among them, giving blow for blow.

The Sippi Concert.

At the closing meeting of the managing committee of the late complimentary concert to Dr. Sippi, held on Saturday, the 23rd inst., the following resolution was put and carried unanimously:

That a hearty vote of thanks be ten-dered to the ladies and gentlemen who so kindly gave their services on the occasion, thereby rendering the concert a great suc cess artistically, and to the managers of the Free Press, Advertiser and CATHOLIC RECORD for the free use of their columns as also for other favors granted by means of which so happy a result was attained financially.

[Adapted from the German: for Red Weekly.]

Weekly,]
Three comrades leagued is friendship,
Thro' life for weal or woe,
In the serried ranks of battle,
Fought against the common foe:
The one, from the plains of Munster,
The other, from Uster came,
Each loved his native province,
And gloried in its fame;
But the third—say, where his birthplace?
Ah! not by Uister's strand,
Nor yet in the vales of Munster,
Ireland was his native land.

His cry was—"God save Ireland?"
The others hear that cry,
As right and left beside him,
In the pangs of death they lie;
They draw more closely to him,
And clasp him by each hand.
While ebbs their crimson life-blood
Out on the thirsty sand:
Then cried he—"God save Ireland?"
And as the words ring forth,
His comrades send it peating
East, West, and South and North. III.

Death's Angel earthward floated.
A wreath of palm he bore.
And gazed on the three dead comrades
Now weltering in their gore;
He saw on their lips the traces
Of that last partic; word.
And the cry of "God save Ireland!"
Still echolog round him heard;
He covered them with his pinions,
And, lifting them, soared away
To the kingdom of God's glory.
To regions of endiess day.

IV.

NEWS FROM IRELAND.

On February 4, in the Queen's Bench Division, in the case of French v. O'Brien, which is an action against the editor of United Ireland for a libel containing imputations of grave immorality against the plantiff, an official connected antiff, an official connected with the instabulary, an order was made that the constantiary, an order was manufactured to defendant should give particulars (without stating names) of the justification which he had pleaded.

It is a matter for gratifying note that the movement for erecting suitable National monuments, set on foot by the Young Ireland Society, is making head-

Kilkenny.

The landlord of an estate a few miles from Castlecomer, in 1881, evicted John Skelly from a farm that was in his family for years; but crops were failing and rent was high, being £25 los, while the valuation was only £14. Skelly had a helpless family of ten, and, until the formation of a branch of the Irish National Ladies' Land Leave in Castlecoure, the Skelly-Land League in Castlecomer, the Skellys were scattered about amongst kind neighbors. Then, however, their case was represented to the Central League, and a very commodious wooden house was built for them. No sconer did their model landlord see that they had another roof to shelter them than he discovered that it was somewhat less than the legal distance from the road's centre. Skelly was summoned repeatedly; "his house was an obstruction to the traffic;" it must be pulled down and removed. The charge, however, fell through. At last things turned out less fortunately for the poor tenant. He was sentenced to a fine of £3, or two months' imprisonment. He neither would nor could pay the fine. So, on January 16, he was brought under police escort to serve his two months in the county jail. His destitute wife and children are in a most pitiable state.

Westmeath.

The men of Westmeath, who have so warmly taken up the work of promoting a testimonial to their able representatives in Parliament, are not going to allow the movement to flag for want of energy and vigilance. Circulars drawing attention to the subject have been sent to all the clergy and all the representative life. clergy and all the representative laity, and there are the most sanguine hopes of a hearty and handsome response. The object is one which must meet with unqualified approval, for there are no two members of the Irish party who have shown themselves more unselfish and shown themselves more unselfish and more true to the people's cause than Messrs. Sullivan and Harrington.

Queen's County.

While signing a protest against the suspension of Lord Rossmore, the magistrates of the Queen's county say that they "have seen with regret" the removal of his lordship's name, and "desire to record that the Cayenment to which ensued Saltry was wounded in the their opinion that the Government was unwise and unjust," while they "express their appreciation of the conduct of the North of Ireland loyalists." while they and one of the Murrays cut about the head. A party of police under command of District-Inspector Dale, hearing the Cork.

A case came before the Clonakilty Court of Petty Sessions, on Feb. 1st., which illustrates, in a particular manner, the bigotry of the bench in that locality. The Rev. Father Sheehy, C. C., Kilmeen, made an application to have two children living in his district, admitted to an industrial school. He showed that the state in which the children were living, the fact that their father was a poor widower, depending upon a precarious and uncertain employment for the means of supporting four in family, and that there was no one to take care of the children during the day, sufficiently establishing a case under the Industrial School Act. Having stated his case, Father Sheehy, addressing Mr. Cronin, one of the five magistrates on the Bench, complained of the hostility that gentleman had dis-played to the application when it came previously before the court, and expressed himself prepared to be met with the same unreasoning and prejudiced opposition. In this the rev. gentleman was not disappointed. Mr. Cronin promptly met the application with a blunt refusal. He had, he said, made inquiries, and ascertained that the man could, without difficulty, support the children. Father Sheehy strongly de-nounced the right of the magistrate to meet his testimony with mere hearsay, and had to lament that the Catholics should always be met in such applications with Mr. Cronin's opposition. Two others of the magistrates supported Mr. Cronin's objection, leaving the minority in favor of the application. There could be no stronger case established under the Act, than that of Father Sheehy's. The people of the district attribute the decision to a religious antipathy on the part of the

three justices; and, seeing that there are but two Catholic magistrates in the entire district, where the population is almost wholly of the persuasion, it is not surpris-ing if they have come to regard the Bench as rather "one-sided."

Catholic Telegraph

Tipperary.

Tipperary.

The Rev. Joseph McGrath, P. P., died on January 29th. Father McGrath, or as he was with loving familiarity called, "Father Joe," was 35 years parish priest of Silvermines, diocese of Killaloe. From the time he entered on the served ministry. the time he entered on the sacred ministry the time he entered on the sacred ministry
he was placed in some of the most responsible positions, and had he so wished, he
might have died one of the most prominent in the diocese. The profound respect
in which he was held by priests and
people was fully manifested at the interment.

MOn February 4, the Sheriff of the county of Limerick, Mr. Frederick Hobson, visited the neighborhood of Clarina and Patrickswell, accompanied by bailiffs, and evicted three tenants on the property of Mr. Taylor, of Hollypark. Bailiffs were put in charge of the evicted farms. The evictions were witnessed by a number of people, but there was not the slightest attempt at disturbance.

A meeting was held at Dromore, on Jan. 27th, at the rooms of the National Jan. 27th, at the rooms of the Ndtional League, to commence an agitation, which it is proposed to get up all over Ulster, against the Government permitting the Orange magistrates who were prominently identified with the counter demonstrations, to hold the Commission of the Peace. In Fermanagh, Donegal, and parts of Tyrone, meetings will also be held for a similar purpose.

Galway. A special court of jurisdiction under the Prevention of Crimes Act was held recently at Ahascragh, before Mr. W. J. Paul, R. M., and J. C. Gardner, R. M. Lord Clonbrock and Mr. John Ross Mahon had seats on the bench. A farmer named Thomas Mitchell, of Derry, near Ahascragh, was prosecuted for intimidating one Catherine Garvey, a Crown witness in the late arson case which occurred ing one Catherine Garvey, a Crown witness in the late arson case which occurred at Clonshee-Rochford, which was tried at Sligo Assizes, when the accused got twelve months' imprisonment. The defendant was also accused with intimidating and using threats towards one William Morrissey, Clonishe, a Crown witness in the case of the blowing up of Weston House, the residence of Mr. John Ross Mahon, by dynamite, nearly two years are applied to the late arson case which occurred at time in his life, felt it his duty to attach himself to a Christian church. He began, therefore, at once a serious examination into the matter of religion. He commenced with one of the Protestant sects—his mind almost a perfect blank to church matters. He tried the Episcopal, Lutheran, Presbyterian, Methodist, Baptist, Congregationalist, and the whole gamut of Protestant denominations. He, at the beginning Mahon, by dynamite, nearly two years ago, and for which the accused was sent to penal servitude. The prisoner pleaded guilty, and the court made the two cases as one, and sentenced him to one month's

imprisonment with hard labor.

The spread of schools in the Archdiocese of Tuam alone within the past two years is something marvellous. Tuam district, which comprises only half of the archdiocese, over 12 schools will be opened during the next month.

On February 2d, Michael Tansey, Thomas Kennedy, Lawrence Hannon and John Nolan were brought before Mr. T. P. Lyster, R. M., and Mr. W. J. Paul, R. M., charged with a conspiracy to effect the murder of Wm. Mahon, at Mucklin, on the 16th of October, 1879. Mr. Geo. Bolton, on the part of the Attorney-General, prosecuted.

A meeting was held on February 2, at Tiernascragh, twelve miles from Lough-rea, at which resolutions in furtherance of C. presided. Sligo.

On February 2, a very large and imposing demonstration, which was attended by fully ten thousand people, was held at Ballymote, under the presidency of the Very Rev. Canon McDermott, P. P., Very Rev. Canon McDermott, F. F., for the purpose of giving expression to the views of the people on the plantation circular issued by the Ballymote Orange Lodge, and recently unearthed. The meeting was held in a field granted by Mr. James D. O'Brien, close to the ruins of an old castle, and within two hundred yards of the local Orange Hall. As the Gurteen contingent were proceeding to ed J. and Samuel Murray, and an old man named Saltry, who are all members of the local Orange lodge, were concealed behind a gate, and commenced discharging revolver shots into the procession. Three young men named James McLoughlin and Francis Hynes, of Gurteen, and Michael Brennan, of Emlafad, were struck with revolver bullets, receiving flesh wounds in the arms and hands. In the melee which ensued Saltry was wounded in the

of District-Inspector Dale, hearing the firing, rushed to the spot, and having placed Saltry and the two Murrays, under arrest, stationed a strong guard of armed constabulary around their residences to prevent any violence from the excited crowds of people who were attracted by the noise of the firing. On the motion of Mr. Hever, P. L. G., the chair was taken by the Very Per Charles of the first by the Very Per Charles of the chair was taken by the Very Per Charles of the chair was taken by the Very Rev. Canon John McDermott, P. P., Ballymote, and the meeting proceeded without further disturbance.

For All Ages.

The aged, debilitated and infirm will find renewed vigor and strength by taking Burdock Blood Bitters. The young has-tening to early decay will also find in this revitalizing tonic a remedy worth trying.

Why suffer from weak nerves, want of appetite, and general debility? letting the loss of sleep and rest impoverish the system and thin the blood, when such a really meritorious remedy as Northrop & Lyman's Quinine Wine may be had at any drug store. This article is recom-mended by the highest members of the medical faculty in cases of indigestion, general debility, loss of appetite, and nervous affections of all kinds. It is also specially beneficial to children and delicate females, and to business men, students, and those who have much brain work. We would say, Never be without it. It will strengthen you, keep your system in regular order, and enable you

sure you will be satisfied that you have full value for your money. Druggists sell

SINGULAR CONVERSION.

HOW A PROTESTANT WAS LED TO EMBRACE THE CATHOLIC FAITH.

One of our exchanges, not long ago, expressed a wish that more accounts would be given of what steps led our numerous converts to enter the "One Fold," ruled and watched over by the "One Shepherd." In the spirit of the inquiry, and to gratify a very laudable anxiety, we herewith proceed to narrate, plainly and simply as we heard it from the lips of the convert himself, the story of how he converted. of how he came to be converted. The story was told about fifty years ago, on the classic grounds now occupied by the Ursuline Convent and Academy, Brown county, 0., and was narrated to the pas-tor of St. Martin's at the time, Rev. James Reid, who died at Beaver, Pa., in 1868. The convert was Mr. Alpheus White—well known in Cincinnati fifty years since, and who atterwards lived many years in Fayetteville, and died

there. So to the story:
Mr. White—afterwards domiciled in
New Hampshire, whence he came to New Hampshire, whence he came to Ohio—was, when quite a young man, a sailor. On one occasion, in the midst of a storm, the violence of which caused the well as reverence for religion make the stoutest hearts on heavyl to quail M. a storm, the violence of which caused the stoutest hearts on board to quail, Mr. White, although a man of nerve, began to fear and despair. Prompted by the innate dictates of the natural law, he knelt down on the deck, and made a vow to God, if he were spared that he would "go to meeting two Sundays" in the next port at which they should make a sufficient stay. The wessel survived the storm; —they came safely into some eastern city harbor; and our conscientious sailor fulfilled his vow of "going to meeting." Not only this, but like a man of good honest promptings, he, for the first time in his life, felt it has duty to attach himself the Christian denominations. He, at the beginning, had no idea that it was at all worth his while to think of the Catholic Church. To that deposit of prejudice, he fell heir in common with the bulk of the New

England population at the time.

His mode of procedure was this, and it was highly logical. He was not content to hear a good sermon. He was also hungry for instruction and sought for it at the hands of each preacher of "the truths of Christianity." Among his first questions was that of "how old is your church?" Truth compelled them to stop short on their way back among the "ages;" and their pedigree, he found, began with Henry VIII., or Luther, or Calvin, or Whitfield, or Fox, m. Mahon, at Mucklin, stober, 1879. Mr. Geo. rt of the Attorney-Gen. The prisoners were t To his question of "how old is your church?" he, for the first time, in a firm, confident tone and without any equivthe programme of the National League were adopted. The Rev. J. Carroll, C. back to the Ascension of Christ." That ocation, got the answer his mind had was the church he was looking for ! had some prejudices to overcome; but he

placed himselt unhesitatingly in the hand of the priests for further instruc-tion. His mind was clear, his percep-tions of the truth almost intuitive. In tions of the truth almost intuitive. the course of time he became a good, practical, well-informed Catholic, and with him came a brother-in-law and a number of other relations. Such were the rather novel steps Mr. Alpheus White, the gentleman who heroically volunteered to go with an express wagon from Cincinnati to Wooster, in this State (there were no whome of the property of the work of the provided that the work of the provided the provi he exhumed the

remains of the first Bishop of Ohio, Right Rev. Edward Fenwick, who died in Wooster of cholera, in 1832, and brought the remains in his wagon, over the worst of roads, through frost and mud, to Cincinnati, where they were deposited in the vault beneath the old St. Peter's Cathedral, on Sycamore street, on Monday, Feb. 20th, 1833.

THE PERILS OF OUR YOUNG MEN.

Buffalo Union In this age of free thought and lose morals, many temptations are strewn along the pathway of our young men. No age is without its temptations; no state or position of life is exempt from them. But these evils seem to grow to gigantic proportions, and to follow with satuntic persistency that particular stage of life upon which depends the honor of manhood and consequently the standing of society. Catholic children are cared for and reared in a Christian manner wherever circum stances will permit the maintenance of Catholic schools. The young and tender minds are impressed with the principles of Christian morality and religion. They are taught to honor God by fulfilling

mandates. In a word they are taught to be scholars, citizens and Christians.

But the transition from the school-room to mature manhood is, especially at the present time, a dangerous one. Free from the solicitous watchfulness of the teacher, and not yet guided by the promp tings of mature experience that riper age presents, our young men are too often led into byroads of questionable morality. They arrogate to themselves the judgment of more years than nature has afforded them, and they pose in the ranks of man-hood before they have learned to be thoughtful boys. Hence when they rush precipitately into the temptations of life, they have not the requisite experience and stability to resist them. They assume that their characters are formed, whereas

they are only in the course of formation.
Their curiosity is thoroughly awakened. They want to see the darker as well as the brighter phases of human nature, and too often they become victims to this gratified love of novelty. They have been warned against the evil influence of grog-

shops, questionable resorts, lewd pictures and bad books; but rejecting the warning of all Christian speakers and writers, they must needs examine these questions practically. Seldom do they escape without some bad habit from this ill-acquired experience. The vivacity of youth is heightened in the glowing nectar, and when they think they are the shrewdest they manifest the least sense. They are victimized by their own self-confidence.

they manifest the least sense. They are victimized by their own self-confidence. Imperceptibly the degenerating influence of bad company grows upon them. They have acquired bad habits—difficult companions to get rid of.

They grow more reckless day by day. They heed not the admonitions of parents or spiritual directors. Their own self-sufficiency is their guide and their bad habits become their instinct. What follows? An utter disregard for religion, and hence social and moral ruin. The Church becomes odious to them and a reverence for God and His ministers they reverence for God and His ministers they regard as a weakness. This is indeed a deplorable end; but thousands of our most intelligent people are approaching nearer to it every day.

The moral to be drawn from these

The moral to be drawn from these considerations is watchfulness and a diffidence of one's powers to overcome temptation. No one becomes an outcast of society at once. No Catholic boy would be ashamed to take off his hat in duty more imperative every day of removing these temptations from our young men. The attention of the public has been directed, time and again, to the demoralizing effects of intemperance, demoralizing effects of intemperance, bad company and bad literature. But it ought to be specially directed to the protection of youth—the turning point of man's life. Few men become estranged from the ways of rectitude when they grow old, it they have been brought safely across the channel from the school-room to manhood. With moral young men we will have a high standard of men we will have a high standard of morals in society. Without a continued struggle against the perils of youth our social fabric will be stained.

THOMAS a'KEMPIS

ON AVOIDING VAIN HOPE AND PRIDE.

He is vain that putteth his trust in man or in creatures.

Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world.

Presume not upon thyself, but place thy hope in God.

Do what lieth in thy power, and God

will assist thy good will.

Trust not in thy own knowledge, nor in the skill of any living creature; but rather in the grace of God, who helpeth the humble, and humbleth those that are proud.

Glory not in wealth if thou have it. nor in friends because they are powerful; but in God who giveth all things, and who desireth to give thee Himself above all

Esteem not thyself for the height of thy stature, nor for the beauty of thy person, which may be disfigured and destroyed by a little sickness.

Please not thyself in thy natural gifts r wit, lest thereby thou displease God, to whom appertaineth all the good whatsoever thou hast by nature.

Esteem not thyself better than others, lest perhaps in the sight of God, who knoweth what is in man, thou be

accounted worse than they.

Be not proud of well-doing, for the judgment of God is far different from the

judgement of man, and that ofteneth offendeth Him which pleases them. If there be any good in thee, believe that there is much more in others, that so

thou mayest preserve humility. It hurteth thee not to submit to all men but it hurteth thee most of all to prefer

ON INORDINATE AFFECTIONS.

Whensoever a man desireth anything

inordinately, be becometh presently disquieted in himself. The proud and coveteous can never rest. The poor and humble in spirit dwell in

the multitude of peace. The man that is not yet perfectly dead

The man that is not yet perfectly dead to himself, is quickly tempted and overcome in small and trifling things.

The weak in spirit and he that is yet in a manner carnal and prone to the things of sense, can hardly withdraw himself altogether from earthly desires. And therefore he is often afflicted when e goeth about to withdraw himself from

them; and is easily angered when any oppose him.

And if he hath followed his appetite, he is presently disquieted with remorse of conscience; for that he hath yielded to his

passion, which profiteth him nothing to the obtaining of the peace which he sought.

True quietness of heart, therefore, is got by resisting our passions, not by obeying

There is then no peace in the heart of a carnal man, nor in him that is given to outward things, but in the spiritual and

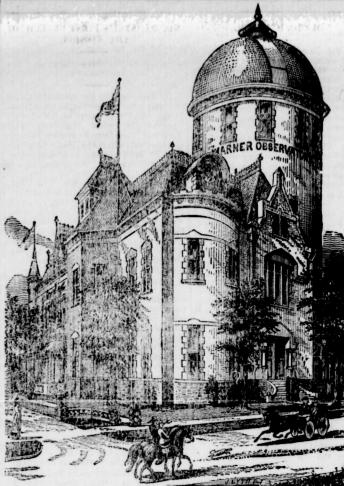
Facts Stranger Than Fiction.

It is a fact that Alonzo Howe, of Tweed, had a fever sore that afflicted him for thirty-five years. Six bottles of Burdock Blood Bitters cured him, which he con-siders almost a miracle. It was but the natural result of the remedy restoring pure blood and perfect secretion. A Favorite Everywhere.

Wherever introduced Hagyard's Yellow Oil finds friends. It is the old reliable household remedy for external and internal use in all aches, pains, lameness and soreness of the flesh. A. D. Green, a prominent druggist of Belleville, says: "It is a inent druggist of Belleville, says: "It is great favorite here, and has a good sale."

A Double Benefit.

James Moore, a prominent resident of Leamington, writes that he cured himself of Dyspepsia of a year's duration by one bottle of Burdock Blood Bitters, and two bottles cured his wife who had years a sufferer from the same disease. He conscientiously recommends it to all suf-fering from similar troubles.



A GRAND INSTITUTION.

At a time when all are noting the remarkable development of this country, it is cause for congratulation that the literary and scientific institutions of the land are keeping pace with its material growth. Europe has done much for science in the past, but the Western continent has secured more honors during the present decade than any other portion of the globe. This truth is being confirmed every day, and the erection of the new Astronomical Observatory at Rochester, N. Y., which, by the way, is the only observatory in the world that is free to the public, is a most important step in this direction. Dr. Lewis Swift, its director, who has become known throughout the world as the fortunate discoverer of so many comets, and has three German medals in addition to the Lelande prize from the French Academy of Sciences, has labored under great disadvantages in his work, owing to a lack of proper facilities. The new observatory will entirely overcome these troubles, as the telescope which is mounted in its dome is the third largest in size of any upon this continent. But however valuable all future discoveries may be, the astronomers of this continent. But however waluable all future discoveries may be, the astronomers of this grandest achievements of the present decade the washingston Observatory, discovered the two moons which accompany Mars, one of the grandest achievements of the present century; Professor Bond discovered the transparent ring of Saturn in 1850. The soparation of Biella's comet into two parts, was first seen by American astronomers.

Professor Brooks discovered the Pons comet. A GRAND INSTITUTION.

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For further particulars apply to the Super-or, or any Priest of the Diocese.

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Benefit Association, will be held on the first
and third Thursday of every mouth, at the
hour of 8 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
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(Anglo-Saxon,

There dwells wi Which seems A meaning true And many a s It is for those w A vial full of o For every wear; A source of st

MAR.

The Springtime
The time for b
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To breathe in 1 The Springtime The time for li To wake again v Fair thoughts

That thus when To walk at eve A garden fair ma Rejoicing in H

How many to lows, our eyes l with woe, our acres of misery, rors spring up l How often, we pray our go this wicked w sorrow lies befo into miserable dawn, at the dead than alive to find, as the pegin, that we facts, grown te moaned what w erally made gee the trouble is keeping vigil, about it? In real life th

makes more ; the finds another ; great rapidity, otten as soon little life traged over which we do over the bro And how much we could under occur. But al preaching in th his. You and nights, our une ng wakenings, as we are

waste our tears ever wise we ar Dr. John To are always "out is always just w met one of th farmer who rais It was a wet da crop." "Yes, I believe we shall days after this. ing hot, I said : sir." "Yes, pre for the rye. Ry neighbor, and capital for your is the very wors and grass. The

such complaine in a terment. contact with t Their faces are ple everythin Whether the w obscured by th cumstances, the outery. If the wheat, it is bad for the corn, it Thus they drag or them, nor t providence, rei fortable.—Churc The Tornade

Rev. Mr. Jo Texas, was a Methodist, and ual charge of a somewhat slen "boarding roun lost about four convert, and wa for tempting of proprietors of c short of living About this tim over the prognethat a tornado considerably mi other damage to in that city. 'I the gnawings o tion turned to t them of fattening of wrath by giv The arrange festival were du the party, num ful, swooped d shepherd, had a convivial time, the walls, broke kerosene in the out of house and

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Lent.

(Anglo-Saxon, Lencten; German, Lenz-Spring.) There dwells within this olden word, Which seems at first to come by chance, A meaning true and beautiful And many a sweet significance.

It is for those who love it well A vial full of odors sweet, For every weary, fainting soul A source of strong refreshment meet.

The Springtime of the world! ah, yes!
The time for bud and blossom fair
To open into joyful life,
To breathe in beauty everywhere!

The Springtime also of the soul, The time for life to rise anew, To wake again within the heart Fair thoughts and aspirations true

The time for fresh and pure desires
To bud and blossom in the mind,
To ripen into works of love
That beauteous fruit we still may find.

That thus when the Beloved comes
To walk at evening for awhile,
A garden fair may welcome Him,
Rejoicing in His loving smile!

Wasted Tears.

How many tears we waste—we women folk! How often do we lie upon our pillows, our eyes burning, our hearts aching

lows, our eyes burning, our hearts aching with woe, our thoughts wandering over acres of misery, in which the wildest terrors spring up like mushrooms in a night! How often, with smothered sobs do we pray our good angels to take us from this wicked world where nothing but sorrow lies before us, and falling at last into miserable dreams, wake in the gray dawn, at the milkman's howl, more dead than alive, and utterly despairing to find, as the day dawns, and its events to find, as the day dawns, and its events begin, that we have greatly exaggerated facts, grown terrified at shadows, bemoaned what will never take place, generally made geese of ourselves! Even if the trouble is real, what is the use of keeping vigil, and spoiling our eyes

In real life the man who loses money makes more; the girl who loses a lover finds another; broken hearts mend with great rapidity, and false friends are for-gotten as soon. From a distance our little life tragedies appear to us as farces, over which we comfortably smile as we do over the broken toys of our childhood. And how much better it would be if we could understand this when they occur. But alas, we cannot. All the preaching in the world cannot change this. You and I will have our bad nights, our uneasy pillows, our despairing wakenings, our foolish fears, as long as we are women. You and I will waste our tears as long as we live—howas we are ever wise we are about it in our talk.

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Out of Sorts.

Dr. John Todd says:—Some people are always "out of sorts." The weather is always just what they don't want. I met one of these men awhile ago, a farmer who raised all manner of crops. It was a wet day, and I said: "Mr. N., this weather will be fine for your grass crop." "Yes, perhaps; but it's bad for the corn, and will keep it back. I don't believe we shall have a crop." A few days after this, when the sun was shining hot, I said: "Fine sun for your corn, sir." "Yes, pretty fair; but it is awful for the rye. Rye wants cold weather." Again on a cold morning I met my neighbor, and said: "This must be capital for your rye, Mr. N." "Yes; but is the very woist weather for the corn and grass. They want the heat to bring and grass. They want the heat to bring them forward." The world is full of such complainers. They keep society in a terment. Every one that comes in contact with them is made unhappy. Their faces are long, their spirit is sour, their words are doleful. With such people everything is "out of sorts." whether the weather is not or cold, dry or wet, whether the sun shines or is obscured by the clouds, under all cirobscured by the clouds, under all circumstances, there is the same gloomy

The SURE CURE wheat, it is bad for the rye; if it is good for the corn, it is bad for the wheat. Thus they drag through their lot of com plaining, and nothing that God can do for them, nor the whole realm of His providence, renders them at all comfortable.—Church Light.

The Tornado Had No Terrors for Him.

Rev. Mr. Josiah Perkins, of Waco, Texas, was a fervent and long-winded Methodist, and had undertaken the spirit-ual charge of a flock in Waco upon that somewhat slender benefice known as "boarding round." Under this regime he lost about four pounds of flesh for every convert, and was, last August, a subject for tempting offers from worldly-minded proprietors of dime museums who were short of living skeletons and what-is-its. About this time Waco became alarmed over the prognostications of local savants that a tornado was expected which might that a tornado was expected which might considerably mix up landmarks and do other damage to personal and real estate in that city. To pacify heaven, satisfy the gnawings of conscience, and stave off the phenomenon, the affrighted congregation turned to their pastor, and bethought them of fattening him up against the day of wrath by giving him a donation party. The arrangements for this propitiatory festival were duly made, and one evening the party, numbering 200 of the faithful, swooped down upon the emaciated shepherd, had an exceedingly pious and convivial time, danced all the plaster off the walls, broke the windows, spilled the kerosene in the flour barrel, and ate him out of house and home. The receipts were, kerosene in the flour barrel, and ate him out of house and home. The receipts were, as exhibited by his private memorandum.

1 pek appls, 2 pint vineger, 4 mins Pise, 1 gall merlases, 2 busted lox, half jar of pikles very sawr, a smill qwilt wh. belonged to a child wh. die of meezles, 100 biskits made with sallyrattis, 1 meling, 1 mush ditto, 1 hare larryit, 2 knary burds, both famail and one cord of wood.

The day after this catastrophe he was

The day after this catastrophe he was asked by a deacon how he felt, and he "Wal, brother, I am truly thankful; fer now, whatever ken come, the tornader hez no terrers."

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 86p., route, cost free. For sufferers of Chronic diseases, 36 pp, symptoms, remedies, helps, advise. Send stamp—DR. WHITTER, 29J Race St., Cincinnati, O., (old office). State case.

Go Home, Boys.

Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right off, then go home Home is the place for boys. About the street corners and at the stables they learn to talk slang, and they learn to swear, to talk slang, and they learn to swear, to smoke tobacco, and to do many things which they ought not to do.

Do your business and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I was in the town I would give the boys a good spacious playground. It should have plenty of soft green grass and trees, and fountains, and broad space to run and fountains, and broad space to run and impurp and to play suitable games. I would make it as pleasant, as lovely as it could be and I would give it to the boys to play in, and when the play was ended I would tell them to go home.

Mean People.

One of the oddest things in the world the fact that mean people do not kno that they are mean, but cherish a since conviction that they are the souls of generosity. You will hear them inveighing loudly against a neighbor who does no come up to the standard of a generou man, and decrying the sin of hoarding and withholding, without being sensible in the least they are conductive. in the least they are condemning them selves. They are usually people who ar not given to self-criticism, and if the were not amusing, they would be the mos aggravating class alive.

Higher Prices For Butter. All dairymen who use Wells, Richard-son & Co's improved Butter Color, agree that it increases the value of butter sevthat it increases the value of butter several cents a pound. It is pure and harmless, convenient for instant use, has no taste or color, and gives a clear, golden richness to the butter. It is the very best butter color obtainable, and is not expensive. In every state in the Union the demand for it is increasing.

H. A. McLaughlin, Norland, write: "I am sold out of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It sells well, and I find in every instance it has proven satisfactory. I have reason to believe it the best presenting of the kind in the market." It paration of the kind in the market." It cures Dyspepsia, Biliousness, and Tor-pidity of the Liver, Constipation, and all diseases arising from Impure Blood, Female Complaints, etc. Sold by Hark-ness & Co., Druggists, Dundas St.

The Star of Bethlehem.

In 1887 the "Star of Bethlehem" will be once more seen in "Cleopatra's Chair,' and will be accompanied by a total eclipse of the sun and moon The star only makes its appearance every 315 years. It will appear and illuminate the heavens, and will appear and illuminate the neavens, and exceed in brilliancy even Jupiter when in opposition to the sun, and, therefore, nearer to the sun, and brightest. The marvelous brilliancy of the "Star of Bethlehem" in 1887 will surpass any of its property of the "Star of Bethlehem" in 1887 will surpass any of its property of the star of the sta betnehem in 1887 will surpass any of its previous visitatiens. It will be seen even by noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness and finally disappear, not to return to our heavens until 2202 or 315 years after 1887. The star first attracted the attention of modern astronomers in the year 1875. modern astronomers in the year 1575. It was then a called a new star. It was no new star, however, for this was the star which shone so brightly 4 B. C., and was the star that illuminated the heavens at the nativity of Christ.

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ern States	5 00	1 00		8 00	1 30	6 30
New York, &c. (Thro Bags).		1 00	10 30	8 00	2 45	
G. T. R. East of Toronto, Kingston, Ottawa, Mon-		. 00	10 00	000	2 40	6 30
treal, Quebec and Maritime Provinces	www.ii	1 00	5 00	8 00		0.00
For Toronto	5, 7 30		5, 10 30	8 00	1 00	6 30
or Hamilton	5 & 10	1 00	10 30		1 30	6 30
W R. Going West-Main Line.	0 at 10	1 00	10 30	8 00	1 30 42 4	5 6 30
ThroBags-Bothwell, Glencoe,	5 00	1.15		0.00		
Railway P. O. Mails for all places West of London,	3 00	1 15	****	8 00		2 45
Detroit, Western States, Manitoba, &c						
Thro Bags-Windsor, Manitoba, Detroit, W'rnStates	****	1 15	-5' 55	2.133	2 45	
Thro Bags-Chatham		1 15		8 00	2 45	
Mt Brydges	2.111		10 30	8 00	2 45	
dt. Brydges	5 00	1 15				6'30
Newbury rnia Branch, G. W. R.	5 00	1 15		****		2 45
Thia Branch, G. W. R.				110000		
Thro Bags-Petrolia, Sarnia, Watford and Wyom-						
ing	6 30	1 15		8 00	2 45	
Rallway P. O. Malls for all places West		1 15		0 00	2 45	
Strathrov	6.30	.1 15		8&9 30	2 45	****
anada S. R., L. & P. S., & St. Clair Branch Mails.	0.00			0000 00	2 40	****
Glanworth	7 30				2 45	
Wilton Grove		1 15	****	0.00		****
Canada Southern East of St. Thomas, and Pt.	****	1 10	****	9 00	****	****
Bruce and Orwell	- 00					
	7 30	1111	****	****	2 45	
C.S.R. West of St. Thomas, Essex Centre, Ridge-	500&730	1 15	****		130424	6 30
town and Ambarethure					2 45	
town and Amherstburg	7 30	1 15			2 45	
St. Clair Branch Railway P. O. Mails-Courtwright						2000
to St. Thomas, &c.,		1.15			2 45	
St. Thomas	730	1 15		9 00	2 45	6 30
Port Stanley	7 30	1 15			2 45	6 30
ort Dover & L. H. Mails	5 00			8 00		
ondon, Huron & Bruce-All places between Lon-	0 00			0 00	• • • •	
don, Wingham, Hyda Park, Clinton, Seaforth						
White Church, Ripley, Kincardine & Lucknow	7 00				6 30	
disa Craig	7 00	12 15				
7. G. & B. South Extension	5 00			11'00	6 30	
. G. & B	5 00	1 00	2 30	11 00	1 00	0.00
hro Bags-Hensall, Lucan, Exeter, Clinton, Blyth.	3 00	1 00	2 30	8 00	1 30	6 30
Wingham, Lucknow and Kincardine		0.00				
etween Harrisburg and Fergus		2 30	****	****	11 00	
L. H. West of Stratford	4122	1 15		8 00		
T. R. West of Stratford	7 15					6 30
I. H between Baris and Stante		12 00				6 30
L. H. between Paris and Stratford		12 00			1 30	6 30
	5 00	12 00			2 45	
T. R. between Stratford and Toronto		12 00				6 30
eorgian Bay and Lake Eric Division	7 15			11 30		0.00
		12 00	4 05	8 00	11 30	6 30
	7 15		4 05	11 30		
	. 10		1 00	11 30		6 30
		12 00				0.00
he Grove, Clinton and Seaforth			236	11 00		6 30
			4 15	11 30	····	

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are:—Mondays, at 3:20 p.m., per Cunard packet, via New York; Wednesdays, at 5:20 p.m., per Cunard packet, via New York; Wednesdays, at 5:p. m., per Canadian packet, via Rimouski; Thursday, at 2:30 p.m., per Imman or White Star Line. Postage on letters, 5c. per † oz.; Newspapers le. per 2 oz.; reg. fee, 5c.
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No use to worry about any liver, Kidney or Urinary Trouble, especially Bright's Disease or Diabetes as Hop Bitters never fail of a cure where a cure is possible

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Monroe, Mich., Sept. 25, 1875. SIRS-I have been taking Hop Bitters for inflammation of kidneys and bladder, it has done for me what four doctors failed to do-cured me. The effect of the Bitters seemed like magic to me. W. L. CARTER

GENTS-Your Hop Bitters have been of great value to me. I was laid up with typhoid for over two months, and could get no relief until I tried your Hop Bitters. To those suf-fering from debility or any one in feeble health, I cordially recommend them. J. C. STOETZEL, 638 + ulton st., Chicago, Ill.

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DEAR SIR :- Knowing the fraternal in-DEAR SIR:—Knowing the fraternal interest you take in matters relating to our association you will be glad to hear that the beautiful spirit of harmony and kind feeling which it is the object of our society to spread abroad, was displayed in a marked manner on Friday evening last by the members of Branch No. 30, Peterboro,

the members of Branch No. 30, Peterboro, on the eve of the marriage of their medical examiner, Dr. O'Shea.

The members having first met in their hall, proceeded in a body to Dr. O'Shea's residence, where the president, on behalf of the association, presented him with a magnificent silver water pitcher, accompanied by an appropriate address, in which, on behalf of the members, he took the opportunity to convey to the doctor the kind sentiments and friendly feeling with which he was regarded by every member of the Branch.

The doctor made a feeling and eloquent

The doctor made a feeling and eloquent reply, tracing his career from its inception into the town of Peterboro to the present day, and showing that he was not insensible to the honor conferred upon him, not only by having been made the recipient of such a beautiful present, but by having been selected from amongst so many distinguished physicians as the medical examiner of Branch No. 30, Peterboro.

The members were then hospitably

The members were then hospitably entertained by the doctor and a pleasant evening was spent, intermingled with songs, speeches, etc, from the members who, at a late hour, took their way reluctantly homeward having first wished the doctor that joy and happiness to which they think he is so well entitled, MICHAEL SULLIVAN,

Recording Secretary, Branch No 30, Peter-

boro.

In a letter which we have received from the Supreme President, he says in regard to changing the time of holding Grand Council conventions: "No one wants the blame for the foolish and generally unsatisfactory change. I am satisfied that the next convention of the Supreme Council will amend that article and also that relating to Supplies so as to be satisfactory to ing to Supplies, so as to be satisfactory to our Canadian Brothers. All the officers I will be only just to allow Canada to print whatever C. M. B. A. blanks, books, etc., they may require. I can see no objection.
We desire to do all the good possible to
our fellow Catholics, to be united in one
bond of friendship, and counteract the influence of secret societies. We must b

We must again request Recording Sec retaries to send us, as soon as a member is initiated, suspended, expelled, re-instated, etc., a membership report of said initiation, suspension, etc. Also immediately after a member is initiated, he must send us an "application for a beneficiary certificate," in compliance with our constitution. Making application for a beneficiary certificate is not optional, it is obligatory. See section 13, page 15, of Beneficiary Fund.

SAM. R. BROWN, Grand Secretary.

BRIDAL BELLS AND ORANGE BLOOM.

The Cathedral church of St. Peter, Peterborough, was crowded to the doors

Peterborough, was crowded to the doors on Tuesday morning, the occasion being the marriage of James Francis O'Shea, M. D., and Miss Mary Henry.

At ten o'clock, the bridegroom elect, supported by his brother, Mr. P. J. O'Shea, being in his place, the organ pealing forth the tones of the "Queen's March," by Ascher, the bride entered the church accompanied by hea bridegraphic church, accompanied by her bridesmaids, and escorted by her cousin, Mr. James Henry, of the firm of Dumble & Henry, henry, of the firm of Dumble & Henry, barristers, and proceeded to the altar. The bride was richly dressed in a white satin, en train, and looped with orange blossoms. The traditional veil and wreath ge blossoms completed her bridal The bridesmaids were her cousins, of orange Miss Annie Henry, who was attired in gray silk, trimmed with lace, and gray silk head dress, with garnet tips, and Miss Mary E. Henry, dressed in lavender silk, with garnet trimmings and a Langtry

During the celebration a band of Convent pupils, most of them former class companions of the bride, occupied the choir and sang, before the elevation, the hymn, "Mother Dear, O Pray for Me," after the elevation, "Sweet Sacrament Divine" and "Mary, Hear my Fervent Prayer."

Boys and girls who make a habit of gadding about after night, as a rule go to the bad. We need not prove this fact. The daily papers contain the evidence of this growing evil. We know that young people become tired of hearing persons older than themselves make comparisons between them and the youth of even twenty years ago. But if we say a few words about this abuse of proper order, we don't desire our youth to treat the remarks peevishly. We have a great affection for the young people who are growing up around us. Our affection for the minites us to warn them from danger. The evil-disposed may turn aside from our remarks, with a disdeinful shrug of the shoulders, but the act will not contradict the kind correction it is ours to give. Now, young people, let us chat. tradict the kind correction it is ours to give. Now, young people, let us chat. We say, going about of a night hurts you, body and soul. You may object: We are going to school; we don't work, and hence don't stand in need of as much rest as those who do. Just think how hard it is for your parants to get you out of hed in

begin to answer my parents with rough words? When did I begin to treat my brothers and sisters harshly? Say, when did all these and so many other bad habits that are now fastened to me, begin to as-sert their force on me? Was it when I was obedient to my parents and subject to the control of my lawful superiors? No the control of my lawful superiors? Not then; but when they lost or began to lose control of me. Say, boys, running about at night had something to do with it, had it not? Just think soberly over this matter, and we say it, boys, because we love you. You are to take our places, and we old fogies want you to be better men than we are. We love you, and are anxious about your welfare; hence, don't get angry at us for giving a timely warning. It comes from a friend. Heed it, and it will prevent sighs of regret and tears of sorrow comes from a friend. Heed it, and it will prevent sighs of regret and tears of sorrow for your old age. When we grow old the memories of youth come back to us. Then in the days when age makes us fearful of the fate that we have so often invited in the bloom of youth, we see, understand, and lament the score of evil that stands in the scale are interest. the scales against us. We have known kind and good old priests who used these words of caution, many, oh, so many years ago, and we look back and say, "God be good to them for the good they have done."—Catholic Columbian.

From the Weekly Register we gather that two prominent clergymen of the Church of England have just resigned their positions in that communion and gone over to the Roman Catholic Church. One of them is the Rev. George Benson Tatum, M. A., of Christ Church, Oxford, chaplain of Magdalen, and late curate of St. Paul's, Oxford. He was received at cap.

His Lordship Bishop Jamot, robed in full pontificals, performed the marriage ceremony, which was brief, and was followed by mass, celebrated by His Lordship, assisted by Very Rev. Father Laurent, V. G., Lindsay, and Rev. Father Conway.

St. Paul's, Oxford. He was received at the Birmingham Oratory. The other is the Rev. Richard James Dyne Godley, B. A., of Emanuel College, Cambridge, and late curate of St. John's, Bathwich, Bath. The secessions have both been the cause of very considerable excitement in the circles in which the reverend gentlemen were best known.

companiens of the bride, occupied the choir and sang, before the elevation, the hymn, "Mother Dear, O Pray for Me." after the elevation, "Sweet Sacrament Divine" and "Mary, Hear my Fervent Prayer."

At the conclusion of the Mass, the Bishop declared them man and wite, and after the episcopal benediction, the bridal party left the church to the organ tones of Jackson's "Bridal March," and with some difficulty, made its way to the sleighs, and repaired to the residence of Mr. Thomas Henry, Sherbrook street, where a number of invited guests partook of the wedding breaktast, and admired the numerous and valuable bridal presents, testifying to the popularity of the bride, who is a most estimable young lady, deserving the high esteem in which she is held.

The happy pair left on the evening train on an extended tour, including Niagara, the Eastern States and Montreal.

We ofter our most cordial congratulations to the newly wed and their friends, wishing as far as human condition may allow, a full realization of their fondest hopes of happiness and prosperity.

OUT OF A NICHT. hopes of happiness and prosperity.

OUT OF A NIGHT.

HOW YOUNG POLKS CONTRACT EAD HABITS.

It is strange that Catholic parents permit their young children to run out on the streets after the shades of the evening have fallen. They must know that no good can come from such a practice. Boys and girls who make a habit of gadding about after night, as a rule go to the bad. We need not prove this fact. The disherence with the results of the Association, would not be confined to them. They took care to have every article of the very best description, as they wished to make the presentation worthy of one so esteemed by them all as Mgr. Crookall. The Bishop of Portsmouth said he had asked the Holy Father for the honor for Mgr. Crookall, when in Rome, and although he rarely gave the dignity to any one without going through the preliminary stages, he gave it at once in this case, in order to show the esteem he had for Mgr. Crookall, Mgr. Crookall, in

TAL.

A Patient Attempts to kill a Sister and then kills himself.

a point of the control of the contro but will recover.

Trying to be an Angel.

"How wicked we am when we sot down and fink it ober," said Brother Gardner as the voice of the tri-angle struck the heur of seven. "While I keep tryin' to believe in heaben, I keep wonderin' how any of us will eber git dar. We mus' not envy, and yit we do envy. We mus' not bear false witness, an' yit we am foreber stretchin' de turf. We mus' not lie, an' yit it comes so handy dat we can't help it. yit it comes so handy dat we can't help it.

We mus' not steal, an'—an' some of us
don't. Dat is, we doan' get inter a posishun to handle de funds. We mus' not be jealous, an' yit when de woman across de way, whose husband airns \$6 per week, sails out wid fo' new bonnets a y'ar, am it human natur for my ole woman to look after her an' not wish she had hold of her back ha'ar? We mus' not sw'ar, an' yit, what am I to do when I strike the eand of a sidewalk plank wid my fut, or

eand of a sidewaik plank wid my fut, or whack my thumb wid de hammer? Am it to be supposed dat I will calmly sot down and sing a gospel hymn?

"When we trade hosses wid a man we cheat him. When a man wants to borry half a dollar of us we lie to him. We have heard always are to the theatre and play keerds, dance, go to the theatre and circus, and we doan't turn our backs on a dog fight. I tell you we am all poo', weak human beins' and eben while we flatter ourselves dat we am slidin' long toards heaben at de rate of a mile a minit toards heaben at de rate of a mile a minit we am all ready to pass a lead nickle on a street kyar company, or pocket de five dollah bill found in de post office. When I sot down at night an' pull off my butes an' put my feet in de oven an' get to thinkin' of how hard I try to be good, an' how powerfully easy it is to be bad, I become so absorbed in my thoughts dat de ole woman has to hit me on de ear wid a

PRESENTATION TO MGR. CROOKALL.

In our late English papers we notice the following:—The annual meeting and dinner for the Woolhampton Association

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Dime Novel Work.

Pernicious stories of the "dime novel" class continue to do their mischievous work. The latest recorded victim was a work. The latest recorded victim was a New London boy, aged fourteen, who shot himself during a period of mental aberration caused by reading dime novels. Parents who hear of such cases and fear for their own boys usually wish that some one would kill the writers and publishers of the vile trash that most love read when they can get it; but such publishers of the vile trash that most boys read when they can get it; but such wishes do not mend matters in the least, for there is no one to do the killing. The only antidote to the dime novel is good reading matter that is not prosy; there is plenty of it in the market, and fathers who do not see that their boys are well furnished with it have only themselves to blame it the requesters themselves to blame if the youngsters are compelled to find their own literature for want of a paternal supply.

At last the Independent admits that the At last the Independent admits that the worst, the most immoral and dishonest Catholics, the priests most unfaithful to their vowe and otherwise most unworthy, are just the right sort of stuff out of which to make the very best Protestants. Such is the humiliating conclusion of its childish legic, but no other can be adduced from the premises it laws down. the premises it lays down.

MARKET REPORT.

MARKET REPORT.

MONTREAL.

FLOUR—Receipts 800 bbls. Quotations are as follows: Superior, \$5.50 to \$5.60; extra \$5.5 to \$5.60; superfine, \$4.00 to \$4.25; spring extra, \$4.80 to \$5.00; superfine, \$4.00 to \$4.25; strong bakers, \$5.00 to \$5.75; fine, \$3.60 to \$3.70; middlings, \$3.40 to \$3.50; to \$3.70; middlings, \$3.40 to \$3.50; to \$3.25; Ontario bags, \$2.00 to \$2.50; city bags, \$2.90 to \$2.00 to \$2.00; city bags, \$2.90 to \$2.50; city bags, \$2.90; city

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107; No. 3, 1 04 to 1 04; spring, No. 1, 1 10 to 1 11; No. 2, 1 07 to 1 07; No. 3, 1 04 to 1 04; spring, No. 1, 1 10 to 1 11; No. 2, 1 08 to 1 09; No. 3, 108 to 1 09; No. 3, 52 to 55c. Peas, No. 1, 75 to 75c No. 2, 67 to 67c; No. 3, 8 xtra, No. 1, 33 to 34c; No. 2, 31c; Corn, 00 to 00c. Wool, 00 to 00c. Superior, 5 00 to 5 10; extra, 4 75 to 4 75. Bran, 12 00 to 12 09. Butler, 12 to 19c. Hogs, street 750 to 7 50. Barley, (street), 66 to 00c. Rye, street, 60 to 00c. Wheat, street, spring, 1 05 to 1 1; fall, 1 01 to 1 03. Oatmeal, 5 00 to 0 00. Cornmeal, 3 75 to 3 90.

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