

The Catholic Record.

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 garments than any Western House.

N. Wilson & Co.,
136 DUNDAS STREET

Ash-Wednesday.
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-appears.
The peals of joy should turn to warning knells,
The smiles of mirth to penitential tears.
Have mercy, Lord!
Even the sky above is ashen grey,
The very sun seems sad mission bent;
The winter winds, swift rushing on their way,
Have but one voice to all: "Repent! repent!"
Have mercy, Lord!
And yet of all the most blessed days
That light the journey of the Christian's year,
This is the one that, over stony ways,
Leads us to pastures green and waters clear.
Have mercy, Lord!
And to the feet most weary on the road,
And to the hands worst torn by briar and thorn,
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.

BY F. F. C.
XXVI.
Smitten of God, yet not in hate, but love—
Thy love make perfect, and from love's pure hate
The earthlier scorn and froth rebove!
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 desecrated 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 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 the Catholics. The Puritans were the least numerous, many of them having outwardly 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 their unlearned 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 kingdom in these terms:

"The tide of popular frenzy 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 fell a victim to the popular delusion, declared, on the scaffold, his utter ignorance of the plot, the multitude responded with tears, 'We believe you, my Lord!' The rejection of the 'Exclusion Bill' by the Lords, notwithstanding Shaftesbury'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 dissolving the parliament.
"The consequences of this revolution are full of instruction. The whole herd of spies 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

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 a state 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 ardent 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 Osory, 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 he found it absolutely 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 consideration. It is now unnecessary to draw the character of Charles, for all writers of late years have united in his condemnation. The effects of his reign on the state and fortunes of Ireland need not be recapitulated; they are sufficiently evident in the subsequent history of the country.
The profanity, 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 order 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. Charles died unregretted by any of his subjects, though positively hated, perhaps, by none. He had outlived the manifestations of regard which greeted him on his advent to the throne. He had shown neither fidelity to friend, nor justice to foe. He had all the faults and few of the good qualities of his race. Throughout his disastrous reign, as through those of his predecessors, Catholic Ireland still remained true to principle, and though to principle she bore her trial through every trial and affliction, assuring her an ultimate and most glorious triumph.

Let us as an Eagle battling through a cloud
That from his nest all night
And ploughs the dark, till downward from
Fierce sunbeams with light some ship
wrecked crowd
Beneath a blind stern heat and bowd—
Thus through the storm of men, the light of
Things
That principle to which the issue cling
Makes faithful way, and spurs at last its
shroud.
There were that saw it with a sceptic keen
There were that saw it not through hate or
pride;
But, of man and to conquer, on it came,
No tool of man but making lools of men,
And there it knooed beneath its advent wide
And they that tossed the "fortent ruder"
the same.

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. 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 numerous English writers appeared, both numerous and distinguished. This school was as yet composed mainly of two classes—the dramatic poets, and the pamphleteers. Of the latter were Bishop Fenwick, Sir Richard Nagle, Sir Richard Belling, Lord Orrey, Father Peter Walsh, and William Molyneux; of the former, Ludovick Barry, Sir John Denham, the Earl of Roscommon, and Richard Flecknoe—the MacFlecko of Dryden. It is true there appeared as yet no supreme name like Swift's; but as indicating the gradual extension of the English language into Ireland, the popular pamphlets and pieces written for the stage are illustrations of our mental life not to be overlooked.
"Of the ancient schools of the island, after the final suppression of the college at Galway in 1652, not one remained. A diocesan college at Kilkenny, and the Dublin University, were alone open to the youth of the country. But the latter remained exclusively in possession of the Protestant interest, nor did it give to the world during the century, except Usher, Ware and Orrey, any graduate of national, not to say, European reputation. 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 or divine. It was as if 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 far from the hearts of the Irish as ever. Though the amiable Bedell and the learned O'Donnell had caused the sacred Scriptures to be translated into the

Gaelic tongue, few converts had been made from the Catholic ranks, while the spirit of animosity was inflamed by a sense of the cruel and unreserved disabilities inflicted in the name of religion. The manifold sects introduced under Cromwell gave a keener edge to Catholic contempt for the doctrines of the reformation; through the restoration of the monarchy threw the extreme sectaries into the shade, it added nothing to the influence of the church except the fatal gift of political patronage. For the first time, the high dignity of Archbishop of Armagh began to be regarded as the inheritance of the leader of the House of Lords; then Brahmall and Boyle laid the foundation of that primatial power which Boulter and Stone upheld under another dynasty, but which vanished before the first dawn of parliamentary independence.
"In the quarter of a century which elapsed from the restoration to the revolution, the condition of the Catholic clergy and laity was such as we have already described. In 1652, an historian of the sufferings of ecclesiastics as deportable; they were forced to fly to the herds of cattle in remote places, to seek a refuge in barns and stables, or to sleep at night in the porticoes of a temple left they would endanger the safety of the laity. In the same year, Orrey advised Ormond to purge the walled towns of Papists, who were still 'three to one Protestant.' In 1672, Sir William Petty computed 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.
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.
TO BE CONTINUED.

RESOLUTIONS OF THE CHICAGO T. A. UNION.

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 Chicago, 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, 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 promote temperance and oppose drunkenness, we are impelled to this work from motives of religion, humanity and patriotism. We are sincerely thankful to our Most Rev. Vicar-General, and to all the priests who have aided and encouraged the cause of total abstinence. In order to advance the cause we advocate, we desire to embody our convictions in the following resolutions:
Resolved, That we regard drunkenness as a vice condemned by the laws of God and the dictates of reason. We also consider it an enemy to religion, a foe to humanity, and we are convinced it tends to the subversion of every principle of 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 selfish motives or cowardly silence, have failed to denounce this vice and its abettors."
Resolved, 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 unprincipled men who hold office at the good will of liquor dealers. Such men deserve severe condemnation, because they heed not the suffering of widows and orphans made destitute by drunkards and drunkard-makers; because they do not construct suitable legislative safeguards along the worn and beaten track of human crime and misery that leads from the doors of 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 hold their caucuses around a saloon-counter and make their appointments to public offices at the bidding of saloon-keepers.
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 agencies which mold and direct public sentiment—the press, the platform and the pulpit.
Resolved, That in the name of religion and civilization we appeal to the press to

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.
Resolved, That the clergy strongly recommend the formation of cadet societies wherever possible, as on youth rests the hope of society, and in their sympathy and hearty cooperation will be found the life and maintenance of the same.
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 loved ones, God and Heaven, all beckon us onward to the 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 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 under the auspices of the Christian Brothers Commercial Academy, an institution well known for forming good penmen.
After a few competitions among its respective members, numbering about 50, the Club announced a general competition for the city of Quebec and Lewis.
Hundreds of fair specimens were presented, and that by the different denominations.
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-keeper 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 calligraphic proficiency—Mr. Morrison, Secretary to Hon. Wm. Lynch, Minister of Crown Lands department; Master T. Lambert, E. Patterson 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 the successful young gentlemen and wish the Club a long and prosperous existence to aid in the formation of good commercial penmen.

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 eloquent discourse on temperance. The next gentlemen called were Messrs. Healy, Rebloux, J. Reaume, D. P. Reaume, who 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. Rebloux's 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 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 influence to bear on their companions and get them to follow their example.

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 the society. He chose for his subject, "The power of the press." Starting 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 majority of cases a bad 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 ardent and good or a bad paper since the reading of a good or a bad paper often 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 Gihuly 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. —
Kate Joomey, Amherstburg, Ont.; A. D. Deelle, Ottawa, Ont.; M. A. McHugh, Windsor, Ont.; Mrs. Healy, Old Castle, Ont.; Joseph Engels, Eagle Harbor, Mich.; Climax Jansse, Sandwich, Ont.; Henry Renaud, Chevalier, Ont.; St. Marys, Louisville, Kentucky; Mary L. Janisse, Walkerville, Ont.; Mrs. Cotter, Windsor, Ont.; Marianne Desereau, Longueuil, P. Q.; Antoine Dionne, Isle Verte, P. Q.; D. J. O'Connor, Stratford, Ont.; L. Rosow, 525 Pines, St. Pittsburg, U. S.; Joseph Bertrand, Amherstburg, Ont.; Madame J. Godin, Cotes des Neiges, P. Q.; Peter Houle, Brockville, Ont.; Adeline Chevalier, Chevalier, Ont.; Laurant Orient, Chevalier, Ont.; Wm. Monforton, Sandwich, Ont.; Mary Bauer, Pontiac, Mich.; Francis David, Le Ber, La Verne, P. Q.; Edward W. Bergan, Rockburg, Mass.; M. P. Parlow, S. H. Convent, Chicago; Rev. L. Demsey, Hagerty, Ont.; John Miller, 14 China, Cleveland; Frank Bishop, Pittsburg; I. Buchholtz, Escanaba, Mich.; Mrs. T. Sexton, Maidstone, Ont.; Mrs. Pierce Labreche, Ottawa, Ont.; Edmond Piamondou, Quebec; Patrick Walsh, Walkerville, Ont.; Miss Josephine Laporte, Quebec; Joseph Bonneville, Casaville, P. Q.; Aleide Fontaine, Montreal; Adele Janisse, Windsor, Ont.; Peter Karof, Cleveland; P. Ryan, Brautford; Mrs. Thomas P. Rourke, Chatham; Miss Julia Marcott, Lewiston, Maine; Isidore Veroneau, Pailston, N. H.; Joseph Fischer, Adrian, Mich.; Louis Lavoie, Montreal; Phileas Pelletier, Quebec; I. T. Ahern, St. Johnsburg, Vermont; Sister St. Vincent, Santa Barbara, California; Frank Hierling, Columbia, Mich.; James Laferty, Amherstburg; Louis Janice, Lewiston, Maine; Pierre Levesque, Centerville, Rhode Island; Phil. Quirk, Hamilton, Ont.; Miss Mary Bickly, Walkerton, Ont.; J. Villeneuve, Montreal; Joseph Grabber, Detroit, Mich.; Sr. Francis, East Saginaw; Stanislaus Saguein, Quebec; Alice McGarry, Mt. Garry, Ont.; Mrs. I. Marshall, Chatham; J. King, St. Thomas, Ont.; Felix Desmarchi, Quebec; Henry Marentette, Sandwich, Ont.; John P. O'Brien, Old Castle, Ont.; Mary L. Montreuil, Walkerville, Ont.; Monseigneur Vinet, Montreal; Kassian Zeidler, Milwaukee; C. F. Langlois, Quebec; Mr. Bindecher, Pennsylvania; E. B. Wyandotte, Mich.; Rev. M. Marchand, Quebec; G. F. Baillarge, Ottawa; Delle Philomene Prevost, Montreal; Joseph Martin, Quebec; Delle Marie Levesque, Centerville, R. I., U. S.; Wm. O'Grady, Mt. Edward, Ont.; Mr. Linner, Bay City, Mich.; Patrick Berthiaume, Windsor; Mr. N. 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, Anne Weiser, Butler, P. O., Penn.; L. A. Dumouchelle, Albany, N. Y.; L. G. Baillarge, Quebec; Annie Welsh, Ont.; Barney Foley, Windsor; James Hopkinson, Clinton, Ont.; Theobald Rottach, Fairhaven, Mich.; Clemens Knaus, Casaville, Mich.; Alex. Drolet, Quebec; Dr. T. A. Brisson, Quebec; Joseph Belanger & Son, Montreal; Rev. Jos. S. Beaulieu, Quebec; Florence McDonald, Kenfield, Ont.; James McCracken, London, Ont.; Charles Desjardins, Ottawa; Marcel Brochu, Quebec.

THE LATE MRS. ELLEN COFFEY.

On the 23rd ultimo, at the residence of her son-in-law, R. Carriek, Esq., 53 Courville street, Montreal, Mrs. Ellen Coffey, 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. 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 being ever her greatest ambition. To a remarkable degree was 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 vault of Cotes des Neiges cemetery, awaiting interment in the spring. May 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. McCann and James Vining, for the admirable manner in which they conducted all the arrangements for the late entertainment, and 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 to render the concert more than usually attractive, some of the best talent in Canada having been secured. The proceeds will be devoted to the building fund of the new Cathedral. We trust that all 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 occasion.

A PRIEST BARBAROUSLY MURDERED.

Roman Cor. London Tablet, January 26.
Yesterday morning Rome was horrified by the announcement that Mgr. Guglielmo Cesare, Abbot-General of the Benedictines of Monte Vergine, a celebrated abbot and saintly man, was discovered dead 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, of the apartment of the same name, 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 preceded 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 most circumstantial evidence points out the assassin in the person of the confidential servant of the Abbot, 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 close confinement in the city prison, as also the female servant of the owner of the house, No. 80 Via della Purificazione, with whom he has an 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 recipients of his bounty. His pockets were always filled with gifts, medals, and small coin for the benefit 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 Cornago.

THE CONFIDENTIAL SERVANT HAS SINCE CONFESSED THE MURDER. MAY THE DECEASED REST IN PEACE.

The confidential servant has since confessed the murder. May the deceased rest in peace.
The priests of the Diocese of Albany, N. Y., presented Bishop McNeirny with a purse of \$15,000.

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The Tryst.

Farewell, beloved! we will not weep; 'tis but a little while; when the snow is gone I shall return with Spring's returning smile. Where sunlight falls with shade, and rain from hurrying clouds that sweep with nought betwixt me and the sky, there lay me down to sleep. The place is known to you and me, nor needs it more should be forgot. So raise no stone at head or feet, but let the wild flowers blow.

And then some little part of me will creep up through the moss; the brightness of my hair will gleam from Kingoona's heart of gold; the blue that's faded from my eyes will meet your eyes again. When little speckles on my grave smile softly after rain. 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 a flash of deeper color steals across the upper sky; When the beech-leaves touch and tremble, whisper soft, and then are still. And a bird hid in the thicket sings out sudden, sweet and shrill; When faint voices in the evening murmur peace across the forest; And silver mist creeps up and fond the woods 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 'till you smile and say, "You've come," I look'd in her eyes so blue, I stroked her hair of gold. 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 ear did sound. "Beloved, there's no such thing as death; 'tis life that thrills in leaf and flower and fills the world with gladness; and 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."

—Cornhill Magazine.

THE STORY OF THE SCOTTISH REFORMATION.

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

CHAPTER VII.

Mary 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 Queen's Government. 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 principle actor in Darnley's murder. This man who was governor of the Castle of Edinburgh, delivered up that fortress to Moray, received a present of five thousand pounds, the gift of the Priory of Pelenevean, and an annuity for his son. 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, and even decency were sacrificed. The retention by the nobles of the property of the Church and the poor, required their adoption of the evil, 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 revolutionary 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 existence.

In order to show diligence in proceeding against Darnley's murderers, a few subordinates were arrested. But one of these men named Tollo, not only confessed that he was guilty but distinctly stated the names of his noble accomplices. This list especially included Lethington, Morton, and Argyle, without whose support Moray knew well he would not be safe, consequently the Regent suppressed this man's examination and indefinitely postponed his trial. As Tylter says: "The truth probably was that Moray had been long aware of the true character of the persons by whose successful guilt he was 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 reforming movement, and were supported by John Knox and the Ministers. A new Parliament met on the 15th December, 1567, whose discussions were opened by Lethington, one of Darnley's murderers, who said that "the quietness 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 Lord; that is to say the whole has been built, set up, and erected to this greatness without bloodshed. Note it I 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 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 very specimen of the falsehood, cant, and hypocrisy which characterized the movement.

By an act of this Parliament of which Lethington, Morton, and other murderers of Darnley were conspicuous ornaments, the Confession of Faith was approved, the Catholicism denounced, and the Presbyterianism of John Knox declared to be "the immaculate spouse of Christ."

By an Act of the Privy Council, dated 16th September, 1568, it is declared that

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 counsel or in person the slightest opportunity of examining the so-called proof produced against her. The bond which connected Morton, Lethington, Balfour, Argyle, and others, with the murder was at the same time carefully burnt.

As to the unfortunate subordinates in that deed of blood, they were assigned, convicted, and executed in one day. Hepburn of Balton, when dying on the scaffold, distinctly declared that Argyle, Lethington, and Huntley had subscribed the bond for the murder, but as these men belonged to the Golly Reformed religion and Government they were of course allowed to go scot free.

Suddenly a most disagreeable surprise disconcerted the Regent and his adherents, Mary had escaped from Lochleven. Moving quickly to Hamilton she was there surrounded by the Earls of Eglington, Cassilis, Argyle, and Lothian, the Lords Yester, Somerville, Livingston, Herries, Fleming, Ross, Berwick, and several other barons. The Regent was engaged in public business at Glasgow, only eight miles distant. If he had hesitated he would have been long. Retreat he knew was incompatible with safety, therefore, with that energy and ability which characterized him he sent information to the Merse, Lothian, and Stirling shires, so "Effectually as to raise an army of four thousand men. He was thus enabled to strike a decisive blow before Ogilvie, Huntley and the Northern men could join the Queen's forces. Mary, 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 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 Kirkcaldy 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 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 Queensberry, six miles from the fatal field. Against the advice of her faithful and devoted servants, she determined to throw herself upon the protection of her perfidious rival Elizabeth, 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 Queen, but even for a simple gentleman. I have no other dress than that in which I escaped from the field. My first day's ride was sixty miles across the country, and I have not since dared to travel except by night."

She had placed herself entirely in the hands of Elizabeth who at once took complete advantage of this fatal mistake. The Queen of Scotland was kept as a prisoner and orders were issued to prevent her escape. She earnestly but in vain asked for an interview with Elizabeth, so that she might clear herself from the cruel calumny of her rebellious subjects; and sending a ring which bore the emblem of a heart upon it a gift from Elizabeth, she emphatically wrote "remember I have kept my promise. I have sent you my heart in the ring, and now I have brought you to both heart and body, to knit more firmly the tie that binds us together."

From the time of the unceremonious and cruel imprisonment of Mary in England, she obtained the priceless advantage of suffering martyrdom for the Catholic faith. Tylter says, "Although I must strongly condemn the conduct of the English Queen, it is impossible not to commend the difficulties by which she was surrounded. The party which it was her interest to support was that of Moray and the Protestants. She looked with dread on France, and the resumption of French influence in Scotland. Within her own realm the Roman Catholics were unpopular 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 tamely borne. All these impatient spirits looked upon her as a point of union and strength. Was the Queen of England to such a crisis, and having such a rival in her power, to permit her to re-establish the Catholic religion, and possibly the Roman Catholic religion, in Scotland?"

Of course not, the end was again made to justify the means, and without jurisdiction 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 terminated 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 zealously urging forward the destruction of his sovereign, on the ground of the murder of Darnley, he was employing Sir James Balfour, who by his own confession, was one of the King's murderers, in the most confidential affairs of Government. At this critical time, Mary committed another grave error by being weak enough to enter into a compact with her treacherous and powerful enemy Elizabeth. The latter agreed, if she would commit her cause to be heard by Her Highness's justice over her, rather than as to her dear cousin and friend she would certainly re-establish her "in her seat regal," and Mary agreed that if this "were done she would renounce the English succession, abandon the Mass, and receive the Communion Prayer after the fashion of the Church of England." No doubt, as the regards religion, Mary intended personally to remain a Catholic, and recognised the fact that the Reformation was already established in Scotland. She had great reasons, however, to be bitter to regret every agreement she was ever induced to yield in favour of a cause against both her 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 routed the northern and western parts of 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 violated the compact, and continued the struggle against her. 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 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 to her. A request to be admitted to examine it was frequently and urgently made. At last the English Queen, after having the fullest opportunity of examining the letters that had been produced, and which she knew were incompatible with safety, therefore, with that energy and ability which characterized him he sent information to the Merse, Lothian, and Stirling shires, so "Effectually as to raise an army of four thousand men. He was thus enabled to strike a decisive blow before Ogilvie, Huntley and the Northern men could join the Queen's forces. Mary, 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 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 Kirkcaldy 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 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 Queensberry, six miles from the fatal field. Against the advice of her faithful and devoted servants, she determined to throw herself upon the protection of her perfidious rival Elizabeth, 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 Queen, but even for a simple gentleman. I have no other dress than that in which I escaped from the field. My first day's ride was sixty miles across the country, and I have not since dared to travel except by night."

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sons. 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. Giles'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 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 evil, and at all hazards strenuously supported its extreme leaders. While William Maitland, of Lethington, and Kirkcaldy 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. Tylter tells us that their great leader, 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 he was completely devoted to England. His principal associates were Lennox, Mar, Glencairn, Buchan, Glamis, Ruthven, Lindsay, Cathcart, Methvin, Ochiltree, and Saltoun. It was the interest of England to ferment strife in Scotland, and that both parties should exhaust themselves in a civil war. The plots and plans 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; nevertheless he was accepted by John Knox and his cotemporaries 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. Deaf as he was to the cowardly hypocrisy, should be to the hypocrisy of the 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 Reformation. The Reformer, who had denounced against murderers and idolaters, and how could he have heard his prayer. The blasphemy of the Reformation, the agent of a phrenic plan of the Reformation, those he malignantly hated was that in the case of Cardinal Beaton, when it was well known that he would be assassinated, and a notorious instance of it was afforded by the case of the unfortunate Kirkcaldy of Grange. Filled with deadly hatred, Knox had declared that if Beaton would be dragged from the rock of Edinburgh, wherein he trusted, and hanged in the face of the sun. Knowing well, when he uttered these words, that the being aware of the executed policy of Morton, which Knox abetted in the prediction was quite certain of fulfilment. The fratricidal strife which raged during the regency of Lennox, Mar, and Morton—the last named being the real leader of the Reformers—is well described by Tylter, who presents us with a sad picture of the state of the country. The fruits of the Reformation were indeed bitter, and Scotland presented a sight which might have drawn pity from the hardest heart. Her sons were engaged in butchering each other; every peaceful and useful art neglected; agriculture, commerce, and manufactures at a standstill; rapine, plunder, and murder, in the name of the Gospel, thoroughly attended to. Even "women coming to market were seized and scourged, and as punishment did not prevent the repetition of the offence, one delinquent who ventured to refuse our country produce, was barbarously hanged in her own village, near the city. These are homely details, but they point to much intensity of national misery. When we consider the aggregate of human misery and guilt which such a state of things supposes, it is impossible to withhold our abhorrence at the cold-blooded policy which, for its own ends, could foster its continuance."

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 oppress every effort to restore peace to his unfortunate country. The unconditional surrender of his enemies, and the destruction of the captive Queen were first necessities. This policy John Knox and his Reformers heartily supported.

A secret plot for the murder of the Queen of Scots was concerted by Elizabeth 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 the Earl of Morton fully approved of the plan. Knox highly approved of the plan. Knox writes to Cecil and Leicester: "I trust to satisfy Morton, and as for John Knox, that thing, as you may see by my despatch to Mr. Secretary, is done and being daily done; the people in general will bend to England."

It 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

the danger of Papist conspiracies, this being wisely considered a preliminary to prepare the people for the Queen's murder. Morton declared that he desired her execution as a sovereign save for all their sobs, but stipulated that money payments should be made by Elizabeth, so that the transaction became as sordid and contemptible as it is possible to imagine. The only cause of delay on the part of the Regent Mar, and the real liegent Morton, "was the selfish wish of making the most profit of the cruel bargain." Cecil had ordered that the 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 iniquity.

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, 1572. 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 had been to join in a plot for the murder of his lawful sovereign, but he died without the slightest expression of sorrow for the acts of apostasy, lust, hypocrisy, violence, rapine, and murder, which had characterised his life. In considering Knox as the Reformer, it is very desirable 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 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 during 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 fermenter of sedition and a curse to the unfortunate country which gave him birth. Perhaps the most striking trait in his character was his inexorable relentlessness and persistent malignant hatred of his enemies.

He never forgave the Queen of Scots although she specially tolerated Presbyterianism. 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, under 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 interfering 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 them that agree with a form of government more akin to that of a monarchy than of a republic, and they disagree with our public school system. Besides this, there is no church that is so steadily and surely gaining ground. In all the 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). I tell you, brethren, they go from place to place, secure sites and lay deep, broad by their greediness and by the virtue of the Romish Church they will in the future be the possessors of enormous wealth. I am not an alarmist, but I cannot 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 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, 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! It is unnecessary to say that the Earl of Morton fully approved of the plan. Knox highly approved of the plan. Knox writes to Cecil and Leicester: "I trust to satisfy Morton, and as for John Knox, that thing, as you may see by my despatch to Mr. Secretary, is done and being daily done; the people in general will bend to England."

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PROTESTANTS ADMITTING THEIR NEED OF THE CHURCH.

The leading popular magazine of America is without doubt, the Century. 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 the day. A sort that Harper's has been compelled to temporarily drop from its contributors' list Eugene Lawrence and his tribe. When the Century speaks on any subject it is worth while to stand and listen. It has long ago won a share of the favor of Catholics 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 grateful expressions from Catholics everywhere. Harper's cannot yet go so far, but it will give them in time if cash inducements appear on the other side.

Lately, in its editorial department, the Century discussed the possibility and necessity of a reunion in the future between the Roman Catholic and Protestant churches. It recognizes the fact that the Protestant churches are in a world which is now forever divided, that the world is dividing into the hostile camps of Christianity and infidelity, and that between these two it must war to the death. It would have an alliance among all Christian denominations. It thinks Protestantism would secure an advantage in attaching itself to the more 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 Protestant land where Catholicity exists by permission? Are we still the liegemen of the Pope, the natural traitors to every country save the Papal Dominions? Are we not the descendants of the poverty-stricken 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-in-chief 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. Hoswell Smith with Irish whiskey-punch?

O tempora! 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 people heap upon you with all the bitterness 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 filth fitter to walk on than you! The mills of the gods, how very, very small they are!

Protestants will not appreciate the Century's remarks on the proposed reunion, but Catholics will, and the Century will meet with more courtesy from its opponents than its friends. The conflict to 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 you that Catholicism is the Catholic side it is not possible, sensible, or necessary. We appreciate the shrewdness which proposes an alliance with the best organized body of Christians in the continent. But the Church never makes an alliance in all its history, and that was on the day of the Day, with God Almighty. It needs no other. It fought paganism and destroyed it. It fought Protestantism and destroyed it. It will fight infidelity and destroy it too. For all fighting purposes Protestantism is practically unfit. Its place in history is symbolical place in history is best represented by the sign—No. Catholicity must fight this last battle alone. The world will probably never see such an event as when it is over one would not be presumptuous in saying that the death of the world was at hand. In our ranks there is room for every right-minded Protestant. The Church is ready for individual alliances, and will be glad for her Master's sake to receive them; but she will preserve the conditions. The Century will not strain at them, we feel certain, when it is so well prepared to swallow the Pope and the Irish in his rear form.

Danger Traps.

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

Mrs. O'Hearn, River Street, Toronto, uses Dr. Thomas' Electric Oil for her croup, she thinks there is nothing like it. She also used it when her horses had the Epizootic, and it was the very best result. Do not be persuaded to take any other Oil in place of Dr. Thomas' Electric Oil.

The extraordinary popularity of Ayer's Cherry Pectoral is the 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 complaints.

N. McLean, Wybridge, writes: "I have sold large quantities of Dr. Thomas' Electric 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."

Memorials

BY F. E. (For Rec. Across the mountain love. Why message can't Like olive leaf, I dove. Brings to a wand, I read by words, All love and soul As in the vanished First lit my eye blood.

Fast faded from my I heard no more. Back to the past, Back to a vale, My spirit fled, By a bright lake I felt my breath hand. Was clasped in n

The meads were green. The waves were blue. The thrush and bird. In you were glad. Somewhere were you. Of the glad water. Or, silent on the. Committed in n. always.

Or, o'er the hills. Not knowing. Free the winds. By one grand. Love held us captive. 'Twas a sweet be. A trace of love on. Care.

My Paradise was. Your voice was. Begotten Time's. With all their sh. Music and life w. Inside Creation's. That my heart, like pain.

How oft at twilight. Or, what the mo. Would break, silencing the str. Hand clasped in. With stars and an. Fearing, alas! a must part.

And those long s. At milking tim. My heart grew fre. And onward at. As in the glom. I felt a spell—a. Then we would si. While clasped to. Or, still would I. Till the faint bl. Thou wert as level. Thou wert as po. Thou wert as an. My light of life,

And we did part. Reviewer's lov. And thou may'st. And I must go. But we have liv. Now must we drif. Till Death shall.

A CREATOR P

New York. Professor Gold's Review a paper of History." This Goldwin Smith ingeniously dis. hands of the Eng. minds of English. the "coming of. alleged crimes, a. written pages he. sciences! This a fight for the U. Professor Gold. Canada, he is a. most pronounc. cleverness, but a. he labors to sho. only always be. unkind to the a. taken them in a. Professor Gold. Catholic Church. motor of misery. ate and reckless. human species." Radical journal. Mr. Bradlaugh. priests has brou. and; therefore. emigration" is. tried another re. time—starvation. ceed. Professor. less looking at. siders the famin. which Ireland o. cause of her mi. population may. thing for Irlande. least this atroc. ment: "System. shall permanent. can bear no cro. disaffection, ha. least, by some. cure. To call. those who live. happy emigran. always be a pang. priests oppose i. flocks, and the ap. of losing discor. any, it can har. by parliament. the problem aw. ment not parlia. towards which. bring forth. I shows its head,

Memories of the Heart.

BY F. FITZGILLIAM.

[For Redpath's Weekly.]

Across the mountain waves, on wings of love, Thy message came, beloved one to me; Like olive leaf, that some white plumed 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.

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,

Thy hand was warm on my cheek—thy hand Was clasped in mine, as if to part no more. I heard no more the ceaseless maddening noise;

Free as the winds, by whim or rapture led, By one grand force, one mighty master stayed; Love held us captive in his world-wide net,

My Paradise was in your mild blue eyes; Beguiling Time's swift course. The azure skies, With all their shining orbs that roll along,

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,

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which are essential to the relief of the country may some day be carried into effect as measures of war.

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

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was built upon the solid foundation of a keen 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 kept no record of his charities.

But on this point Mr. Ormsby 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 any of which he could 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, waking up about ten to conduct the family prayers.

Fortunately the legal holiday is a long one; but even this, in his case, was treasured 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 successful lawyer did much service in establishing 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 its winning qualities more powerfully impressed 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 himself to me. But whatever impression his warm feelings, combined with his humility, may have prompted, it really was not so; nor ought it to have been so, for I 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 promise which was struck 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 ardent ambition. The reader who is first inclined to be disappointed by the fact 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 over the younger man, but yet how independently of Cardinal Newman's aid 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 establishment of an Anglo-Lutheran bishopric in Jerusalem, finally felt the ground taken from under his feet by the celebrated doctor, which allowed the German to retain his position in the Established Church, though he denied the doctrine of baptismal regeneration.

That decision gave to the Catholic Church, not Mr. Hope-Scott only, but other eminent men, and of pre-eminence. With Cardinal Manning, Mr. Hope-Scott had already formed an intimate friendship, which the events of 1851 must have made a very specially dear and lasting one. The then Archbishop of Chichester, writes Mr. Hope-Scott's biographer, "was a member of the Queen's Council 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 dissent, the reasons of which would involve my resignation. I went to the bishop and said this, and tendered my resignation. 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 together 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 Pasch 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 succeeded 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's sake."—London Register.

As all that Mr. Hope-Scott did in religion or otherwise was done so naturally, so simply—whether it was in going down to the committee 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 reach, *softly*, with my husband, some slight invocatory prayer, or verse of a psalm."

For a year or two after, his call to the bar in 1858, 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 admitted gifts, but they are not to be omitted in the estimate of that brilliant success which

DEATH OF FATHER BROUILLET.

SKETCH OF THE DISTINGUISHED INDIAN MISSIONARY.

Rev. John Baptist Abraham Brouillet was born in Lower Canada, not far from Montreal, Dec. 11, 1813. His father 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 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 missions 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, and he obtained the permission of his ordinary, he started for Oregon in 1847. He went overland, and one can imagine what he endured on that journey. Soon after arriving there, and while new on his mission, he went to the Indian village of Wallatpu, 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 remainder. 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 faithful 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 consult 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 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 man's 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 Indians to tell him that he could not 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 signs the girl should not be allowed to go with him. The Chief was furious, but it mattered not. Father Brouillet opened the door, and compelled 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, however, leaving 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 wigwam 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 her.

The war which followed these troubles broke up the missions north of the Columbia, 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 remained in the Diocese of Nesqually with Right Rev. A. M. A. Blanchet, who still lives at Vancouver, Washington Territory, 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 applied 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 if they would make use of the opportunities it afforded of establishing Catholic 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 organization of this bureau the Catholic Missionaries and Sisters had among the Indians 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 the 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 receive \$74,320. During this ten years three thousand three hundred and fifty-

six Indian children have been educated in these schools, for which the Government has expended \$23,266. 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 Commissioner 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.

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 endurance, 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 loving 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, 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 70 years of age. He was thought to be improving, he continued on. During the summer and fall he went to 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. Returning 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 was so strong that it could not be shaken, and he talked of death as if it was a journey to complete a work he wanted. 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 understanding, 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 eyes hath not seen, and ear hath not heard, nor the heart of man conceived, which our God 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 opened. The priests who observed in the sanctuary were, Fathers De Wolf, of Pikesville, and Cummins, of Marlboro, Md., and of this city, Dr. Ryan, S. F. Ryan, Walsh, Hurley, De Ruyter, Ahern, Rocfort, S. J., Murphy, S. J., Schleuter, S. J., Walter, Thomas, Edelean, O. P., O'Sullivan, Sullivan, Hughes, Maynard, Maginnis, Birch, and there were present Brothers Tobias, Gustavus, and others of the Christian Brothers.

At half-past nine a Solemn High Mass 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. At the close of the Mass Dr. Chapelle gave the Absolution, and then delivered an able sermon.

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 Catholic 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 'shield that supreme power which the Vatican council has conferred upon him' for the purpose of uniting Protestantism with Catholicity 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 *pecora*, 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, 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 accomplished thereby, and the Bray of the Methodist jackass will ever fall harshly upon the delicate ear of Episcopalianism.

The evils that beset the different sects now will not disappear when they have become one, and the divisions that now 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 open, Protestantism will then unite with Catholicity, but not in the way that the Century suggests.

The true way of uniting with Catholicity will be revealed to any Protestant by a perusal of a Catholic Catechism.—Brooklyn Catholic Examiner.

A CREATURE AND THE IRISH PRIESTS.

New York Freeman's Journal.

Professor Goldwin Smith contributes to the January number of the Fortnightly Review a paper on "The Fallacy of Irish History." This fallacy is, in Professor Goldwin Smith's opinion, the belief ingeniously disseminated by historians, that Ireland has suffered much at the hands of the English! He fears that the minds of Englishmen may be burdened in the "coming battle" by the weight of alleged crimes, and in a number of well-written 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 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 insane and reckless multiplication of the human species," he says, quoting a London Radical journal (probably inspired by Mr. Bredaugh), encouraged by Catholic priests, has brought wretchedness on Ireland; therefore it follows that "systematic emigration" is the best remedy. England tried another remedy in the great famine time—starvation—and that did not succeed. 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, over-population; 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 by a parliamentary government. Perhaps the problem awaits solution by a government not parliamentary, which the crisis towards which events are tending may bring forth. If rebellion a Government which 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 Smith's inhuman and un-Christian words with patience, but he was 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 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 astonishing, coming from a man boasting of "Anglo-Saxon civilization," than the inaccuracy 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 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 demesnes and extend their grazing grounds without fear. 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," being able to get the priests out of the country, did 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 being out of the question, 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 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. Indeed his chapters on the deliberate suppression of Irish industries by that Government are amongst the strongest indictments against alien rule in Ireland ever made.

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 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 "morality and common-sense" can hardly fail to scent, aided a little by the real facts in the case. Besides, Mr. Goldwin 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 Celtic 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 paragraph: "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 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 been governed socially, economically and morally 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 rulers of Ireland, we could almost forgive the furious 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, impoverished 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 physically against a Government which they never accepted. The righteousness

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 Earl of Hope. Distinguished as his own family were, in military, in parliamentary, and in commercial life—for the Hon. Mr. Beresford-Hope, M. P., were his kinsmen—James Hope by his two marriages, became allied with families of greater distinction still. By his alliance with Miss Louisa Lovelace, the granddaughter of Sir Walter Scott, and the daughter of the editor of the Quarterly, he became in time the owner of Abbotsford, and added to his surname that of Scott, thereby gaining for that name a legal distinction perhaps greater than any which Sir Walter 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 sprung home down by the river—for his was a nature made for love—Mr. Hope-Scott kept in seclusion, and relinquished the labors and emoluments of enormous practice at the English bar. In some sense, 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 autobiographic rather than a literary interest, Mr. Hope-Scott thus puts on record his resolution to return to the ordinary routine of active life.

Mourner, arise! this busy, fretful life Calls thee again to share its toils and strife. To preserve the Union, he thinks that 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 "morality and common-sense" can hardly fail to scent, aided a little by the real facts in the case. Besides, Mr. Goldwin 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 Celtic 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

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Catholic Record.
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 on the subject of Lent.

Mr. John White, the notorious, who, by
one of those accidents that sometimes
arise to weaken representative government

ST. PATRICK'S DAY.
St. Patrick's day is at hand, and will be
celebrated with genuine heartiness in
every part of the world.

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
faith of our fathers.

MR. JOHN WHITE, THE NOTORIOUS.

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

PORTUGAL AND AFRICA.

We read the following in a contemporary:
"The Portuguese appear determined not
to let their supremacy, always more nominal
than real, in Central and Southern
Africa be destroyed without a struggle.

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.

We doubt not that the errors of the
past have taught Portuguese statesmen a
lesson they will not forget, the lesson
that Portugal can only be truly great, by
its being truly Catholic.

The old Ireland is indeed dear to the
new and great Ireland of America. But
never is the old land dearer to us on this
side of the water as on St. Patrick's day.

give this nation a wide field for the exercise
of that ceaseless activity and fearless
courage once its chief characteristics.

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 of
the most interesting and best sustained
that has ever taken place in our legisla-
ture. On the Government side the dis-
cussion was maintained by Sir Charles
Tupper, Messrs. White, Woodworth, Fos-
ter, Curran, and others; and in behalf of
the Opposition, Sir Richard Cartwright,
Messrs. Blake, Charlton, Laurier and Lis-
ter. 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 Mon-
treal, was also very fine, and for one so
young in Parliamentary life, in all re-
spects, 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 Parliament-
ary life and trust it may not be long be-
fore he assumes the highest representa-
tive 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
rapidity of the growth of the evil of
divorce is enough to fill all right-minded
men with alarm. Its growth, especially
in cultured New England, is something
fairly astounding. The Sun says:—

"According to the statistics given by a
Boston lecturer, twenty thousand divorces
have been granted in New England dur-
ing the last twenty years."

In Massachusetts there is now one di-
vorce for fourteen marriages. Since 1860
the rate of divorces has increased 147 per
cent, while the rate of marriages has
decreased only four per cent. In Ver-
mont there are now one divorce for 14 mar-
riages, in Rhode Island one to 12, in Connecticut
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 States where marriages are con-
tracted with greater caution than else-
where in this country, and that the aver-
age age at which people marry is greater.
When the chances that the union will be
broken up by legal methods are so many
and so high, in eight, twelve, or fourteen, men
and women ought to be wary about making
the contract."

The metropolitan journal suggests an
explanation of the great number of di-
vorces in New England, to the incoming
of strangers seeking divorce. But does
not the system which invites their incom-
ing deserve the severest censure. Our
contemporary's words are too good to be
lost:

"It is true, however, that a very consid-
erable, if not a large proportion of the
increases 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
Connecticut where the coming of a stranger
to obtain a divorce 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 lodg-
ings for a lengthened period. The sus-
picion 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 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 sum-
mer and where in 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 their
State, while waiting for the law to untie gall-
ing matrimonial bonds. The loose divorce
laws attract strangers and help to make
trade lively. Besides, they furnish busi-
ness 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 indis-
soluble union, is," says the Sun, "uncom-
promisingly upheld by the Roman Catho-
lics 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 Episcopalian
clergymen 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, divorced or not divorced.

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 Eng-
land, outside the Catholic Church, declared
that it will not permit its minist-
ers to officiate at such marriages? It is
all very well to blame the state, when the
sectaries themselves are at fault. But
no men can be blinded as to the true
source of the evil. Partisanism 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-
ants. That is in general terms quite
true, but not literally so. But even
admitting it to be literally true, the evil,
if not openly and fearlessly combated,
will certainly spread to Catholics them-
selves, 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
by him at the late University dinner we
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 necessary
to remember, and it is necessary to re-
member, and it is necessary to re-
member, that the higher education as well
as the elementary education, is necessary
to the children of a people, and it is important
that we should be able to point out to
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 study-
ing—it is destined to accomplish, and to
a large extent has accomplished. (Cheers.)
We are a democratic people, and the
most democratic institution in 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 it teaches in the most
practical manner the equal rights of man;
and secondly, and even in a higher sense,
it 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 foundation 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
though I believe there are points of differ-
ence 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 great interest the
debates 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,
in 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
effort to be no longer wasted. I
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
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
legitimate supremacy in the work of edu-
cation we cannot concur. We say no
more.

A letter from Rome to the Baltimore
Sun says that Cardinal Simoni asserts
that at no similar Conference had he seen
more serenity, unanimity, and less self-
assertion than at the recent Conference of
the American Bishops. The Prelates of the
United States in this Conference, he said,
had honored their country, their individ-
uality 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 Balti-
more in November next.

THE BONAPARTISTS.

Prince Napoleon, commonly known as
Plon-Plon, and his son, Prince Victor
Napoleon lately received a number of
delegates from Bonapartist committees,
formed for the purpose of considering the
question of the revision of the Constitu-
tion. In reply to an address from the
delegates Prince Napoleon delivered him-
self of the following somewhat strange,
though not for him, extraordinary senti-
ments:
"Your presence here proves that when it
is necessary to defend the national sov-
erignty 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
and perfectly legal agitation which our
party is pursuing. The Constitution of
1875, imposed upon the country by
Oriental intrigue, which subordinated
everything to Parliament and handed over
the government of our country to irres-
ponsible 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 restore the
rights of the people. Place your-
selves 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 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
a great misfortune for the Bonapartists,
that this worthless man should represent
their views of monarchy. His whole life
is 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
Inland 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-
ance Co.

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, had enough, but
Indiana has always been ahead in this
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 losing
to-morrow. We should opine the ladies
of that state would be rather timorous to
lose their maidenhood, and expose them-
selves to the danger of joining such an
army of grass widowhood as must neces-
sarily exist in that aridiferous climate.

Rev. Nelson Ayers, pastor of the Pro-
testant Episcopal Church of Our Saviour,
Baltimore, because of pronounced ritual-
istic tendencies has been bounced by his
congregation. This is the same gentleman
whose openly declared belief in the Catho-
lic doctrine of Purgatory a few years ago,
excited so much comment and subjected
him to ecclesiastical censure. He is now
at judgment and orthodox seem priv-
ileged 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
which is which?
Is a society of converts desirable? asks
the Catholic Review in a heading to an
article on the subject by one of its corre-
spondents. If we would venture to
answer the question we would emphatic-
ally say, no! The ends and purposes pro-
posed by the association will undoubtedly
be better subserved by working in the
ranks and in union with their fellow
Catholics, than by separate efforts, which
would only lead to class distinctions, by
savoring as they do of exclusiveness. So
far as we know, converts do not possess a
monopoly of the truth, and hence we
doubt 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 con-
tinue producing similar results independ-
ent of direction or association. The
members of the church constitute one

family, and whatever would tend to draw
distinctions among them, would be de-
structive of unity and harmony and could
not but be followed by its 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 be-
ing in the front of movements inaugu-
rated for religious ends, they always bring
up the rear, if, indeed, they be identified
with them at all; and it is no unfrequ-
ent thing to find them in the ranks of oppo-
sition, battling against the success of that
for which they should exert 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
them much better. As members of relig-
ious societies, they are seldom efficient
workers; as converts they do very little
work of religious advancement, and do
comparatively little to further its design.
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 ex-
tending a helping hand or uttering an en-
couraging word. To them religion is the
most part, like a robber standing in the
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 run on their way exultingly,
as if they had got over some danger-
ous enemy. Thus the story goes on to
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
of responsibility, so they die without an
effort to repair its lost opportunities.

Boston Pilot.

The hearing of Colonel Nolan, member
for Galway, is a curious comment on the
conduct of men in O'Connor Power. If
any man could have an excuse for practis-
ing amenity towards the Government, it
is Colonel Nolan. The Colonel is an
officer of the British Army, and one of the
most distinguished artillerymen in the whole
service—it must have been conspicuous
ability, indeed, that raised him to the
higher ranks of artillery, and that his
promotion depends so much on the favor
of the authorities. Some time ago the
Colonel, feeling, no doubt, his politics
coming against him in his profession,
resigned the whip of the Irish party
and sat on the Liberal benches. His con-
stituents held a meeting and asking him
to go back to his place with the Irish
party, Colonel Nolan said he would take
the 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 Farnellite camp.

Rev. Dr. A. Little (what a happy cog-
nomen!) made a motion at the Congrega-
tional 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 Arch-
bishop. They had, he said, "trampled on
children returning from Sunday-school,
and had disturbed the peace of the
home." Part of this charge was a
slandering of the good priest, 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
valuable. But perhaps the good Doctor
only spoke metaphorically, meaning that
the feelings, and not the toes, of the
children had been trampled on ruthlessly.
His harrowing language would give
Irish infants had been made a rag-carpet
of for the feet of 20,000 Sabbath desecrators
—butchered to make a Roman holiday, as
it were.

London Univers.

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
a few months ago scenes were witnessed
in a place in Southern France, which
showed how a simple parish priest can set
the united power of the French Govern-
ment at defiance. At Saillien, in the
Ariege department, some fifty miles from
Lyon, the Christian Brothers had a school
which was doing good work. The Gov-
ernment wanted to put lay teachers in
their places, and sent the local inspector,
M. Viel, to turn the legitimate occupants
out and put the interlopers in. Abbe
Salon, on this occasion, in a shame for 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. Viel made his
appearance they offered to give him a
duking in the municipal pond unless he
made himself "pretty considerably scarce."
M. Viel took the advice, and a whole
detachment of troops had to be sent to
perpetrate the contemplated burglary. Last
week Abbe Salon was charged in the
holding up of the Government to hatred and
contempt. The Abbe could not deny hav-
ing done so, but pleaded, by way of justi-
fication, that as a Catholic he could not
help looking on them as hateful and con-
temptible. The court was, of course, com-
pelled to convict, but thought a penalty of
25 would be the very reverse of satisfied with
this sentence.

Buena Vista Union.

Verily, the backbone of the Protestant
Episcopal Church is limbering up here in
Buffalo. Time was when the "Bishop of
Western New York" would as lief think
of going to a Methodist camp meeting as
joining in the chorus of emotional shouts
of entering a meeting house to partici-
pate in the olla-podrida business of the
diverse sects. But alas! time and change
tell their tale even on the spinal rigidity
of lofty Protestant Episcopal bishops.

At St. Quentin Little Sister of
familiar name, a more homelike-
ging; for the destitute
whose misery it
The richest inhab-
crabbed, hot-tem-
pered by his
the Sister kind-
house. The ser-
orders never to
master's study w-
he could not resi-
grate uniform of
showed her the
entirely withdr-
calmly, quietly b-
die and entered
the unwonted
rose, and in im-
ious societies, they
professing her s-
stretched hand, m-
"For the poor,
ting his manhood
the man struck
The nun bent
said, "That was
you give for n-
conquered, and
Little Sister of
came from that
Quentin.

According to the
total estimate
lation of Scotland
319 priests, 20
bishops. Connect-
are 19 education-
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land near the Hol-
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condemned by M-
Bishop of Beauva-
made an entire su-
authority. The
the good priest
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is full of consolati-
Catholic ring about
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sumed his old place
in the midst of the
Farnellite camp.

There are now
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Verily, he fulfill-
Scripture admoni-
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The Catholics c-
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M. Jules Ferry
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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 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 unwelcome intrusion, the rich man 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, 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 221,000. 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 373 churches, chapels and stations.

That the Right Rev. Dr. Moran, Bishop of Osney, 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 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 appreciated.—Boston Pilot.

The Abbe Pillon, whose writings were condemned by Monsiegnor Dannel, 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 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 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 Bossier 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 St. Peter. The Cardinals on such occasions present an address, to which the Pope replies, reviewing the Church's position. At the conclusion of the discourse, the Cardinals, Prelates and Vatican chief functionaries render their obeisance, and afterwards 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 time.

The Catholic dignitaries of Scotland take an active part in public affairs both social and political, and their efforts are well received. There are now twelve vacancies in the Papal Guard. Applicants must be 27 and of good height. There are forty-eight regular men and eight who are termed "empties," 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 \$150 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 in 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 fulfills, 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 increased 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 Premier is whether the officers in question are in the habit of frequenting the Sacraments 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 to 823; 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 to 1,416.

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 seminary at Florissant, Mo., and work will be commenced in spring.

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

MR. PARNELL'S FIRST SPEECH OF THE SESSION.

HE AIRRAIGNS 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 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 do not tend 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 up with impunity public declarations applauding the conduct of Lord Rossmore (an ex-Magistrate, superseded for disturbing the peace) 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."

Mr. Parnell continued:—"I think I have now proved my case that the Orange movement in the North was an unconstitutional 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 rights (Irish and Liberal cheers)—that it was an attempt to prevent the Nationalists of Ulster from meeting to express 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 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 narrated, and the extracts that I have read, that I have proved that this Orange movement was violent, seditious and intimidatory (Irish 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 Orange lodge, was open to prosecution under the intimidation clause of the 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 rejected 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 under the Crimes Act for stopping these men at the port of embarkation were not used. It was evident that from the moment the Orangemen, 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' imprisonment, with the language of any of those Orange speakers (cheers 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 unsparingly against any of us (cheers from the Irish party), actually goes over to his constituents 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 proceedings, and by submitting to their orders, by proclaiming those meetings according 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 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 travel through the country on special trains—never taking down the name of a single individual—the greatest number at any 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, 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

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! They are 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 Minister, and the honorable member for Tyrone, although we have been able to secure 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 religion; there are also Quakers and other sects, such as exist in every civilized country; but if you take the respective proportion of population as being evenly divided, you must recollect that of the Protestant population the Orangemen form a very small number indeed. They are chiefly taken from the manufacturing towns. As a general rule, Orangemen, since the land movement commenced, have entirely died out amongst the agricultural population (cries of "No" from the Conservatives). Perhaps a few of the farmers' sons who do not see the real meaning of the movement of the honorable members from the North of Ireland, 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 artisans of towns such as Portadown. These are men from whom right honorable gentlemen had to draw 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 meeting at Garrison, I am firmly convinced that the resources of the Orange minority in the North would have been exhausted. They would not have been able to have caused 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 were desirous of holding a constitutional meeting. It was 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 a large amount of information to such an extent as to poison the wells of knowledge in England (hear, hear); whether it be the secret sympathy of any high official in the Irish Executive with the class of which he himself is a member, it is the case that the present Irish Executive has imitated the example of every other Irish Executive (cheers from the Irish party). Instead of keeping the even keel of which the right honorable 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 a Parliament outside of herself, elected not by her own people but by the people of 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).

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, has convinced everybody that the day cannot be very far distant when the claims of 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).

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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 work. 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—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 their efforts were directed by personal affection for himself. If the episcopacy stood where it did, if he felt that their affection was won and maintained to the prelate, whoever it might be, to whom it would please God to send them, that affection would be transmitted by one great man, their ruler, whom might God speed many years to be the ruler of the diocese.

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From the St. Louis Western Watchman we learn that Archbishop Ryan received a grand reception at the College of the Christian Brothers, in that city, on his return home from Europe. Bro. Virgil delivered an address of welcome on behalf of the College, while Father Phean addressed the Archbishop on behalf of the clergy. The following is a report of his reply on the occasion:—"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 Phean, 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 me rather agree with. But it is only just for me to say that whatever wisdom of government 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 a 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, unto whom I know no superior in the church of God to-day. [Renewed applause.]

The Vice President has spoken of what on occasions like this you have heard me say, namely, that in an institution like 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 go not—no never—be divorced. Even those who are not attached to it because of its religious character.

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because of its scientific character, for what is scientifically true cannot be theologically false, and what is theologically false, cannot be scientifically true. Religion and science go hand in hand in the Christian Brothers, the Jesuits, the Dominicans, and other religious orders, and in them the Catholic church shows that she loves the light, she the spouse of Him who is the Light of Light, the true light that illumineth the world. It can not be said that in self defence she has established schools to meet the present 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 Columbus learned his navigation; in them Nicholas Copernicus learned his astronomy. The great scholars, when Europe was Catholic, loved science for its own sake, for they knew that truth is holy, that whatever develops the mind brings out its faculties—all these advance the soul, enlarge its powers, and more perfectly 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 had learned from the best educators that it took ten or fifteen years to show its defects, its radical defects, after students had passed through it. A system then whose advantages had been proved by long experience could not then be preferred to one whose future disadvantages it would take years to learn. The magnificent institutions were in would, when completed, be not only

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but finer than any in Europe. Its immense size, its aptitude for its purposes, its great promise, the testimony 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 something 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. It 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 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 church, which would make one in discipline and faith. There was that unifying power to be exercised as never before since the church began. In Rome the sovereign Pontiff impressed him as a great man independently of his great official position. It was hard to abstract a man from his power, yet the sovereign Pontiff impressed the most unimpressible of the American prelates, men who could 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 untriedly approved and their suggestions most careful consideration, and the prelates felt that they were members of a strong and intelligent head. He was that naturally as well as supernaturally. In the audience which he had with the Pope the latter

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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 lukewarm 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 no claim on them for support as Catholic, and so 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 promote the spiritual welfare of ourselves 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 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."

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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 work. 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—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 their efforts were directed by personal affection for himself. If the episcopacy stood where it did, if he felt that their affection was won and maintained to the prelate, whoever it might be, to whom it would please God to send them, that affection would be transmitted by one great man, their ruler, whom might God speed many years to be the ruler of the diocese.

ARCHBISHOP RYAN.

From the St. Louis Western Watchman we learn that Archbishop Ryan received a grand reception at the College of the Christian Brothers, in that city, on his return home from Europe. Bro. Virgil delivered an address of welcome on behalf of the College, while Father Phean addressed the Archbishop on behalf of the clergy. The following is a report of his reply on the occasion:—"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 Phean, 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 me rather agree with. But it is only just for me to say that whatever wisdom of government 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 a 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, unto whom I know no superior in the church of God to-day. [Renewed applause.]

The Vice President has spoken of what on occasions like this you have heard me say, namely, that in an institution like 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 go not—no never—be divorced. Even those who are not attached to it because of its religious character.

TELEGRAPHIC NEWS.

Ireland.

The most important event of the week was Gladstone's conditional promise to grant a committee to inquire into the subject of Orangism. 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. The new Irish Land Bill will be proposed on Wednesday, March 5. Mr. Parnell's proposal 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 Parliament Buildings. In the House of Commons several Parnellites 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. The Government has decided to send a courteous despatch to America relative to the action of Americans in countenancing and assisting dynamites. Orders have been called by the Government to English detectives in New York to enquire into the character and antecedents of all persons sailing from New York and Boston for English ports since the first of February. Egypt. The enemy is very bold and keeps up a continued firing on Fort Baker. They are feasting and rejoicing because they have received large reinforcements. They are also erecting earthworks. Advice has 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 has been postponed. The News understands that Gen. Graham telegraphed to the Government pointing out the possibility of a satisfactory settlement being effected with Osman 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 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 hundreds hung around two sides of the square as they advanced. The rebels, armed with spears and huge, cross-bitted swords, rose within 200 yards of the advancing lines and rushed against the British at break-neck 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 back suddenly when they were forced. Having cleared the ground in front with their Martini rifles, the British attacked the fort. Col. Barnaby was the first to mount the parapet, firing a double-barrelled 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 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 dislodging 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 they fell back and advanced as far as the fresh water wells of Teh, where the rebels made their last stand. Sheikh, who advanced 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 tendered to the ladies and gentlemen who so kindly gave their services on the occasion, thereby rendering the concert a great success 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.

THE BOTHWELL BAZAAR.

As already known to the generality of our 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 may be had by addressing Rev. A. McKENZIE, Bothwell, Ont.

"In Death They were not Divided."

Adapted from the German: for Redpath's Weekly.

Three comrades leagued in friendship, Thro' his for woe or weal, In the mortal combat bled, Fought against the common foe;

The one, from the plains of Munster, The other, from Ulster came, Each loved his native province, And gloried in its name;

But the third—say, where his birthplace? Ah! not by Ulster's strand, Nor yet in the valley of Munster, Ireland was his native land.

As one in the ranks of battle, They fought against the foe, The cannon's bolt of thunder, Spoke them and laid them low;

And, side by side together, They fell at that one stroke; From the lips of one the death cry—"Farewell to Ulster!" broke;

With falling breath, the other Cried—"Munster, are they well?" But the third, when Death's blow smote him, What said he, as he fell?

His cry was—"God save Ireland!" The others heard that cry, As right and left he lay, In the pangs of death they lie;

They drew more closely to him, And clasped him in their arms, While ebb'd his crimson life-blood Out on the thirsty sand;

Then cried he—"God save Ireland!" And as the words ring forth, His comrades said it best, East, West, and South and North.

Death's Angel earthward floated, A wreath of palm he bore, And gazed on the three dead comrades, Now resting in their gore;

He saw on their lips the traces Of that last parting word, And the cry of "God save Ireland!" Still echoing round him heard;

He covered them with his plumes, And lifting them, soared away To the Kingdom of God's glory, To regions of endless day.

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 surprising if they have come to regard the Bench as rather "one-sided."

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 Kilkaloe.

On 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.

A meeting was held at Dromore, on January 27th, at the rooms of the National League, to discuss the petition, which it is proposed to get up 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 Kermagh, Donegal, and parts of Tyrone, meetings will also be held for a similar purpose.

A special court of jurisdiction under the Prevention of Crimes Act was held recently at Ashcragh, before Mr. W. J. Paul, R. M., and J. C. Gardner, R. M. Lord Clonack and Mr. John Ross Mahon had sent to the home office a farmer named Thomas Mitchell, of Derry, near Ashcragh, was prosecuted for intimidating one Catherine Garvey, a Crown witness in the late arson case which occurred at Clonsheeh-Rochford, which was tried at Sligo Assizes, when the accused got twelve months' imprisonment.

The spread of schools in the Archdiocese of Tuam alone within the past two months, which number only half a dozen in the archdiocese, over 12 schools will be opened during the next month.

On February 23, Michael Tansey, Thomas Kennedy, Lawrence Hannon and John Nolan were brought before Mr. T. P. Lester, R. M., and Mr. W. J. Paul, R. M., charged with a conspiracy to effect the murder of Wm. Mahon, at Muskling, on the 16th of October, 1879. Mr. Gen. Bolton, on the part of the Attorney-General, prosecuted. The prisoners were remanded.

A meeting was held on February 2, at Tiersacragh, twelve miles from Loughrea, at which resolutions in furtherance of the programme of the National League were adopted. The Rev. J. Carroll, C. C. presided.

On February 2, a very large and imposing demonstration, which was attended by fully ten thousand people, was held at Ballymore, under the presidency of the Very Rev. Canon McDermott, P. P., for the purpose of giving expression to the views of the people on the plantation circular issued by the Ballymore 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.

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 their opinion that the Government was unwise and unjust," while they "express their appreciation of the conduct of the North of Ireland loyalists."

A case came before the Clerkship 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., Kilmene, 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 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 displayed 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. He showed that he had no objection to 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 authority 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

SINGULAR CONVERSION.

HOW A PROTESTANT WAS LED TO EMBRACE THE CATHOLIC FAITH.

Catholic Telegraph. 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 give a very laudable anxiety, he herewith proceeds to narrate, plainly and simply as we heard it from the lips of the convert himself, the story 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 Academy, Brown county, O., and was narrated to the pastor of St. Martin's at the time, Rev. James Heid, who died at Beaver, Pa., in 1868. The convert was Mr. Alpheus White—well known in Cincinnati fifty years since, and who afterwards lived many years in Fayetteville, and died there. So to the story.

Mr. White—afterwards domiciled in 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 vessel to pitch and roll, Mr. White, who was seated at the table, was 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 year, at which they should make a sufficient stay. The vessel survived the storm, and he 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 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, 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 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 "show 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, or some other sectary not over 300 years old. His mind was not satisfied.

"Very reluctantly," he told it, and last of all, he applied to a Catholic priest. To his question of "how old is your church?" he, for the first time, in a firm, confident tone and without any equivocation, got the answer his mind had been craving for—4000 years. That back to the Ascension of Christ. "That was the church he was looking for! He had some prejudices to overcome; but he placed himself unhesitatingly in the hands of the priests for further instruction. His mind was clear, his perception of the truth was not dimmed, and in the course of time he became a practical, well-informed Catholic, and with him came a brother-in-law and a number of other relations.

Such were the rather novel steps which brought into the Catholic Church Mr. Alpheus White, the gentleman who heroically volunteered to be the express wagon from Cincinnati to Wooster, in this State (there were no railroads then) where 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 thoughts and loose 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 satanic persistence 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 circumstances 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 His 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 solicitude and supervision of the teacher, and not yet guided by the promptings of nature experience that ripen 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 manhood 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 awaked. 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 records, lewd pictures and bad books; but rejecting the warning of all Christian speakers and writers, they must needs examine these questions practically. Scoldom 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. Imperceptibly the degenerating influence of the contrary 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 to take off his hat and bad habits come from 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 regard as a weakness. This is indeed a deplorable end; but thousands of our country's intelligents are approaching nearer to it every day.

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 who has not advanced his hat in respect for a priest until he has gone through successive stages of youthful recklessness. The welfare of society as well as reverence for religion make the 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, 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, if they have been safely across the channel from the school-room to manhood. With moral young 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 ruined.

At a time when all are noting the remarkable development of this country, it is cause for congratulation that the great scientific institutions of the land are keeping pace with its material growth. Europe has done much for science in the past, but during the present decade than any other portion of the world that is free to the public is a most important step in the direction of the new Astronomy. The new Astronomical Observatory at Litchfield, 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 the direction of the new Astronomy. The new Astronomical Observatory at Litchfield, 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 the direction of the new Astronomy.

It is not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world. Presume not upon yourself, but place thy hope in God. Do what lieth in thy power, and God will assist thy good will. Do not depend on thy own knowledge, nor on the skill of any living creature, but rather in the grace of God, who helpeth the humble, and humbly 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 things. 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. Place not thyself in thy natural gifts, but in the will of God, who giveth to whom he pleaseth 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. Do not think of thyself as doing, for the judgment of God is far different from the judgment of man, and that oftentimes 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 thyself even to one. The humble eye continual peace, but in the heart of the proud is envy, and frequent occasion of man's afflictions.

Whoever a man desireth anything inordinately, he becometh presently disquieted in himself. The proud and covetous can never rest. The poor and humble in spirit dwell in the multitude of peace. The man that is not yet perfectly dead to himself, is easily 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.

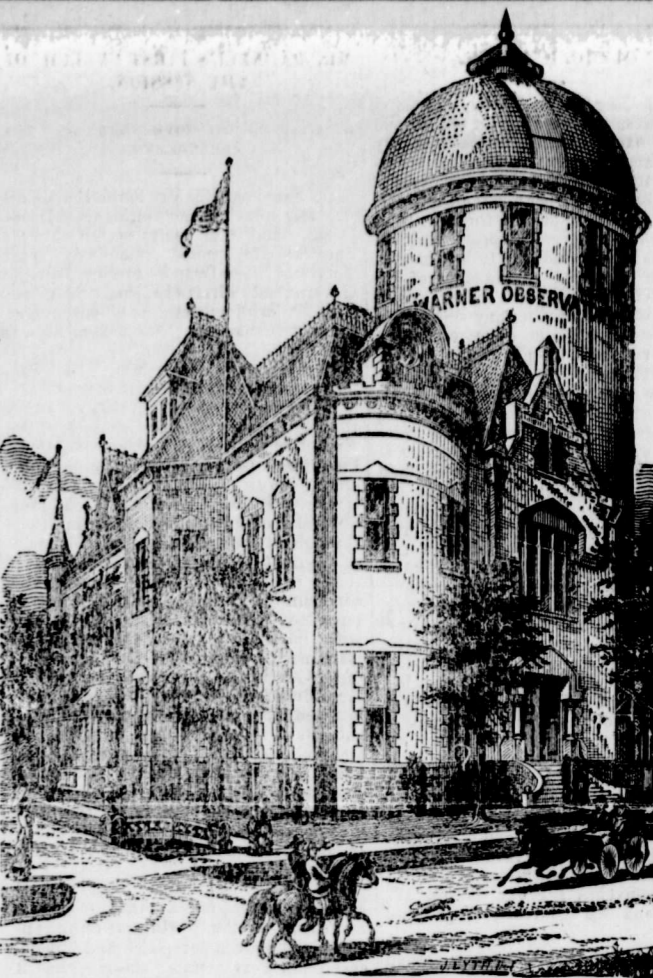
And therefore he is often afflicted when he goes about to withdraw himself from them; and is easily angered when any oppose him. And if he hath followed his appetite, he is presently disquieted with remorse of conscience; for that he hath yielded to his passion, which profiteth him nothing to the obtaining of the peace which he sought.

True quietness of heart, therefore, is got by resisting our passions, not by obeying them. 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 devout man.

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 considers almost a miracle. It was but the natural result of the remedy restoring pure blood and perfect secretion.

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

A Double Benefit. James Moore, a prominent resident of Lexington, 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 been for years a sufferer from the same disease. He conscientiously recommends it to all suffering 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 great scientific institutions of the land are keeping pace with its material growth. Europe has done much for science in the past, but during the present decade than any other portion of the world that is free to the public is a most important step in the direction of the new Astronomy. The new Astronomical Observatory at Litchfield, 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 the direction of the new Astronomy. The new Astronomical Observatory at Litchfield, 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 the direction of the new Astronomy.

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT. Locality unparalleled for healthiness, superior advantages to pupils even of delicate constitutions. Air, bracing, water pure and good, extensive grounds, afford every facility for the enjoyment of thorough exercise. System of education thorough and practical. Educational advantages unsurpassed.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly situated in the town of Windsor, opposite the Victoria Hotel, and combines in its system of education, great facilities for acquiring the French language, and the English, per annum, \$100; German, \$120; French and English, per annum, \$100; French and English, per annum, \$100; French and English, per annum, \$100.

USULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Nuns, this Institution is pleasantly situated on the Great Western Railway, 30 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. A hot water system of heating has been introduced with success. The grounds are extensive, including greenhouses, orchards, etc., etc.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$50 per annum. For full particulars apply to Rev. Denis O'Sullivan, P. O. Box 48, Sandwich, Ont.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Pres., C. HEVEY, Rec. Sec.

Professional. ELECTROPATHIC INSTITUTE 323 Dundas Street, London, Ontario, for the treatment of Nervous and Chronic Diseases. J. G. WILSON, Electro-pathic and Eminent Physician.

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PATENTS! COPY. Send description of your invention. L. C. BISHOP, Patent Lawyer and Solicitor, Washington, D. C.

MAR. 6, 1884.

(Anglo-Saxon, There dwells with Which seems A meaning true And many a savior It is for those who To walk at eve For every weary A source of strength The Springtime To the time for To open its joy To breathe in the The Springtime To wake again in Fair thoughts The time for To find another; To ripen into To that beautiful That thou when A garden fair Mejoing in H. W.

How many te folk! How often low, our eyes to with woe, our acres of misery, rurs spring up in How often, we pray our god, this wicked world we could tear into miserable dawn, at the death than alive to find, as we begin, that we facts, grown teared what we crally made ge the trouble is keeping vigil, about it? In real life makes more, th finds another; rapidity, gotten as soon little life traged over which we do over the broil And how much we could tear into miserable dawn, at the death than alive to find, as we begin, that we facts, grown teared what we crally made ge the trouble is keeping vigil, about it? In real life makes more, th finds another; rapidity, gotten as soon little life traged over which we do over the broil And how much we could tear into miserable dawn, at the death than alive to find, as we begin, that we facts, grown teared what we crally made ge the trouble is keeping vigil, about it? 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C.M. B. A.

- LIST OF BRANCHES AND RECORDING SECRETARIES. Branch No. 1 Windsor, J. M. Melouch...

The following is the membership of Branches under the jurisdiction of the Grand Council of Canada...

DEAR SIR:—Knowing the fraternal interest you take in matters relating to our association...

The members having first met in their hall, proceeded in a body to Dr. O'Shea's residence...

The doctor made a feeling and eloquent reply, tracing his career from its inception into the town of Peterboro to the present day...

The members were then hospitably entertained by the doctor and his assistant evening was spent, intermingled with songs, speeches, etc., from the members...

In a letter which we have received from the Supreme President, he says in regard to changing the time of holding Grand Council conventions...

We must again request Recording Secretaries to act as members as a matter of course...

BRIDAL BELLS AND ORANGE BLOOM. The Cathedral church of St. Peter, Peterborough, was crowded to the doors on Tuesday morning...

From the Weekly Register we gather that two prominent clergymen of the Church of England have just resigned their positions...

His Lordship Bishop Jamot, robed in full pontifical, performed the marriage ceremony, which was brief and simple...

At the conclusion of the Mass, the Bishop declared them man and wife, and after the episcopal benediction, the bridal party left the church to the organ tones of Jackson's "Bridal March"...

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

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."

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

We offer 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 NIGHT. HOW YOUNG FOLKS CONTRACT BAD 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.

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 daily papers contain the evidence of this growing evil.

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, do not 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 them induces us to warn them from dancing, going to school, and absenting themselves from our remarks, but the act will not contradict 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 do not stand in need of as many rest hours as those who do."

Just think how hard it is for your parents to get you out of bed in the morning, after a night's run. You can hardly get ready in time for school and when you do drag yourself there, it is with a kind of absent mind.

You can count the days and the minutes of them that you have just dragged yourself through. The next night you went early to bed, if you are not an inveterate.

If the practice of this species of dissipation has taken possession of you, the honest expectation and excitement make you refuse nature's rest and claims. If you are boys, one bad habit follows another, until you measure your coming manhood by the disgust with which the good view your actions.

You are only entering your teens, when your months are distended with foul slang, your souls blackened by oaths you utter, and your deeper crimes have destroyed the likeness of God in you.

Boys, we don't draw too horrid a picture of the fruit that night-running bears, do we? Don't get angry at us. We don't want to make you angry. No indeed, we want to talk with you kindly. Just think of the company you have at night after night, and while you are thinking, don't forget the places you visit. Now let us mention. We suppose you have a friend whom you respect with the love of veneration.

PRESENTATION TO MGR. CROOK-ALL.

In our late English papers we notice the following:—The annual meeting and dinner for the Woolhampton Association took place on Tuesday night at the Holborne Restaurant...

At the conclusion of the Mass, the Bishop declared them man and wife, and after the episcopal benediction, the bridal party left the church to the organ tones of Jackson's "Bridal March"...

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later to bring me back to earth an' start me out after an awful world. Gemen let us continue to try to be angels, but let us count on wrothin' wid Satan about fo'ly times a day, an' on 'en' brow'n flat on our backs every blessed time.—Free Press.

Dime Novel Work.

Pernicious stories of the "dime novel" class continue to do their mischievous 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 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 if the youngsters are compelled to find their own literature for want of a paternal supply.

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

MARKET REPORT. FLOUR—Recent market. Quotations are as follows: Superior, \$5.50 to \$5.60; extra, \$5.40 to \$5.50; superfine, \$5.30 to \$5.40; spring extra, \$4.80 to \$5.00; superfine, \$4.80 to \$5.00; strong bakers, \$4.50 to \$4.75; fine, \$4.50 to \$4.75; Ontario bakers, \$4.20 to \$4.50; \$3.50 to \$3.75; Ontario bakers, \$2.00 to \$2.50; 2 white winter, \$1.12 to \$1.15; Can. red winter, 1.20 to 1.22; No. 2 spring, 1.18 to 1.20; Corn, 72 to 75; Oats, 30 to 35; Hay, 1.20 to 1.25; 10 to 12; Barley, 50 to 75; PROVISIONS—Butter, creamery, 25 to 30; Eastern Townships, 15 to 21; 21 to 24; Pork, 20 to 21; 21 to 25; Bacon, 15 to 18; lard, 15 to 18.

TORONTO. Toronto, Feb. 25—Wheat—Fall, 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 1.08; No. 3, 1.06 to 1.06; No. 1, 1.11 to 1.11; No. 2, 1.09 to 1.09; No. 3, 1.07 to 1.07; No. 1, 1.12 to 1.12; No. 2, 1.10 to 1.10; No. 3, 1.08 to 1.08; No. 1, 1.13 to 1.13; No. 2, 1.11 to 1.11; No. 3, 1.09 to 1.09; No. 1, 1.14 to 1.14; No. 2, 1.12 to 1.12; No. 3, 1.10 to 1.10; No. 1, 1.15 to 1.15; No. 2, 1.13 to 1.13; No. 3, 1.11 to 1.11; No. 1, 1.16 to 1.16; No. 2, 1.14 to 1.14; No. 3, 1.12 to 1.12; No. 1, 1.17 to 1.17; No. 2, 1.15 to 1.15; No. 3, 1.13 to 1.13; No. 1, 1.18 to 1.18; No. 2, 1.16 to 1.16; No. 3, 1.14 to 1.14; No. 1, 1.19 to 1.19; No. 2, 1.17 to 1.17; No. 3, 1.15 to 1.15; No. 1, 1.20 to 1.20; No. 2, 1.18 to 1.18; No. 3, 1.16 to 1.16; No. 1, 1.21 to 1.21; No. 2, 1.19 to 1.19; No. 3, 1.17 to 1.17; No. 1, 1.22 to 1.22; No. 2, 1.20 to 1.20; No. 3, 1.18 to 1.18; No. 1, 1.23 to 1.23; No. 2, 1.21 to 1.21; No. 3, 1.19 to 1.19; No. 1, 1.24 to 1.24; No. 2, 1.22 to 1.22; No. 3, 1.20 to 1.20; No. 1, 1.25 to 1.25; No. 2, 1.23 to 1.23; No. 3, 1.21 to 1.21; No. 1, 1.26 to 1.26; No. 2, 1.24 to 1.24; No. 3, 1.22 to 1.22; No. 1, 1.27 to 1.27; No. 2, 1.25 to 1.25; No. 3, 1.23 to 1.23; No. 1, 1.28 to 1.28; No. 2, 1.26 to 1.26; No. 3, 1.24 to 1.24; No. 1, 1.29 to 1.29; No. 2, 1.27 to 1.27; No. 3, 1.25 to 1.25; No. 1, 1.30 to 1.30; No. 2, 1.28 to 1.28; No. 3, 1.26 to 1.26; No. 1, 1.31 to 1.31; No. 2, 1.29 to 1.29; No. 3, 1.27 to 1.27; No. 1, 1.32 to 1.32; No. 2, 1.30 to 1.30; No. 3, 1.28 to 1.28; No. 1, 1.33 to 1.33; No. 2, 1.31 to 1.31; No. 3, 1.29 to 1.29; No. 1, 1.34 to 1.34; No. 2, 1.32 to 1.32; No. 3, 1.30 to 1.30; No. 1, 1.35 to 1.35; No. 2, 1.33 to 1.33; No. 3, 1.31 to 1.31; No. 1, 1.36 to 1.36; No. 2, 1.34 to 1.34; No. 3, 1.32 to 1.32; No. 1, 1.37 to 1.37; No. 2, 1.35 to 1.35; No. 3, 1.33 to 1.33; No. 1, 1.38 to 1.38; No. 2, 1.36 to 1.36; No. 3, 1.34 to 1.34; No. 1, 1.39 to 1.39; No. 2, 1.37 to 1.37; No. 3, 1.35 to 1.35; No. 1, 1.40 to 1.40; No. 2, 1.38 to 1.38; No. 3, 1.36 to 1.36; No. 1, 1.41 to 1.41; No. 2, 1.39 to 1.39; No. 3, 1.37 to 1.37; No. 1, 1.42 to 1.42; No. 2, 1.40 to 1.40; No. 3, 1.38 to 1.38; No. 1, 1.43 to 1.43; No. 2, 1.41 to 1.41; No. 3, 1.39 to 1.39; No. 1, 1.44 to 1.44; No. 2, 1.42 to 1.42; No. 3, 1.40 to 1.40; No. 1, 1.45 to 1.45; No. 2, 1.43 to 1.43; No. 3, 1.41 to 1.41; No. 1, 1.46 to 1.46; No. 2, 1.44 to 1.44; No. 3, 1.42 to 1.42; No. 1, 1.47 to 1.47; No. 2, 1.45 to 1.45; No. 3, 1.43 to 1.43; No. 1, 1.48 to 1.48; No. 2, 1.46 to 1.46; No. 3, 1.44 to 1.44; No. 1, 1.49 to 1.49; No. 2, 1.47 to 1.47; No. 3, 1.45 to 1.45; No. 1, 1.50 to 1.50; No. 2, 1.48 to 1.48; No. 3, 1.46 to 1.46; No. 1, 1.51 to 1.51; No. 2, 1.49 to 1.49; No. 3, 1.47 to 1.47; No. 1, 1.52 to 1.52; No. 2, 1.50 to 1.50; No. 3, 1.48 to 1.48; No. 1, 1.53 to 1.53; No. 2, 1.51 to 1.51; No. 3, 1.49 to 1.49; No. 1, 1.54 to 1.54; No. 2, 1.52 to 1.52; No. 3, 1.50 to 1.50; No. 1, 1.55 to 1.55; No. 2, 1.53 to 1.53; No. 3, 1.51 to 1.51; No. 1, 1.56 to 1.56; No. 2, 1.54 to 1.54; No. 3, 1.52 to 1.52; No. 1, 1.57 to 1.57; No. 2, 1.55 to 1.55; No. 3, 1.53 to 1.53; No. 1, 1.58 to 1.58; No. 2, 1.56 to 1.56; No. 3, 1.54 to 1.54; No. 1, 1.59 to 1.59; No. 2, 1.57 to 1.57; No. 3, 1.55 to 1.55; No. 1, 1.60 to 1.60; No. 2, 1.58 to 1.58; No. 3, 1.56 to 1.56; No. 1, 1.61 to 1.61; No. 2, 1.59 to 1.59; No. 3, 1.57 to 1.57; No. 1, 1.62 to 1.62; No. 2, 1.60 to 1.60; No. 3, 1.58 to 1.58; No. 1, 1.63 to 1.63; No. 2, 1.61 to 1.61; No. 3, 1.59 to 1.59; No. 1, 1.64 to 1.64; No. 2, 1.62 to 1.62; No. 3, 1.60 to 1.60; No. 1, 1.65 to 1.65; No. 2, 1.63 to 1.63; No. 3, 1.61 to 1.61; No. 1, 1.66 to 1.66; No. 2, 1.64 to 1.64; No. 3, 1.62 to 1.62; No. 1, 1.67 to 1.67; No. 2, 1.65 to 1.65; No. 3, 1.63 to 1.63; No. 1, 1.68 to 1.68; No. 2, 1.66 to 1.66; No. 3, 1.64 to 1.64; No. 1, 1.69 to 1.69; No. 2, 1.67 to 1.67; No. 3, 1.65 to 1.65; No. 1, 1.70 to 1.70; No. 2, 1.68 to 1.68; No. 3, 1.66 to 1.66; No. 1, 1.71 to 1.71; No. 2, 1.69 to 1.69; No. 3, 1.67 to 1.67; No. 1, 1.72 to 1.72; No. 2, 1.70 to 1.70; No. 3, 1.68 to 1.68; No. 1, 1.73 to 1.73; No. 2, 1.71 to 1.71; No. 3, 1.69 to 1.69; No. 1, 1.74 to 1.74; No. 2, 1.72 to 1.72; No. 3, 1.70 to 1.70; No. 1, 1.75 to 1.75; No. 2, 1.73 to 1.73; No. 3, 1.71 to 1.71; No. 1, 1.76 to 1.76; No. 2, 1.74 to 1.74; No. 3, 1.72 to 1.72; No. 1, 1.77 to 1.77; No. 2, 1.75 to 1.75; No. 3, 1.73 to 1.73; No. 1, 1.78 to 1.78; No. 2, 1.76 to 1.76; No. 3, 1.74 to 1.74; No. 1, 1.79 to 1.79; No. 2, 1.77 to 1.77; No. 3, 1.75 to 1.75; No. 1, 1.80 to 1.80; No. 2, 1.78 to 1.78; No. 3, 1.76 to 1.76; No. 1, 1.81 to 1.81; No. 2, 1.79 to 1.79; No. 3, 1.77 to 1.77; No. 1, 1.82 to 1.82; No. 2, 1.80 to 1.80; No. 3, 1.78 to 1.78; No. 1, 1.83 to 1.83; No. 2, 1.81 to 1.81; No. 3, 1.79 to 1.79; No. 1, 1.84 to 1.84; No. 2, 1.82 to 1.82; No. 3, 1.80 to 1.80; No. 1, 1.85 to 1.85; No. 2, 1.83 to 1.83; No. 3, 1.81 to 1.81; No. 1, 1.86 to 1.86; No. 2, 1.84 to 1.84; No. 3, 1.82 to 1.82; No. 1, 1.87 to 1.87; No. 2, 1.85 to 1.85; No. 3, 1.83 to 1.83; No. 1, 1.88 to 1.88; No. 2, 1.86 to 1.86; No. 3, 1.84 to 1.84; No. 1, 1.89 to 1.89; No. 2, 1.87 to 1.87; No. 3, 1.85 to 1.85; No. 1, 1.90 to 1.90; No. 2, 1.88 to 1.88; No. 3, 1.86 to 1.86; No. 1, 1.91 to 1.91; No. 2, 1.89 to 1.89; No. 3, 1.87 to 1.87; No. 1, 1.92 to 1.92; No. 2, 1.90 to 1.90; No. 3, 1.88 to 1.88; No. 1, 1.93 to 1.93; No. 2, 1.91 to 1.91; No. 3, 1.89 to 1.89; No. 1, 1.94 to 1.94; No. 2, 1.92 to 1.92; No. 3, 1.90 to 1.90; No. 1, 1.95 to 1.95; No. 2, 1.93 to 1.93; No. 3, 1.91 to 1.91; No. 1, 1.96 to 1.96; No. 2, 1.94 to 1.94; No. 3, 1.92 to 1.92; No. 1, 1.97 to 1.97; No. 2, 1.95 to 1.95; No. 3, 1.93 to 1.93; No. 1, 1.98 to 1.98; No. 2, 1.96 to 1.96; No. 3, 1.94 to 1.94; No. 1, 1.99 to 1.99; No. 2, 1.97 to 1.97; No. 3, 1.95 to 1.95; No. 1, 2.00 to 2.00; No. 2, 1.98 to 1.98; No. 3, 1.96 to 1.96; No. 1, 2.01 to 2.01; No. 2, 1.99 to 1.99; No. 3, 1.97 to 1.97; No. 1, 2.02 to 2.02; No. 2, 2.00 to 2.00; No. 3, 1.98 to 1.98; No. 1, 2.03 to 2.03; No. 2, 2.01 to 2.01; No. 3, 1.99 to 1.99; No. 1, 2.04 to 2.04; No. 2, 2.02 to 2.02; No. 3, 2.00 to 2.00; No. 1, 2.05 to 2.05; No. 2, 2.03 to 2.03; No. 3, 2.01 to 2.01; No. 1, 2.06 to 2.06; No. 2, 2.04 to 2.04; No. 3, 2.02 to 2.02; No. 1, 2.07 to 2.07; No. 2, 2.05 to 2.05; No. 3, 2.03 to 2.03; No. 1, 2.08 to 2.08; No. 2, 2.06 to 2.06; No. 3, 2.04 to 2.04; No. 1, 2.09 to 2.09; No. 2, 2.07 to 2.07; No. 3, 2.05 to 2.05; No. 1, 2.10 to 2.10; No. 2, 2.08 to 2.08; No. 3, 2.06 to 2.06; No. 1, 2.11 to 2.11; No. 2, 2.09 to 2.09; No. 3, 2.07 to 2.07; No. 1, 2.12 to 2.12; No. 2, 2.10 to 2.10; No. 3, 2.08 to 2.08; No. 1, 2.13 to 2.13; No. 2, 2.11 to 2.11; No. 3, 2.09 to 2.09; No. 1, 2.14 to 2.14; No. 2, 2.12 to 2.12; No. 3, 2.10 to 2.10; No. 1, 2.15 to 2.15; No. 2, 2.13 to 2.13; No. 3, 2.11 to 2.11; No. 1, 2.16 to 2.16; No. 2, 2.14 to 2.14; No. 3, 2.12 to 2.12; No. 1, 2.17 to 2.17; No. 2, 2.15 to 2.15; No. 3, 2.13 to 2.13; No. 1, 2.18 to 2.18; No. 2, 2.16 to 2.16; No. 3, 2.14 to 2.14; No. 1, 2.19 to 2.19; No. 2, 2.17 to 2.17; No. 3, 2.15 to 2.15; No. 1, 2.20 to 2.20; No. 2, 2.18 to 2.18; No. 3, 2.16 to 2.16; No. 1, 2.21 to 2.21; No. 2, 2.19 to 2.19; No. 3, 2.17 to 2.17; No. 1, 2.22 to 2.22; No. 2, 2.20 to 2.20; No. 3, 2.18 to 2.18; No. 1, 2.23 to 2.23; No. 2, 2.21 to 2.21; No. 3, 2.19 to 2.19; No. 1, 2.24 to 2.24; No. 2, 2.22 to 2.22; No. 3, 2.20 to 2.20; No. 1, 2.25 to 2.25; No. 2, 2.23 to 2.23; No. 3, 2.21 to 2.21; No. 1, 2.26 to 2.26; No. 2, 2.24 to 2.24; No. 3, 2.22 to 2.22; No. 1, 2.27 to 2.27; No. 2, 2.25 to 2.25; No. 3, 2.23 to 2.23; No. 1, 2.28 to 2.28; No. 2, 2.26 to 2.26; No. 3, 2.24 to 2.24; No. 1, 2.29 to 2.29; No. 2, 2.27 to 2.27; No. 3, 2.25 to 2.25; No. 1, 2.30 to 2.30; No. 2, 2.28 to 2.28; No. 3, 2.26 to 2.26; No. 1, 2.31 to 2.31; No. 2, 2.29 to 2.29; No. 3, 2.27 to 2.27; No. 1, 2.32 to 2.32; No. 2, 2.30 to 2.30; No. 3, 2.28 to 2.28; No. 1, 2.33 to 2.33; No. 2, 2.31 to 2.31; No. 3, 2.29 to 2.29; No. 1, 2.34 to 2.34; No. 2, 2.32 to 2.32; No. 3, 2.30 to 2.30; No. 1, 2.35 to 2.35; No. 2, 2.33 to 2.33; No. 3, 2.31 to 2.31; No. 1, 2.36 to 2.36; No. 2, 2.34 to 2.34; No. 3, 2.32 to 2.32; No. 1, 2.37 to 2.37; No. 2, 2.35 to 2.35; No. 3, 2.33 to 2.33; No. 1, 2.38 to 2.38; No. 2, 2.36 to 2.36; No. 3, 2.34 to 2.34; No. 1, 2.39 to 2.39; No. 2, 2.37 to 2.37; No. 3, 2.35 to 2.35; No. 1, 2.40 to 2.40; No. 2, 2.38 to 2.38; No. 3, 2.36 to 2.36; No. 1, 2.41 to 2.41; No. 2, 2.39 to 2.39; No. 3, 2.37 to 2.37; No. 1, 2.42 to 2.42; No. 2, 2.40 to 2.40; No. 3, 2.38 to 2.38; No. 1, 2.43 to 2.43; No. 2, 2.41 to 2.41; No. 3, 2.39 to 2.39; No. 1, 2.44 to 2.44; No. 2, 2.42 to 2.42; No. 3, 2.40 to 2.40; No. 1, 2.45 to 2.45; No. 2, 2.43 to 2.43; No. 3, 2.41 to 2.41; No. 1, 2.46 to 2.46; No. 2, 2.44 to 2.44; No. 3, 2.42 to 2.42; No. 1, 2.47 to 2.47; No. 2, 2.45 to 2.45; No. 3, 2.43 to 2.43; No. 1, 2.48 to 2.48; No. 2, 2.46 to 2.46; No. 3, 2.44 to 2.44; No. 1, 2.49 to 2.49; No. 2, 2.47 to 2.47; No. 3, 2.45 to 2.45; No. 1, 2.50 to 2.50; No. 2, 2.48 to 2.48; No. 3, 2.46 to 2.46; No. 1, 2.51 to 2.51; No. 2, 2.49 to 2.49; No. 3, 2.47 to 2.47; No. 1, 2.52 to 2.52; No. 2, 2.50 to 2.50; No. 3, 2.48 to 2.48; No. 1, 2.53 to 2.53; No. 2, 2.51 to 2.51; No. 3, 2.49 to 2.49; No. 1, 2.54 to 2.54; No. 2, 2.52 to 2.52; No. 3, 2.50 to 2.50; No. 1, 2.55 to 2.55; No. 2, 2.53 to 2.53; No. 3, 2.51 to 2.51; No. 1, 2.56 to 2.56; No. 2, 2.54 to 2.54; No. 3, 2.52 to 2.52; No. 1, 2.57 to 2.57; No. 2, 2.55 to 2.55; No. 3, 2.53 to 2.53; No. 1, 2.58 to 2.58; No. 2, 2.56 to 2.56; No. 3, 2.54 to 2.54; No. 1, 2.59 to 2.59; No. 2, 2.57 to 2.57; No. 3, 2.55 to 2.55; No. 1, 2.60 to 2.60; No. 2, 2.58 to 2.58; No. 3, 2.56 to 2.56; No. 1, 2.61 to 2.61; No. 2, 2.59 to 2.59; No. 3, 2.57 to 2.57; No. 1, 2.62 to 2.62; No. 2, 2.60 to 2.60; No. 3, 2.58 to 2.58; No. 1, 2.63 to 2.63; No. 2, 2.61 to 2.61; No. 3, 2.59 to 2.59; No. 1, 2.64 to 2.64; No. 2, 2.62 to 2.62; No. 3, 2.60 to 2.60; No. 1, 2.65 to 2.65; No.