





For the Catholic Record.

In Memoriam.

T. O'K.

O' heavenly Muse! your inspiration send, Kind sympathy with sorrow's fervor lend...

TALBOT.

THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY.

CHAPTER II.

O'Connell lost no time in preparing himself to attend the meeting. His faithful pony, which had been stabled at Carrickbeg...

side day after day, and wrestle with hunger and want.

side day after day, and wrestle with hunger and want. Ah, it is a sad thing to pine away for want of food...

slowly unfolded his cloak, and dropped it behind him on the ground.

slowly unfolded his cloak, and dropped it behind him on the ground, then, casting aside his scarf and hat, he revealed a man of about forty, prematurely gray...

REIGN OF TERROR.

Christian Prisoners in Alexandria.

The Catholic Missions—a periodical the first number of which appeared in March—give an account, by Father Dionius, S. J., of a tragic episode in the Days of Terror at Alexandria...

WHERE ARE THE CONVERTS.

The "Irish Church Missions" are still in existence. The ostensible object of this association is to spread the light of the Gospel among the heathen...

HOW TO DETECT CLASSICAL MUSIC.

I can give you a simple rule by which the most ignorant may know whether any given piece of music should or should not be admired...

THE HORROR OF SUSPENSE.

Day came at last; bright sunshine filled the room. We tried our best to put our cramped limbs in working order...

BUCHU-PATBA.

Quick, complete, cures all annoying Kidney Diseases. What Every Person Should know.

Vertical text on the far right edge of the page, including page numbers and other marginal notes.



INVERTS.

ons" are still... object of the light of... Papists... sealed... Irish who... native inhabi... tlers, Crom-... to pius and... especially in... require to... r. It is only... in the past... by barbarians... one reputa-... one sanctum... and learned?... ministrations... This is this... white-choked... of the Congo... Connamara... times provided... beat... inverted while... drums drum... times drum... rons thereof... same generic... other as the... or the attor-... both keep as... as "General".

The Dearest.

For the Union and Times. Within a shaded tented dome, I kneel, one eye, at prayer; My heart, the only human thing, That most good Presence, here. "Nearer Thy Heart, oh Jesus, Lord! Nearer Thy Heart, to be; What were the grief or gloom of life, If only near to Thee. There floated, through the shadows still; A Voice so wondrous sweet; My yearning spirit, more than knew, It knelt at Jesus' Feet. "My child!" no sorrow deep and grand, Has crowned thy sunny years; No hard thy trials and thy griefs; And few and brief, thy tears. Poor feeble one! how could'st thou walk The thorny way apart, Whereon they tread, the souls sublime, The nearest to My Heart? I opened this Heart to thee; On Thabor's gloried height; But in the gloom of what marked, My Passion's bitter Night. They were not first to know its Love, Who stood on Thabor's side; But they who knew the Gethsemane, Beneath Me crucified. And they who climb life's Calvary, That path so drear, so drear; Will surely find my opening Heart, Will surely be most near. And not, with flowery garlands bright, I guard this well kept rest; But with the thorny wreath of yore, Its every vein is pressed. And so the dearest hearts to Mine, Are these and these alone, Whom love has made so sweetly near. The thorns have pierced their own. Not always will thy life be bright; Not when the waiting years, Shall lead thee through the way Of path of thorns and tears. Remember, child, each tear of mine; Each grief I draw, so dear; Each pang that wounds thy heart, will bring The nearer still to Me." JESSAMINE.

DOWN BY THE SEA.

We are enabled this week to commence the publication of a series of readable sketches of many well-known and interesting places down by the sea. To those of our patrons who have visited, or as those who have not visited these maritime Provinces, these sketches will, we doubt not, prove pleasant reading, suggestive on the one hand of happy memories, and on the other replete with valuable information. We begin with Antigonish. If you want to find able-bodied men, take the H. & C. B. Railway and go to Antigonish. Here you will find the descendants of Highlanders who were able for all comers. Six feet and odd inches tall are they, and stout in proportion. Antigonish is called the prettiest village in Eastern Nova Scotia. Its neat, tidy dwellings stand amid beautiful shade trees on low ground, while the hills rise in graceful cones near at hand. Among these hills are sweet and pleasant valleys and the brooks are as clear as crystal. The village is the capital of the county, and is also the seat of the Bishop of Arichat. St. Ninian's Cathedral is a fine edifice, built of stone and erected at a large expense. It is said to seat about 1,200 persons. St. Francois Xavier College is situated near it, and has a large attendance. The community is largely composed of Scotch Catholics, and many of the older people speak Gaelic only, sermons are preached in that as well as the English language. The harbor is eight miles from the village and has a good, though rather shallow, beach. The village has several hotels. Though the word "Antigonish" means Big Fish River, yet the fishing in this vicinity does not amount to much. The shooting, also, is poor, but good scenery is plenty. The "Lord's Day Gale" and other storms have done a large amount of injury to the forests, but enough beauty remains to satisfy the sight-seer. By all odds, the most attractive spot is at Lechar Lake, on the road to Sherbrooke, six miles from the village. This lake is about six miles long and the road runs along its bank for the entire distance, amid foliage of the most attractive character. The water is very deep, and remarkably clear and pure, while the banks rise abruptly from it and have a very beautiful effect. It was of this lake that the late Hon. Joseph Howe said: "Far down the ancient forest reflected lie, Green, branch and leaf, as clear as crystal, Wave round the homes of some enchanting race. The guardian nymphs of this delightful place." The Sherbrooke road is a good way by which to reach some of the fishing and hunting grounds of Guysboro. By going about 20 miles St. Mary's River is reached, at the Forks. Here there is good fishing, all along the river, and good accommodation may be had at Stewart's hotel, Melrose. From here to the Still-water Salmon Pool is seven miles, and some fine salmon may be caught. Accommodation is furnished by John Archibald. Sherbrooke, a few miles lower down, is a very pretty place, and here one may catch not only fine sea trout, but salmon ranging from fifteen to forty pounds in weight. The fly best suited to this river is one with light yellow body and dark yellow wings. In the other salmon rivers the "Admiral" is a favorite, as well as another with turkey wing, gray body and golden pheasant tail. Guysboro Lakes have fine trout in them. The mountains of this county, too, are the haunts of moose and caribou. It is an excellent country for sport. Following the railway from Antigonish one may stop at Tracadie, where there is a fine harbor and a splendid view of St. George's Bay and the Gulf. There is a fine fishing in the vicinity. Here there is a Trappist Monastery, the brothers of which have mills in operation and are also expert farmers. Nearly all the land in this county is fertile, and fruit can be raised with good success. There is also an Indian Reservation at Tracadie, and plenty of the aborigines are found along the shore. The railway runs down to the Strait of Cansau amid picturesque mountains, with fine views of the Bay to the north, as far as Cape St. George. The road is a very easy one, well equipped, and makes good time. On reaching Pirates' Harbor, brakemen puzzle the traveller by shouting, "Strait of Cansau! All who are going to take the boat stay aboard this car!" This does not mean that the car and the boat cross over in company, but that the train will run up to Port Mulgrave, the deep water terminus. Before going, however, one will want to see a little of this side of this famous Strait.

The Strait of Cansau, the great highway between the Gulf of St. Lawrence and the North Atlantic coast, is some fourteen miles in length and about a mile in width. It is of itself a picture worth coming far to see, on account of its natural beauty; but when on a summer's day hundreds of sail are passing through, the scene is one to delight an artist's soul. On the Nova Scotia side the land is high and affords a glorious view, both of the Strait and of the western section of Cape Breton. The prospect both up and down the strait is pleasing in the extreme. At Pirates' Harbor a comfortable hotel is kept by Mrs. Maguire. There is excellent fishing in the vicinity and some bold and daring may be found near at hand. Morrison's Lake, which lies under the shadow of Mount Porcupine, is two miles from the wharf, and is reached by an easy road. Big Tracadie Lake is three and a half miles distant; and Chisholm's Lake lies between the one last mentioned and the highway. The road is a good one and through a settled country. To the southward of the wharf are the Goose Harbor Lakes, a chain which extends for three miles beyond Pirates' Harbor to the southern coast of Guysboro.

CAPE BRETON.

The limits of this work will allow but a passing glance at this valuable portion of Nova Scotia—a place which retains so much of its natural and primeval beauty, and which evokes the warmest praises from all who journey over its face or traverse its noble waters. Taking the H. & C. B. Railway steamer Mulgrave, the trip across the strait is soon made. On the way a headland to the northward, on the Nova Scotia side, will attract some attention. It is Cape Porcupine, and from its summit the telegraph wires once crossed to Plaster Cove, high over the waters. The strongest wires were used, but breaks would occur at times and then all cable business between England and America, by the way of Newfoundland, had to wait until the break was repaired. Submarine cables are now used and give less trouble. Arriving at Port Hawkesbury the traveller can take the steamship "Powerful," which makes daily connections with trains, and lands passengers at the head of East Bay, ten miles from Sydney. The "Neptune" makes a trip every second day. These steamers call at St. Peter's Canal, and then proceed up the famed Bras D'Or. Who can describe the beauties of this strange ocean lake, this imprisoned sea which divides an island in twain? For about fifty miles its waters are sheltered from the ocean which it forms a part, and in this length it expands into bays, inlets, and romantic havens, with islands, peninsulas and broken lines of coast—all combining to form a scene of rare beauty, surpassing the power of pen to describe. At every turn new features claim our wonder and admiration. Here a cluster of fairy isles, here some meandering stream, and here some narrow strait leading into a broad and peaceful bay. High above tower the mountains, with their ancient forests, while at times bold cliffs, crowned with verdure, rise majestically toward the clouds. Nothing is common, nothing tame; all is fitted to fill the mind with emotions of keenest pleasure. Sydney is an old and eminently respectable town. The Sydney coal is known wherever coal is burned, and the quantity of this article available in the coal fields of the island is estimated at a thousand million tons. This does not include seams under four feet in thickness, nor the vast body of coal which lies under the bed of the ocean between Cape Breton and Newfoundland. Sydney has a splendid harbor, and is a cooling port for ocean steamers. It is a pleasant place to visit, and is well supplied with hotels and private boarding houses. The largest are the Mackenzie and Intercolonial.

North Sydney is a lively business place, and is reached from Sydney by a ferry steamer, making three trips daily, and by a daily stage. Stages also run to Glouce Bay, Lingon, Cow Bay, and all other points of interest. The chief hotels at North Sydney are the Presto and Bellmont. While space will not allow even a mention of many of the places of interest in Cape Breton, there is one which merits more than a passing notice. It is Louisbourg, once one of the strongest fortified cities of the world, but now a grass-grown ruin where not one stone is left upon another. Once it was a city with walls of stone which made a circuit of two and a half miles, were thirty-six feet high, and of the thickness of forty feet at the base. For twenty-five years the French had labored upon it, and had expended upwards of thirty millions in its construction, completing its defenses. It was called the Dunkirk of America. Garrisoned by the veterans of France, and with powerful batteries commanding every point, it bristled with the most potent pride of war. To day it is difficult to trace its site among the turf which mark the ruins. Scarcely has demolition seen more complete. It seemed built for all time; it is vanished from the face of earth. Every New Englander should visit Louisbourg. Its capture by the undisciplined New England farmers, commanded by William Pepper, a merchant ignorant of the art of war, is one of the most extraordinary events in the annals of history. The zealous crusaders set forth upon a task, of the difficulties of which they had no conception, and they gained a triumph which should make their names as immortal as those of the "noble six hundred." It was a feat without a parallel—a marvel among the most marvelous deeds which man has dared to do. Restored to France by the peace of Aix-la-Chapelle, Louisbourg was again the stronghold of France on the Atlantic coast, and French veterans held Cape Breton, the key of the Gulf of St. Lawrence. The brief truce was soon broken, and Wolfe sought and won his first laurels in the new world. Louisbourg fell once more and the knell of its glory was rung. The conquest of Canada achieved, the edict went forth that Louisbourg should be destroyed. The work of demolition was commenced. The solid buildings, formed of stone brought from France, were torn to pieces; the walls were pulled down, and the batteries rendered useless for all time. It took two years to complete the work of destruction, and then the once proud city was a shapeless ruin. Years passed by; the stones were carried away by the

dwellers along the coast; and the hand of time was left to do the work of obliteration. Time has been more merciful than man; it has covered the gloomy ruins with a mantle of green and has healed the gaping wounds which once rendered ghastly the land which Nature made so mournfully upon the shore—the ruin of Louisbourg, the city made desolate. Another Louisbourg exists to day, across the harbor from the site of the former city. It has a population of about 1000 and is reached by the Sydney & Louisbourg Railway, a narrow gauge line, 31 miles in length. The fare from Sydney is only 75 cents and tourists should make the trip. Some fine scenery is found on the road at Catalone Lake and Mire. The Louisbourg Hotel affords good accommodation, and apart from its historic interest the place is worthy of a visit. The site of old Louisbourg may be visited and the lines of some of the fortifications traced, and one who has a history which gives a good account of the sieges may be interested and instructed in following out the plans of the attacking parties. Then there is a magnificent harbor which opens on the broad ocean, and one may enjoy all the pleasures of life by the sea-shore. The views are admirable, and altogether a large amount of pleasure may be had. Lake Ainslie and the Margarie River are great fishing resorts on the island, having both salmon and trout. They are reached by a narrow gauge railway, and a trip from twenty to thirty-five miles, by road. River Dennis, another good locality, is reached by taking one of the Bras D'Or steamers to Whyecomegoh. Other good fishing may be had in the various streams of the island. The counties of Inverness and Victoria occupy the northern part of Cape Breton, and are to a great extent wild and unsettled. Taking the steamer to Baddeck a few hours' journey will take one into a country where moose and caribou are plenty, and where he may either camp out among the mountains in the depth of the forest or make his headquarters among the well-to-do farmers in the occasional settlements. Cape North and Cape St. Lawrence are the extreme northern points of the island and from the former to Newfoundland is a little over sixty miles. The ocean cable is landed at Aspy Bay. From Cape St. Lawrence it is only fifty miles to the Magdalen Islands. These waters have seen terrible destruction of life and property. One of the most notable was the "Lord's Day Gale" of 23d August, 1875, which carried mourning to the homes of so many fishermen's families in Massachusetts and the Provinces. Traces of this terrible gale are to be found all along the shores on this part of the Gulf. The graphic description by E. C. Stedman is only too faithful: Cape Breton and Edward Island lay: The sea was all at peace, I went. The night before that August day: Was never so quiet a skipper there, But thought ere long, with a right good fare, To sail for home from St. Lawrence Bay. The East Wind gathered all unknown— In straight and steady course before: He left by right the frozen zone, And smote the cliffs of Labrador; His new way showed their ribs were stove— And betwixt the Cape and Newfoundland Into the Bay his armies pour. He caught our helpless cruisers there: A sheet—darkness filled the hold; A shuddering wave before it roiled: He lashed the stoutest skipper there, At noon, a blast that shook the seas,— At night— a wind of death took hold! From Saint Paul's light to Edward Isle A thousand craft it smote again: And more to make it more amazing: And more to make it more amazing: And the stiel that burst, screaming past, Was split by the sudden hurricane. There were twenty and more of Breton sail, Fast anchored on one mooring ground: Each in the thick of the tempest closed them round. All were gone in the gazing sea— Somewhere on the shoals their corpses lie: The stoutest bulks and the seamen drowned. On reef and bar our schooners grove Before the wind, before the swell: By the neck their masts their ribs were stove— Long long their crews the tale all tell: Of the Gloucester fleet are wrecks three! Of the Province sail two hundred more: Were stranded in that tempest fell.

TRURO TO HALIFAX.

An abrupt transition from the wild and rugged scenery of Cape Breton to the inland villages of Colchester, and soon we are among the Stewiacks. This is a fine part of the country, the most flourishing portion of which is not seen from the railway. Large tracts of rich intervals and excellent upland make the district a good one for the farmer,—one of the finest in Nova Scotia. The district flows the Stewiacke river, which takes its rise among the hills of Fieton and flows for forty miles, or so, until it empties into the Shubenacadie at Fort Ellis. The Shubenacadie is a large and swift stream, and was at one time looked upon as the future highway of commerce across the Province. More than half a century ago the people of Halifax grew excited over the idea that the trade of the Basin of Minas was being carried to St. John. Nature had placed a chain of lakes at the source of the river, and it would seem that art would have little trouble in constructing a canal. Meetings were held, surveys and speeches were made, money was subscribed and the work was commenced. It was never finished, and never will be. The enthusiasm subsided, the supplies ceased, and the Great Shubenacadie Canal was abandoned. The country from Shubenacadie, east to Cansau abounds with moose and other game, as has already been intimated in connection with Guysboro. Windsor Junction, 14 miles from Halifax, has admirable facilities for the pasturing of goats, and the procuring of ballast for breakwaters. Here the line branches off to Windsor, and down the Annapolis

Valley by the W. & A. Railway. Passing by the Junction, the next station is Bedford, nine miles from Halifax, and here is seen the upper end of that beautiful sheet of water—Bedford Basin. Along its shores the train passes and as the city becomes nearer the beauty of the scene increases. At length the city is reached and the traveller alights in that finest of the inter-colonial structures, the North Street Depot.

THE TRUTH IS ONE.

Every Sect Cannot Possess it. We have already published some of Father Lockhart's lectures on the Church, delivered some time ago in St. Etheldreda's, London. We now give another, which is by far the most interesting of the series: BUT ONE TRUE FORM OF CHRISTIANITY. My last lecture laid the foundation of the whole Catholic argument in laying down the self-evident proposition that truth is one and cannot be two. Anyone can see this in physical truths—facts which we can test by eyesight and touch—for instance, a table cannot be round and square at the same time; so, as to moral facts, a thing must be true or false, it cannot be both one and the other. Now, those who believe in Religion, and in the Christian Religion as a Revelation from God, must necessarily admit that the original Revelation was a definite communication of Truth from God, and therefore that there is but one True Religion, and one True form of Christianity. They know that Christianity in its One True Form, is that Revelation as it was brought down from Heaven by God. It is a ladder let down from Heaven by God—the one way opened by him in whose hands are the issues of life and death and of eternity. It must then be of infinite importance to us to be true to the Revelation which we have received, and to preserve in its original brightness and integrity to the end. It cannot be improved by man's ingenuity, and hence not "the newest thing" in religion, but the veritable Old Religion is not only the best, but the only truth, our strength in life and hope in death, the only way by which we can reach Heaven, and find in God the truth which elevates the soul and leads to those who were created.

EVERY SECT CANNOT HAVE THE TRUTH. However it could have come about that Christians are contented with so many forms of Christianity, with contradiction amongst Christians on almost every point of belief, is a thing not accountable on any logical grounds, for reason teaches us that there is one and only one True Religion, and that truth cannot be many but one. The fact is, however, certain that Christians are divided; but they can only acquiesce in their divisions with contentment and complacency because they see no way out of their endless divisions. Nor indeed is there any way by which the original Revelation could have been preserved in its integrity, unless God who gave the Revelation should have supernaturally intervened, by giving to men some infallible means by which the natural tendency of the human mind will to error and division might be counteracted. Catholics alone are united in faith, because they believe in an Infallible Church, which is, as they hold most firmly, preserved in truth by God, who by His Holy Spirit of Truth, gave the original Revelation, and has promised to abide with His Church to the end. It is the consciousness that the only logical issue out of their divisions is to accept the principle of an Infallible Church, that makes Protestants content in the self-contradictory proposition that Revealed Truth, though it can have but one true form, yet issues in what they call the many different forms of Christianity. THE TRUE QUESTION TO BE SETTLED. Let me ask our non-Catholic friends for a moment to put aside the possible consequences of admitting that there ought not to be many different forms of Christianity. Let me ask them to accept the broad principle of the Old Religion, and to hold the right one, and we shall stand together on logical ground. The question then as between Christians will narrow itself to the simple issue, "Which is the Old Religion?" "What was Primitive Christianity?" or, to begin at home, "What was the Old Religion of England in Primitive times?" THE CLAIMS OF TRUTH AS APPLIED TO ENGLAND. Let us again we may narrow the question still more. All admit that there is one Church in these islands which is historically in possession as the Old Religion, and which is known as the Catholic Church, or, as we are most willing the Church, or Roman Catholic. This Church stands alone in her ancient descent, yet in her modern lineage amidst the churches of the modern creation. All the rest had their beginning not later than three centuries ago. Her line of Bishops in this island had then been in possession of their See for near a thousand years. The Church of England Bishops claim a legitimate descent, from the Roman Catholic Bishops of the pre-Reformation Church, and they must justify their claim or separation from the old stock, or else they prove no more than one who should claim an inheritance or title of nobility from an ancient family, but without being able to prove legitimacy by birth. ST. AUGUSTINE AND THE TRUE CHURCH. Although it must be admitted that the Church Catholic, in union with the Pope, is the Church which converted our Anglo-Saxon forefathers to the Faith of Christ, when St. Augustine landed in Kent, sent by Pope Gregory the Great about the year A. D. 600, and was consecrated Archbishop of Canterbury by the authority of the Pope who sent him, and established by the same authority the See of York, London, and other of the English Catholic Bishops. It was by the successors of these Bishops that all the Cathedrals and Parish Churches were built or consecrated, up to the schism of England, under Henry VIII, in the sixteenth century. THE PROTESTANT PERIOD OF POPISH IDOLATRY. All this will be admitted by every well read person. But some will perhaps say, "Spare yourself the trouble of all this. We do not deny that the Church of Rome and the Church of St. Augustine are substantially identical." This would be the reply of those Protestants who agree with the book of "Homilies of the Church of England," which de-

clares that "all men and women in England had been for eight hundred years (before the time of the Reformation of Religion it is called), drowned in damnable Popish idolatry." It is clear, therefore, that according to this view, the pre-Reformation Church of England was Popish or Roman Catholic.

THE ENGLISH CHURCH AND PRIMITIVE CHRISTIANITY.

It would also be said by the High Anglicans, who may perhaps add that "though the Church established by St. Augustine was the Old Religion of England, this is very far from saying that it is identical with Primitive Christianity, for there was a Church in England before St. Augustine, which was Catholic without being Roman, and the existing Church of England having cleared away the errors of Romanism, stands as the representative Christianity of the British Isles." They will probably go on to say that they would hardly expect any educated man to stand up before the world and say that he honestly believed and was ready to prove the identity of the Roman Catholic Church and Primitive Christianity.

THE CATHOLIC CHURCH'S EXCLUSIVE RIGHT AS A TEACHER.

Such, strange as it may appear to Catholics, is the attitude of the educated Protestant mind when least prejudiced against the Catholic Religion. Protestants of this class do not know that this identity of Roman Catholicity and Primitive Christianity is a first principle with us, and has always been so, centuries before Protestantism was heard of. It is the only basis on which the Catholic Church rests her exclusive right to teach all nations, and has always rested it. Disprove the justice of this claim and you have reduced the Catholic Church to the level of one of the sects. So ancient and world-wide a claim can only seem to Protestants new and strange and a rash venture because they do not know our first principles, still less the reasons by which we arrive at them. But clearly it cannot be rash and fool-hardy in us to put forward claims, that the intellect of the vast majority of Christians for nearly two centuries has given in its adhesion. If you ask the cause of all the conversions to the Catholic Church of great men of high moral and intellectual endowments, who from the days of St. Augustine to those of Cardinal Newman, have brought to the service of the Church the mental powers which have been trained in the camp of her enemies, one and all will return the same answer, that these conversions involve the amplest admission on the part of these converts that the Catholic Church has in their judgment, the exclusive right to identify with Primitive Christianity. The proof of this I reserve for my next Lecture.

WHAT ROYALTY COSTS.

HOW THE TAXES ARE EXPENDED FOR THE SUPPORT OF VICTORIA'S HOUSEHOLD. (From the Freeman's Journal.)

Judging by its editorial comments on the little bill for the royal residences the other evening, we fear it must be confessed that the Echo does not properly "appreciate" the pathetic elements of the "queen's position." To say nothing of the charge of £45,000 for the repairs of the royal yacht, which the queen only uses once a year, the incident is for some of the territorial abodes of the members of the royal family have come forward in the estimates, and the Echo does not seem to relish the appendages any more than Lord Randolph Churchill does. Thirty-six thousand and fifty-three pounds have been granted for fifteen "residences of royalty" in England, of which the queen's own, yet issues in what they call the many different forms of Christianity.

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"With Grateful Feelings."

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

A Minister's Evidence.

That all prevalent malady of civilized life is Dyspepsia. Rev. W. E. Clifford, of Bethwell, was cured of dyspepsia and liver complaint that rendered his life almost a burden. The cure was completed by three bottles of Burdock Blood Bitters. STINGING irritation, inflammation, all Kidney Complaints, cured by "Buchu-Palpa." \$1.

GERMAN CATHOLICS IN AMERICA.

CHURCHES, SCHOOLS AND CHARITIES UNDER GERMAN SUPERVISION—A GRAND SHOWING FOR THE GERMAN ELEMENT.

Non-Catholics are generally so absorbed in watching what they call "the encroachments of Rome" in this country, through the influx of Irish immigration, that they lose sight altogether of the fact that there is another national element which is spreading the true faith in a marvellous manner throughout every section of the United States. By acquaintance to the will of God with that of the people, scattered over the face of the globe in order to plant the Cross of Christ in its remotest regions. In like manner the persecution waged by Bismarck against the Church in Germany has had the effect of exiling to this country thousands of German priests and with them came many other thousands of their faithful people. Priests and people thus thrown together on a foreign shore, not one combined in concentrating their strength and sought the blessing of God upon their union by erecting churches, schools and charitable institutions which to-day are among the most flourishing in the Catholic Church in America.

Without entering into too minute details, one striking fact established by the priests and monks who have left Germany, whether driven into exile or of their own free will emigrated to the United States, reach the large number of 1,377. Such an access of sacerdotal strength is an immense boon and blessing to the Church in America, and promises in time to develop all the rapidly the growth of the Catholic Church in this great and growing republic.

THE CHURCH IN THE UNITED STATES.

governed by thirteen Archbishops and fifty-nine bishops, nineteen of whom are Germans. The priests number 6,546, of which 2,015, including those recently exiled, are Germans. If we compare the number of priests with that of the population, we shall find that there is about one priest to every 1,000. The students of theology, a hopeful promise for the future, number 1,434. The churches in the United States are 7,421 in number, of which 1,126 are German. The number of German parishes is 1,750. There are thirty-one seminaries for priests, and 120 colleges for higher education for men, of which 81 are German and for girls 589, of which 513 are German. No words are needed.

THESE FIGURES SPEAK FOR THEMSELVES.

But it may be noted how strong and useful in the matter of higher education is the German element. The parish schools number 2,431, with 148,653 pupils. Works and institutions of charity, as we might expect, are not neglected in this new vineyard of the Lord. There are 185 hospitals, 110 of which are German; orphanages 276, 193 being German. Charitable institutions number seventy-four, chiefly of German foundation and management. The strength and activity of the Catholic press of America, and its high ability, are well known to need further mention. We may add, however, that there are no fewer than twenty-eight German Catholic newspapers, many of whose writers were forced to leave Germany to find liberty of speech in a land of freedom for all, whether Catholics or Protestants. These figures, which may be relied upon, for they are chiefly drawn from the reports of the bishops themselves or their secretaries, show a growth of almost tropical luxuriance in all the necessary elements and

GLORIOUS INSTITUTIONS OF CATHOLIC LIFE.

They show more. They show the Catholic Church, which is of all ages and countries, can take root and flourish in the New World, in one day, as easily as it did in the Old World in the beginning. We do not think it necessary to add anything to these eloquent figures unless, perhaps, to show their promise for the future, contrasting them with some statistics which we happen to possess of the state of the Catholic church in America in the year 1845. In that year Rt. Rev. Dr. Parecell wrote a letter to the Society of the Propagation of the Faith, from which we extract the following facts. In the year 1845 there were in the United States

ONLY TWENTY ONE DIOCESES,

675 churches, and 595 chapels; 137 priests engaged in parish work, and 137 teaching in seminaries; twenty-two ecclesiastical training institutions; 220 students studying in the seminaries; twenty-eight schools for higher education; ninety-four charitable institutions, and a Catholic population of 1,300,000 souls. That period was the hope and hopeful seed-time of the Church in America. We are now witnessing in gratitude, not with a boastful spirit—for we know but too well how many Catholics, especially among the young, emigrating to America have been lost to the Church—but with humble confidence, the ripening time in the large fields sown with good seed, awaiting the coming in great numbers of the harvest of the Lord. The glory and splendors of the harvest-time have yet to come. Men must not only wait in hope and faith for the coming of the good time, but in America, as in every other part of the Lord's vineyard, labor as well as pray, if we may so speak, help God in his own work.—Catholic Columbian.

HAYSVILLE, OHIO, Feb. 11, 1880.

I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles and I would not take \$100 for the good they did me. I recommend them to my patients, and get the best results from their use. C. B. MERRICK, M. D.

"MOTHER SWAN'S" WORM SYRUP.

for febrile, restlessness, worms, constipation, tasteless, 25c.

A Remarkable Fact.

It is a remarkable fact that W. A. Edgers, of Frankville, who was so far gone with liver and kidney complaint that his life was despaired of, was cured with four bottles of Burdock Blood Bitters. At one time he lay a fortnight without an operation of bowels.

A whisker dye must be convenient to use, easy to apply, impossible to rub off, elegant in appearance, and cheap in price. Buckingham's Dye for the Whiskers unites in itself all these merits. Try it.



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**LETTER FROM HIS LORDSHIP BISHOP WALSH.**

London, Ont., May 23, 1878.  
 DEAR MR. COPPEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change in proprietorship will work no change in its name and principles; that it will remain, what has been, thoroughly Catholic, entirely devoted to the cause of the Church and the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,  
 Yours very sincerely,  
 JOHN WALSH,  
 Bishop of London.

**MR. THOMAS COPPEY**  
 Office of the "Catholic Record."

**LETTER FROM BISHOP CLARY.**

Bishop's Palace, Kingston, 13th Nov., 1882.  
 DEAR SIR—I am happy to be asked for the word of commendation by the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.  
 I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations.  
 Yours faithfully,  
 JAMES VINCENT CLARY,  
 Bishop of Kingston.

**MR. DONAT CROWE, AGENT FOR THE CATHOLIC RECORD.**

**Catholic Record.**

LONDON, FRIDAY, JUNE 8, 1888.

ORANGE FANATICISM LET LOOSE.

If any proof were wanting to establish the wisdom of the Canadian Commons in refusing the Orangemen of the Dominion a charter of incorporation, we have a very strong one in the action of these men since that refusal. Immediately before the final vote in the Commons the Orangemen were all mildness and meekness, but those who knew them said how badly the mask fitted and judged them by their past atrocities and generally unpatriotic conduct. In an address presented by the Orangemen of the Ottawa district to Mr. John White, M. P., on the 11th ult., they say:

The glorious principles of the Revolution of 1688 are too thoroughly imbued in the hearts of Orangemen for them ever to sanction the attacks; but while we are careful not to encroach upon the rights of others we will not suffer any tampering with our own, and we will teach our intolerant maligners that our sainted ancestors did not shed their hearts' blood in vain at the battle of the Boyne. To us the memory of the heroes who defended the walls of Derry and who smote the minions of Rome at Aughrim, shall be as an exemplar and will emulate their deeds, not in shedding blood, but by the arts of peace, in demanding our rights and taking such steps to obtain these rights irrespective of party. While our sympathies have hitherto been largely with one political party, we shall hereafter be more independent towards both of the great parties and give our support only in favor of those who are willing to emancipate us from the thralldom of Rome.

Is this, we ask Mr. White, proof of the benevolence he claimed in Parliament for the Orangemen? But here is another specimen from the address:

From the proceedings in Parliament on the Orange Incorporation we have learned a bitter, but salutary lesson, and one that will bear fruit in due season. While we disdain an intolerant spirit, we declare that henceforth the Roman Catholics must be prepared to rest as they have done, and that if we are such disturbers of the peace, as they declare us to be, we will for the future abstain from voting for them and so deprive them of the power to mortify us by refusing to grant to us the same rights that we have always cheerfully accorded to them.

Mr. White replied, as might have been expected. He showed his true feelings as a champion of Orange ascendancy. Speaking of societies and their secrecy, he said no church or society under the sun was so secret as the R. C. Church. One of its members could take a life, rob, destroy or commit any crime and then go to his priest and confess it without fear of the law being informed. It was a disgrace to Quebec Province to claim that a loyal and religious society like this was illegal.

Of that great and good little man, Mr. J. J. Hawkins, Mr. White spoke in terms of affectionate sadness. He drew their attention to the fact that they (the Orangemen) had received no support from a Roman Catholic, excepting friend Hawkins, who is now, he said, slurred at in consequence. Every Orangeman and Protestant should respect Mr. Hawkins. And again, says Bro. White, "There are very few Hawkinses." Few indeed! There is but one, and, thank heaven, no more. Mr. White spoke of Mr.

Langevin, and said he favored the church of Rome more than the prosperity of the Dominion of Canada. He appealed to the young men present to be loyal to the flag of Britain. Referring to friend Curran, of Montreal, he said it was all that he could do to keep himself on the floor of the Commons from using harsh language in reply to the unbecoming, ungentle, unmanly utterances of Mr. Curran. He said that if the battle of the Boyne is to be fought over again, in Montreal, he believed it would be, as lately expressed by the Rev. Dr. Wilde in Toronto, with the same results—right against wrong. Mr. White was followed by another worthy, the far famed Capt. Thos. Scott, of Winnipeg. He is thus reported:

"Mr. Scott, M. P., then addressed the brethren, and made mention of the formation of the first Orange lodge in Manitoba, it being organized in an old schooner by the officers and men of the 1st Ontario Rifles. He believed within the space of ten years, through the progress of the Anglo-Saxon race, that the French language would become extinct in Manitoba."

This is benevolence with a vengeance. Mr. Scott felt so much ashamed of his utterances when he saw them in print that he rushed into a letter of denial. But the journal that reported him very justly adhered to the correctness of its report.

Desirous of rivalling their brethren in the East a body of Orangemen in the county of Essex met at Leamington and resolved amongst other things:

That we desire to arouse no religious animosity in the Dominion, but we can not keep silence when our opponents falsify history against us and we think that do hold the last people on earth to be past religious persecutions and massacres that have stained its pages so deeply. We do not blame the Roman Catholics of today for the evil deeds of their forefathers done in times when human rights were but dimly discerned by all parties, but we do hold the spirit of those responsible who manifest the illiberal, bigoted, and persecuting spirit that triumphed in the vote upon our bill in the Dominion Parliament. Under the pretence that we aim at Protestant ascendancy (and that Protestant is a bogus one who does not) they ascertain and maintain their own ascendancy. We only claim that we are willing to concede to all equal rights, and we are resolved to have them.

We do deeply sympathize with our brethren in Quebec, trodden down, as we find, under the ban of Quebec laws made by so-called Conservatives, but who are more truthfully intolerant religious bigots, with whom we can have no political sympathy or co-operation whatever, and we hereby pledge ourselves to labor by word and vote to secure to our Quebec brethren their legal rights as British free-men.

This is indeed as near benevolence as Orangemen can come. But they had better convince themselves of one fact that, as they failed by deceit so they will fail by menace, to obtain a charter of incorporation from the Parliament of Canada.

Since the above was written the Orangemen of Biddulph and elsewhere have been passing resolutions of similar tenor, all breathing a spirit of fanatical ignorance and narrowness that has not, we are happy to perceive, evoked any feeling of sympathy from the masses of our Protestant fellow-citizens.

**PEACE AT LAST.**

It is gratifying to know that at last a treaty of peace between Chili and Peru has been signed and confirmed. By the terms of the treaty the disputed provinces are ceded to Chili for ten years, and their possession after that time is to be determined by a vote of their own people. This is perfectly just and fair, and saves the principle of nationality by leaving the future of the ceded provinces in their own hands. The American public took very deep interest in the struggle between Peru and Chili, and one of their ablest journalists thus speaks of the future of Peru:

"The future of Peru is a matter of public concern. This unhappy country is to begin a new era now, without the wealth drawn from silver mines and guano beds to corrupt her governors and demoralize her people. Poverty may be more propitious to the social virtues than an idle prosperity ever was, and her latter days may be more industrious, more orderly, and more hopeful, than her first. But the firmest believer in republican institutions may find room for a doubt whether such countries as Peru possess the public virtue and public spirit needed for the maintenance of such institutions.

Monarchy belongs to a lower and transition stage in political development, from which the Spanish American republics have not emerged. Chili might seem to disprove this; but Chili is an aristocratic not a democratic republic."

We need not say that in some of these views we do not concur. They are, however, in the main correct.

**THE IRISH PROBLEM.**

The American, speaking of the new national Irish League, says that it is fortunate for it that everything that has happened since the convention has contributed to advance it in public favor. First of all, the dynamite faction disapproves of its proceedings and is heartily abusive of its results and conclusions. Then Mr. Sullivan, its President, openly denounces the means advocated by that party.

Again, Cardinal McCloskey gives Mr. Sullivan a formal audience and assures him of his sympathy with the principles and objects of the League. Our contemporary effectually disposes of one anti-Irish story spread abroad concerning Cardinal McCloskey:

"Of course, the English newspapers, who always know what is passing in the inmost recesses of the Pope's breast, have discovered that this act has given great offence at the Vatican, and that Cardinal Jacobini has written to New York to call Cardinal McCloskey to account for it. The Papacy is not so foolish as this. It knows the limits of its authority too well to interfere with the expression of political opinions from the citizens of free States, whether they are dignitaries of the Church or only its private members. And it is prudent enough to have some very good reason for interfering before setting itself against the political opinions and plans entertained by millions of the most devout Catholics the world has to show. Nothing that a Protestant Government has to give or refuse could furnish an inducement to this course."

We cannot, however, see by what course of reasoning the American arrives at the following:

"But the League would do well to make its friendly relations with the Roman Catholic hierarchy less prominent than it has done. The Irish cause needs the support of others than Roman Catholics; and the display of priests made at the Philadelphia convention was not calculated to conciliate Irish Protestants. The comments of The Presbyterian on the convention, grossly unfair as they were, illustrate the kind of prejudice thus excited in quarters where conciliation would be more advisable."

Are then the Irish people to be governed in their course of action by regard for prejudices that have no basis but an unreasoning fanaticism?

**THE LATE CARDINAL MEGLIA.**

The venerable and saintly Cardinal Meglia, who rendered his beautiful soul some few weeks ago to his Heavenly Father, was a prelate, says *Le Journal de Rome*, favored by the esteem of all. His death has caused profound regret in the many countries that have known this worthy prelate, who everywhere and all the time served the Church with modesty and wisdom, firmness and prudence, while he also edified all who came within his reach by a sweet and tender piety. Born in 1810, Francesco Meglia made his course of studies in the Roman university where he was graduated doctor of canon and civil law, as also of theology and philosophy. He began his diplomatic career under the auspices of Mgr. Garibaldi, Nuncio to the king of the Two Sicilies. When Mgr. Garibaldi was called to Paris Mgr. Meglia followed him and resided there as auditor to Mgr. Sacconi. He was *charge d'affaires* for a brief period before the arrival of Mgr. Chigi, during whose memorable embassy he was recalled to Rome. Twice Mgr. Meglia acted as ablegate of Pope Pius IX., who appointed him Archbishop of Damascus, and conferred on him the nunciature to Mexico. Returning from that country, he was accredited first to Munich and then to Paris, where he resided from 1873 to 1879, a period

of critical importance, during which the republic, passing from the hands of the conservatives into those of the radicals, began to assume a position of hostility towards the church. In 1879 Mgr. Meglia received from the Holy Father the reward of his long and devoted services to the Church. In Rome, to which he returned in his old age, after having spent there the days of a studious boyhood, his eminent piety and exhaustless charity won him all hearts. Catholic France had loved and prized Mgr. Meglia during his embassy in Paris and felt towards him the liveliest gratitude for the services he had rendered, without ostentation, it is true, but not without distinction. The *Univers* lately recalled the touching unanimity of the Catholic journalists of Paris, who on the occasion of the death of Pius IX., forgetting all differences of opinion, assembled in the presence of the Apostolic Nuncio to express their sentiments of concord and union in regard of the Sacred College. One of the happiest results of Mgr. Meglia's nunciature was that he succeeded in removing from the breasts of French Catholic journalists those feelings of dissension and bitterness that had divided them since the council. There is no Papal embassy which more than that of Paris requires the exercise of true diplomatic prudence, reserve and tact. The French character is quick and sensitive, prone to excess as well in zeal as in discouragement, apt to push logical consequences to their extreme limit, enthusiastic and prompt in resistance, besides being like that of most other peoples disposed in times of excitement to want of respect for authority. Even devoted Catholics have at times shown in their public course certain of these national failings, which, though after all exercises of noble and brilliant qualities, render the position of the Papal Nuncio one of great delicacy if not of difficulty. French Catholics have constantly venerated in the Apostolic Nuncio the supreme authority of the Pope, whom he represents. They look not on him as a mere envoy or ordinary member of the diplomatic corps. They regard him in his episcopal character and the envoy of the spiritual and religious power of the Papacy.

Mgr. Meglia, assiduous in attendance on all religious solemnities, gave all admirable examples of piety which won for him the universal esteem and veneration which he commanded were the secret of his diplomatic success. It is true that he had in France to deal with republicans who act wholly devoid of reverence for the episcopal character, but had he to deal even with the radicals now in power in that country there is hardly any doubt that he would likewise have now even their regard. Mgr. Meglia will long be mourned by his colleagues of the Sacred College, and by no people more heartily than the Catholics of France.

**MGR. MERMILLOD.**

The nomination of this illustrious prelate to the ancient see of Lausanne and Geneva, has excited the profoundest hostility to religion in general and to Mgr. Mermillod personally in the breasts of the Swiss infidels and radical chiefs. The council of state has decreed, 1, that the bishopric of Lausanne and Geneva has ceased to exist; 2, that Mgr. Mermillod be prohibited from assuming the title or exercising the charge of bishop of Lausanne and Geneva; 3, that the Federal Council be invited to ascertain whether, in face of this decision of the council of state, Mgr. Mermillod persists in his determination to exercise episcopal functions within the territory of Geneva, 4, that the Federal Council be required in the case of Mgr. Mermillod's persisting, to take firm and energetic means to prevent such an infringement on the rights of citizens and of the state by the ecclesiastical authorities. To this decree of the council of state is appended a lengthy communication exposing at length to the Federal Council the reasons which influence the first mentioned body in its singular course. For a long time, says the *Univers*, the council of state of Geneva has failed to do its duty by the Catholic

people of that district. That body promised them liberty of conscience and bound itself to meet the expenses of Catholic worship. Needless here to recall the laughable hypocrisy which refused to consider any other Catholics but a few apostates and infidels, and gave this unhappy few ownership over Catholic temples and the usage of Catholic moneys designed for Catholic worship.

For ten years the council of state of Geneva has made every effort to frighten and to seduce the Catholics under its charge. Vainly has it given protection and assistance to the old Catholic apostate priests and the old Catholic bishop at Berne. True Catholics live only under the jurisdiction of the Pope and cannot recognize any other. Here is the great difficulty of the council. It cannot control the consciences of the people and, therefore, simply seeks to harass and annoy those who refuse submission to its odious decrees. The council speaks of the rights of the state, but these rights are essentially based on the acknowledgment of the rights of freedom of conscience. The council of state of Geneva is bound by the most solemn and precise engagements to act fairly by the Catholic people in the matter of freedom of worship. It refuses to do so and will, no doubt, persist in its refusal till a better order of things be set up by the firm intervention of the Federal Council.

**THE CHRISTIAN BROTHERS AND THEIR FOUNDER.**

The Illustrated Catholic American of a late date contains an interesting article in reference to the beatification and canonization of the Venerable La Salle, founder of the Christian Brothers recently decided on in Rome.

John Baptiste De la Salle was born in Rheims in 1651. In 1672 he received deacon's orders at the hands of Ladislas Jouart, Archbishop and Duke of Cambria, and was ordained priest by the Archbishop of Teller in the Cathedral of Rheims in 1678. Alive to the evils of ignorance, De la Salle, in 1680, gave up his social position, resigned his canonry, distributed his patrimony among the poor, and consecrated his life to the education of youth. He gathered around him a number of young men for the work in hand. In 1685 he opened a normal school, the Duke de Mazarin furnishing the means, for the education of teachers, not members of the society, who were intended for schools in the country districts. In a few years De la Salle established primary schools, boarding schools, normal schools, schools of technology and reformatory schools. He died in 1719 with a high reputation for sanctity. His work goes on, not only in his own country and his own society, but throughout the civilized world. He was declared venerable by Pope Gregory XVI., in 1840, his virtues were declared heroic in 1879, and now the process by which the genuineness of the miracles is attested is declared valid.

In 1875 a statue was erected in honor of La Salle in the city of Rouen. The honor done this illustrious man was, as justly observes the Catholic American, done the whole community of Christian Brothers.

"It was certainly a triumphant day for the order of Christian Brothers, that which saw deputations from all parts of France, great officers of State, generals of the army, priests without number, bishops, with the cardinal prelate of Rouen at their head, flocking eagerly to the historic city, and vying with each other in doing honor to the good and pious old priest, De la Salle, whose sole object in life was the education of the poor. This gorgeous throng of the great of the earth was increased by numerous deputations of poor black-robed men, who had given up all hope of earthly advancement in order to carry out the instructions of their founder, and to obey the advice of Christ to the rich young man; who had yielded every ambition, every pleasure of the world, so as the better to serve Him and His poor. These men were Christian Brothers. Some of them came from this continent, who had received education in the Christian

Brothers' schools, and who determined to attend the ceremonies of the day in order to prove the depth of their affectionate gratitude to their former teachers."

"The French nation," continues our contemporary, "showed the world the high regard in which she holds these teachers of the poor. France is proud of the Christian Brothers, and the world at large is so much indebted to them that it shares in the pride of the French people, and extends admiration and gratitude to the city of Rouen for erecting a monument in his honor." With how much reason does not the writer in the Illustrated Catholic American declare it difficult to record the benefits Catholic education owes the Christian Brothers.

As we see these humble men going about our cities, nearly always accompanied by little children, and always welcome amongst them, we cannot forbear recalling the words of Christ, who bade little children to come unto Him, and think how truly happy and peaceful, though humble in the eyes of the world, must be the life of the child-beloved and child-loving Christian Brother.

The following is valuable testimony that we commend to the earnest attention of our readers.

"In the United States the effect of the Brothers' work is everywhere apparent. Each year their schools and colleges turn out crowds of young men who are earnest Catholics and honest citizens—young men of whom any country might be proud."

**THE TRIPLE ALLIANCE.**

Italian ministers have of late laid particular stress on their affirmation of the existence under one form or another of an alliance between Germany and Austria on the one hand, and Italy on the other. This triple alliance, which has nothing in its composition of a holy alliance, must necessarily exercise an incalculable influence on the future of Europe. Such a momentous fact cannot and ought not to be passed over in silence by the Catholic press. The German powers by this alliance associate themselves with revolutionary Italy and bind themselves, if a leading German paper is to be believed, to protect, maintain and perpetuate in France the republican form of government in its form, because most anarchical, first. If that same journal is to be credited, not only do the contracting powers bind themselves to prevent in France any change of government but even the acceptance by that country of the preponderating influence of any one man in the shape of a dictatorship.

The German and Austrian press go so far as to proclaim the praises of the noted Thibaudin, claiming to see in him, at the head of the army, a guarantee of peace. After this mode of thinking, the powers which have constituted themselves keepers of the peace and protectors of revolution might, if they saw fit, at any moment, consider the dismissal of this minister as a veritable *casus belli*, unless some one equally worthy of the confidence and disdain of the enemies of France should be found to replace him.

It is not on France alone that the eye of pity should be cast. She has indeed descended into the very lowest depths of national degradation. But as she has sunk so low, we may hope that she will enter into herself and by one of those glorious resuscitations not infrequent in her history, rise in her might to cast off the degrading yoke of radical impiety.

It is for all Europe that good men must now indeed feel pity. The great powers that were free to enter on a policy of regeneration, have renounced their opportunity to embrace such a course, and without a semblance of excuse or palliation adopted a course of disintegration and ruin.

Austria and Germany are now indeed allied with Italy. However much we may narrow down the extent and purposes of the alliance, it nevertheless remains a living and potent factor in European politics, and the Italian press has reason on its side when it sees in this alliance a guarantee for the maintenance of the actual state of things in Italy, and a justification for the misdeeds and spoils of 1860 and 1870.

Italy from the yet but a second withstanding ministers it is very powerful moral standard ideas of a truster.

The Italian for the right eighty, the right in Rome persons sanctity itself violence and Italy of to-day, exalted, glorified.

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Italy from the material standpoint is yet but a second rate power. Notwithstanding the bragadocio of its ministers it is neither very rich nor very powerful. But taken from the moral standpoint, Italy represents ideas of a truly formidable character.

The Italy of to-day is typical of the right of usurpation substituted for the right of legitimate sovereignty, the right of force substituted for the right of individuals. Italy in Rome personifies justice, majesty, sanctity itself, oppressed by brutal violence and blackest perfidy. The Italy of to-day is revolution crowned, exalted, glorified.

Alliance with Italy augurs no happy result. From the day on which the shells of Orsini frightened the third Bonaparte into an impious and inglorious course, the empire inaugurated under such promising auspices fell from precipice to precipice even unto Sedan. Radical decomposition had entered into the vitals of the empire and the constitution of 1852 ignobly perished. An alliance with Italy is an alliance with revolution, and revolution never spares its allies. By this manner of alliance Austria and Germany, two powerful empires, bind themselves to maintain in Italy the rule of usurpation and sacrilege. Austria will know those of its subjects characterized by friendliness to Italy, and can justly appreciate the social and moral worth of the pro-Italian agitators that disturb its tranquillity. Revolutionary Italy will in the concert of the German powers play the same part acted by the Irredentist party in Trent and Trieste.

Revolutionary supremacy in Italy is, officially at least, recognized and protected by the alliance which all good men must deplore. This alliance has also assumed the protection of anarchy in Franco. Anarchy or war is now the watch word of the allied powers.

Russia is excluded from the alliance. Submission to nihilism is evidently required as the essential qualification to its admission into the concert of the powers. So long as Russia struggles against disorder, so long as she seeks to preserve her power and authority, so long in fact as she resists the revolutionary tendencies of the age, so long will she be condemned to distrust and isolation. There can be no doubt that alliances such as that concluded between Italy and the German powers must produce within these monarchies a reaction menacing to their very existence. How times have changed since 1815! The great work of that year was an alliance of the monarchies against the aggressiveness of radicalism. Then Austria and Prussia held the House of Bourbon in suspicion as being lukewarm in its conservatism. But times have, we repeat, changed since the Holy Alliance secured for Europe forty years of peace at home and abroad. The work of 1815, salutary for all peoples concerned, for Italy as for France and Russia, for Austria and for Germany; the work destroyed by the ambition of the House of Savoy, aided by Napoleonic complicity, should have been in their own interest taken up again by the powers of Europe. But they prefer an alliance of disorder and ruin. All we can in the presence of actual events say is that unless a salutary reaction sets in against the contaminating influences of such an alliance the monarchical system of Europe is doomed to destruction.

SACRED MUSIC.

St. Peter's Cathedral was filled to its utmost capacity on Sunday evening, on the occasion of the first monthly sacred service on behalf of the new Cathedral building fund. The service commenced with a powerful rendering of the "Kyrie" and "Gloria" from "Haydn's Mass, in C No. 2." A brief but feeling address was made by Rev. Father Tiernan, in which he thanked all the strangers for their presence, impressing the fact that the new cathedral was, above all, a house of God, and as such asked every person's mite. Despite the oppressive heat, the whole congregation waited until the conclusion of the service, and the music created a profound impression. The masses were considerably strengthened by the presence of Mr. J. F. Egan, of Hamilton, who sang the "Ecce Deus" perfectly. Our local baritone, Mr. J. T. Dalton, in addition to his well-known abilities as a vocalist, displayed an unknown ability as a skilful conductor. We wish the Rev. Father success in his future sacred evenings towards the funds of the sacred edifice which is to adorn our city. It is expected these pleasant affairs will take place monthly hereafter.

THE PAPAL CIRCULAR.

We have at length what are said to be the exact words of the Papal circular to the Irish bishops on the subject of the Parnell Testimonial Fund. We commend the document to the earnest perusal of our readers. It is couched in the following terms:

"Whatever may be the case as regards Mr. Parnell himself and his objects, it is, at all events, proved that many of his followers have on many occasions adapted the rules laid down by the Supreme Pontiff in his letter to the Cardinal Archbishop of Dublin, and contained in the instructions sent to the Irish bishops by the Sacred Congregation, and unanimously accepted by them at their recent meeting in Dublin. It is true that, according to those instructions, it is lawful for the Irish to seek redress for their grievances and to strive for their rights; but always at the same time, observing the divine maxim to seek first the kingdom of God and His justice; and remembering also that it is wicked to further any cause no matter how just, by illegal means.

"It is therefore the duty of all the clergy, and especially of the bishops, to curb the excited feelings of the multitude, and to take every opportunity with timely exhortations to recall them to the justice and moderation which are necessary in all things, that so they may not be led away by greed of gain to mistake evil for good or to place their hopes of public prosperity in the shame of criminal acts. Hence it follows that it is not permitted to any of the clergy to depart from these rules themselves, or to take part in or to promote, movements inconsistent with prudence and with the duty of calming men's minds. It is certainly not forbidden to collect for the relief of distress in Ireland; but at the same time the apostolic mandates absolutely condemn such collections as are raised in order to inflame popular passions and to be used as the means for leading men into rebellion against the laws. Above all things, the clergy, must hold themselves aloof from such subscriptions when it is plain that hatred and dissensions are aroused by them, that distinguished persons are loaded with insults, that never in any way are censured pronounced against the crimes and murders with which wicked men stain themselves; and especially when it is asserted that the measure of true patriotism is in proportion to the amount of money given or refused—as to bring the people under the pressure of intimidation.

"In these circumstances, it must be evident to your Lordship that the collection called 'Parnell Testimonial Fund' cannot be approved by this Sacred Congregation; and consequently it cannot be tolerated that any ecclesiastic, much less a bishop, should take any part whatever in recommending or promoting it. Meanwhile we pray God long to preserve your Lordship."

This document, as will be perceived at a glance, is framed with utmost care and caution, and is addressed solely to the bishops and clergy. The circular, by declaring that it is lawful for the Irish to seek redress for their grievances and to strive for their rights within just limits, clearly proves that it was conceived in no spirit of hostility to the Irish struggle for national autonomy. It condemns not the national movement in any of its legitimate phases, but simply indicates a line of conduct to the clergy which, in their present divided state of opinion as to the merits and demerits of Mr. Parnell, is no one can deny, by far the safest, and certainly the most prudent that could be followed by them.

In fact, upon careful consideration of recent events, some of them of a very painful character in Irish political and ecclesiastical history, we must say that the line of conduct indicated for the clergy in the Papal circular is the only safe one for them to pursue. Let them heal their divisions, let them banish discord and dissensions from their ranks before enlisting themselves under one or other of the political standards raised in Ireland. A clergy exposing its divisions to the people inflicts on the cause of national freedom more real evil than ever a policy of clerical abstention from politics could bring about. Among so large and so intelligent a body of clergy as the priesthood of Ireland there will always be differences of opinion on the best mode of promoting Ireland's national aspirations, but the difference now prevailing amongst them on the present movement for the vindication of Irish rights is so very deep and wide-spread that nothing but the utmost prudence on the part of all of them, no matter what their views, can save the clerical order in Ireland from an irreparable loss of influence over the people. While expressing these views we still adhere to the opinion we have already expressed that the duty of the Irish nationalist party is to place its case fully before the Holy Father with the purpose of removing any misrepresentation of which it complains. This done, no man, however ardent his Irish patriotic sentiments, can complain of any action that may be taken by the Holy See in regard of Irish affairs. The Supreme Pontiff is the father of all the faithful. Amongst the faithful none are dearer to him than the Irish, his most devoted children. No man then can pretend that any representation or protestation of theirs, or of any portion of them, will not receive at his hands the most careful consideration, and that acting upon his knowledge of their condition and circumstances, he will not advise them to that which is best. That staunch patriotic journal, the North Western Chronicle, has assumed a position on this question so sound and so correct that we gladly place its views before our readers:

"The Pope's letter is addressed only to the Irish clergy, for their own guidance as Bishops and priests. It contains no allusion to the Irish people, except to say that it is lawful for the Irish to seek redress for their grievances and to strive for their rights, while at the same time seeking God's justice, and remembering the wickedness of illegal means in furthering even a just cause. We have here words most emphatic, recognizing the existence of serious grievances in Ireland, telling the Irish people that their cause is a just one, and bidding them to strive manfully for their rights. Will Irishmen censure the Pope because he does not approve wicked and illegal means, Phoenix Park murders and dynamite explosions? If they permit him to refrain from giving his approval to such modes of warfare, they will allow that he could not have spoken more forcibly in favor of Ireland than he has done.

"Of course, the Pope desired that Bishops and priests would refrain to a greater extent than they have hitherto done from the public and often angry discussion of political affairs in Ireland. Is it not his right to do so? Is not the Pope the head of the ecclesiastical regimen of the Church the world over, and is he not the judge of what befits or not the sacred ministry? If the Irish Bishops find reason to complain, it is their business to send their respectful protest to their chief; the Irish laymen are in no manner concerned. Politics in any country are not the proper fields for the exercise of ecclesiastical zeal. Priests, the sanctuary; to laymen the forum. When the Irish layman refuses to stand alone in the forum, and persists in dragging thither with him the priest, he confesses his own impotence, his own nullity. It has been long a misfortune with the Irish people that, not satisfied with being left to themselves to conduct their political affairs, they assume control over the clergy, whom they would compel to be their political henchmen.

The Chronicle then proceeds, with the same soundness of view, to say:

"We have to bear in mind that whatever our own convictions are regarding the present affairs of Ireland all Catholics in Ireland are not of one accord on these questions. The Chronicle has been and is the staunch supporter of the actions of the Land League, it has never lost faith in the wisdom and the sterling patriotism of Charles Stewart Parnell. But at the same time the Chronicle knows that many Irish Catholics in Ireland have other ideas and on this account, whatever Irish laymen may say or do under its unstinted approval in favor of the agitation, it is obliged in all candor to confess that it sees no propriety in a priest occupying the pulpit on Sunday, as some priests are reported to have done, in denouncing the opponents of the League, nor a few of whom had come to the church to hear mass and to listen to the Gospel of Christ. Important and valued as the Irish Land League is, religion is above it within God's temple and in the performance of the ministerial duties of priests and Bishops."

Our contemporary thus tersely concludes its reflections on this important topic.

"To Caesar the things that are Caesar's; to God the things that are God's. We are willing that Irishmen fight out the interests of Ireland; but we are also willing that the Church be left to take care of the interests of souls. Irish politicians, Irish orators and Irish journalists will do well to entrust the Church to the keeping of the successor of Peter. If they manage Ireland, as well as he manages the Church, all will be satisfactory to themselves and to those who hope and pray that Ireland's grievances be soon redressed, the rights of Irishmen guaranteed, the English and English oppression in Ireland be soon brought to an end forever and ever."

These opinions of our contemporary have a clear North Western ring that commend them to favor. Ireland's first duty is to keep itself right with Rome. That duty fulfilled, neither British brute force at home, nor British cunning; nor misrepresentation abroad, can prevent the old land attaining that freedom to which it is unquestionably entitled and for which its sons will never cease battling.

MONTREAL NOTES.

FETE DIEU. All night Saturday, May 28th, there was a heavy downpour of rain. The streets were consequently so muddy that the solemn procession of the Blessed Sacrament, which usually leaves Notre Dame Church at 9.30 a. m. on the Sunday after the feast of Corpus Christi, had to be postponed until 4 p. m.

PROCESSION. Was headed by a squad of City Police, followed by the Crucifix and a number of Acolytes. The different French Canadian societies and congregations came next and were followed by the Priests of St. Sulpice who immediately preceded the canopy. His Lordship Bishop Lorrain of Pontiac bore the Ostensorium and was assisted by Rev. Fathers Sentenne and Beaudet. The 65th Battalion formed a guard of honor to the Blessed Sacrament. In rear of the canopy came the judges, members of the bar and prominent citizens immediately followed by the Catholic young men's society and the other Irish societies.

About thirty societies besides the congregations of the different churches took part in the procession and it is estimated that fully 15,000 persons were in line. The whole line of march was profusely decorated.

THE ARCHES. which numbered fully twenty were magnificent. At the corner of Lagache and St. Urban streets was a quadruple arch having in its centre an altar before which two boys swung censers. At the corner of Lagache and Visitation streets a beautiful Repository was erected. Here on arrival of the Canopy there was a solemn benediction of the Blessed Sacrament. After benediction the procession moved down Visitation st. and along St. Mary's st. to the church of Notre Dame where a final benediction was held and the procession broke up.

THE MOTTOES on the various arches were nearly all in Latin and were very appropriate. Some

of them were: *Ecce Parnis Angelorum, O Salvatoris Hostia, Jesus in Passant, Bemis talis Infans, Ecce Agnus Dei, etc.* One can scarcely realize the grandeur and solemnity of the occasion unless he has actually assisted at the ceremony. JER. C.

COLLEGE OF OTTAWA.

A meeting of the Committee of seven appointed by the Alumni of the College of Ottawa, on the 25th ult., to arrange preliminaries for the first annual meeting of the former students of the College on the 19th of June next, and draft a constitution and by-laws for the good government of the alumni association then proposed to be organized, was held in the college on Monday, the 25th ult. Rev. Father Whelan was called to the chair and Messrs. J. L. Olivier and F. R. Latchford appointed Secretaries.

On the motion of Rev. Father Coffey, seconded by Mr. J. A. Pinard, it was resolved that the following circular be addressed to all the alumni of the College of Ottawa, and that in view of the shortness of the time to elapse before the day fixed for the proposed annual meeting and the difficulty of otherwise reaching many of them, and acquainting them with the steps already taken and the object had in view by the meeting of the alumni on the 25th of May inst., the Catholic press be requested to give its publication.

Ottawa, May 28, 1893. The undersigned have the heartfelt pleasure, to convey you information that at a large alumni of the college of Ottawa, held in this city on the 25th inst., J. J. Curran Esq., Q. C., M. P., in the chair, it was unanimously resolved that the formation of an alumni association in connection with that institution is desirable and that steps should be immediately taken to give effect to this desire.

In furtherance of this resolution there was struck a committee of seven, consisting of His Worship the Mayor of Ottawa, Dr. P. St. Jean, the Rev. Father Whelan, P. P. St. Patrick's, Ottawa, the Rev. Father Coffey, of the Catholic Record, London, G. J. O'Doherty, Esq., Barrister, Ottawa, Messrs. J. A. Pinard, J. L. Olivier and F. R. Latchford, with instructions to arrange the preliminaries for a general meeting of the Alumni of the College of Ottawa, to be held in the College Hall on the 19th of June next at four o'clock p. m. and to adopt a constitution of the proposed good government of the proposed Alumni association which shall be submitted for the consideration of that meeting.

The Committee therefore urgently and respectfully request your attendance at the meeting on the day and at the hour named. Your cordial co-operation is also invited in the promotion of the views and in the realization of the earnest hopes and unanimous desires of the meeting held on the 25th inst. to place on a solid foundation an association that will redound to the honor of our Alma Mater by enlarging its influence, furthering the cause of Catholic education, promoting the interests of good citizenship, diffusing a spirit of fellowship and fraternity amongst the Alumni themselves, that cannot fail in all respects to be of lasting benefit to the members of the association, and finally proving a veritable monument to the zeal and gratitude of the students of the College of Ottawa.

You are requested to inform us at your earliest convenience, but not later than the 8th of June next, as to your opinion on the project of forming the association with any suggestions you may think fit to offer in regard thereof. On receipt of your reply there will be forwarded you the heads of the proposed constitution as designed by the committee, with a programme of the proceedings to take place at the meeting to be held on the 19th of June. J. L. OLIVIER, F. R. LATCHFORD, Joint Secretaries.

Needless to remark that the Secretaries will be happy to hear from any of the former students of the college who may not attend the annual meeting or be enrolled as members of the proposed alumni association.

In accordance with the request of the committee we heartily publish its circular and ask of our friends of the Catholic press, both in Canada and the United States, to do likewise. The alumni of the College of Ottawa are scattered through every Province of the Canadian Dominion, and every state of the American Union, and many of them holding positions of the highest trust and gravest responsibility, all of them honored citizens of whatever commonwealth in which their lot is cast. Their organization therefore into an active and efficient association working for the high interests proposed, is a matter of congratulation to every friend of Catholic education, and must prove of the greatest benefit to that noble cause.

FROM PERTH.

His Lordship Bishop Cleary will visit Perth for the purpose of giving confirmation at the close of the present month. By the proceeds of a Bazaar held in January last, the ever zealous and indefatigable pastor of Perth, the Rev. John O'Connor, was enabled to wipe off a church debt of 14 years' standing and complete the magnificent new spire of his church 172 feet in height, and certainly one of Perth's chief architectural ornaments.

Father O'Connor is an active member of the Perth Board of Education and is besides entitled to a seat on the Board of County Examiners of Lanark.

The separate school is in a flourishing condition, thanks to the efficient management and scholarly attainments of the teachers, Mr. Michael James and Miss Maggie Dowdall. There is evidently a bright future in store for Perth. The location there of the C. P. railway shops, has already brought about a material increase in its population and added greatly to the business activity of the town. But the completion of the Tay Canal and of the Ontario and Quebec Railway now in course of rapid construction will, it is with good reason believed, make Perth, which has always been justly noted as one of the prettiest towns in Canada, one of its most active commercial centres.

CORPUS CHRISTI.

An Imposing Celebration of the Fete Dieu.

Sunday, the 27th, was Procession Sunday, being in reality the celebration of the festival of Corpus Christi, which is properly the first Thursday after Whit Sunday, and which was instituted in honor of the Most Holy Sacrament of the Altar. Not being a festival of obligation it was not solemnized on the Thursday, and to suit the convenience of many who participate in the proceedings, its observance by a procession is generally deferred to this year till the Sunday following. The heavy rain of Saturday night rendered it highly probable that no outside observation of the day would take place, as the streets were deep with mud yesterday morning. However, as the day was bright and drying it was determined to postpone the procession from the morning till the afternoon.

ACTIVE PREPARATIONS were made for the event during the day, and the preparations in the streets through which the procession was to pass were put in place with singular rapidity. The school of the Christian Brothers on Sussex street was gray with flags, and the greater portion of St. Andrew street was also handsomely decorated. King street did not afford much chance for a display of bunting, but it was well lined with evergreens. Murray street was also well decorated. There were but two depositories on the route, one in front of the residence of Mr. Regis Roy on St. Andrew street, and the other in front of the Church of the Congregation des Hommes de St. Murray street. The latter was particularly handsomely got up, and the services there were of the most impressive character.

PONTIFICAL MASS was celebrated in the Basilica at 9 o'clock in the morning by Bishop Duhamel, Vicar-General Routhier, Fathers Bouillon and Campana and others assisting. No sermon was delivered on the occasion. Mr. Dionne presided at the organ, and the usual Basilica choir was present under the leadership of Mr. Stanislaus Drapeau. The music used was the ordinary Gregorian chant. The announcement was made by Father Bouillon that

would take place at 4 o'clock in the afternoon after Vespers. By that time all the streets about the Basilica were thronged with spectators, and troupes after troupes of the societies to take part in it marched on to the ground. The marshals had no easy task to reduce the chaotic mass to an orderly line of march, but under the energetic direction of Father Bouillon succeeded in doing so. The procession was probably the largest which has been seen in Ottawa of its kind for a good while past as fully four thousand persons must have been present in it. Among the

SPECIAL FEATURES of the day was the presence of the child-boys and girls of the St. Patrick's Orphan Asylum and the St. Joseph's Orphanage, whose tidy, comfortable appearance attracted general notice. The large gathering of the members of the society of the "Immaculate Conception" in their black dresses, white vests and blue scarfs was another noticeable event. The members of the St. Joseph's Union and the Society of St. Peter made a good turn out.

THE STE. ANNE'S BAND took part in the proceedings, and along the line of march played several excellent selections in good style. The corps looked well, played well, and marched well.

THE COLLEGE CADETS, now consisting of two companies, presented a good appearance. They were under the command of Captain McTavish, and No. 2 company appeared in public for the first time in their new uniforms, neat and serviceable. The two companies numbered eighty all told, and after the service returned to the college, preceded by the Ste. Anne's band. In the procession they acted as guard of honor to

THE BLESSED SACRAMENT, which was carried by His Lordship Bishop Duhamel under a rich canopy, supported by six bearers and accompanied by a large body of his clergy in their richest robes of office. We have already given the order and route of the procession.—Ottawa Citizen, May 24th.

BRANTFORD LETTER.

SODALISTS' RECEPTION. On Sunday afternoon nine young ladies were received as members of the sodality of the Blessed Virgin. They were Misses Beckie Humphrey, Mimi Kew, Mary Ann Shanahan, Jennie Cahill, Jessie Donovan, Jessie Dalton, Maggie Kew, Emma Cahill and Maggie Donovan. The impressive reception ceremony was witnessed by quite a number of the congregation, who manifested great interest, as the confraternity has a member of nearly every family in its roll. After the singing of the *Feni Creator* by all the members the candidates went forward to the railing; the secretary asked them if they wished to cherish a special devotion to the Blessed Virgin and their patron saint; if they were resolved to observe the rules and regulations; if they would always endeavor to promote the glory of God and devotion to His blessed Mother, to each of which they answered that they most earnestly wished it. The spiritual Director, Rev. J. F. Lennon, then addressed them in reference to their duties as sodalists, and each candidate recited the formula of admission, and received the medal and ribbon of the sodality. Rev. P. Lennon afterwards addressed them at some length. He said the public would not be disregarded by a God who clothed the lily, who fed the sparrow, and without whose knowledge even a hair could not fall from our heads. A great purpose of the sodality and kindred societies was to counteract the evil influences of those who were united to hinder the work of God. Where men and women banded together for the purpose of circulating books defaming the church, the members of the sodality should be ready to uphold it by word and example. Their first duty was to practise and promote the love of God, and there was no better means of doing this than by showing their devotion to His Holy Mother, who was given

to us on Mount Calvary to be a mother to us all. And she should be taken as a model by sodalists, for in her love for her divine Son she found consolation in all her great sorrows and strength to pass through the most bitter trials. So would we if we but fully appreciated his favors: we would come often to be in his company, and in his love find strength for our weakness. At the conclusion of Father Lennon's instruction the *Te Deum* was said by the sodality, followed by their office, and the Benediction of the Blessed Sacrament closed the impressive ceremony. The officers of the sodality are: Rev. J. F. Lennon, director; Miss Jane McDermott, prefect; Misses Mimi Hays Savage, treasurer; Misses Missions McGinnis and Kate Lannon assistants; Miss Mary Harrington, secretary; Miss Mary Savage, organist. The members do not limit themselves entirely to spiritual work, for it was through their efforts the beautiful new carpet for the sanctuary was procured, which has been so much admired since the opening of the church.

The Expositor of May 25th said: "Mrs. R. A. Parnell, late of Stratford, has been in the city for the past few weeks visiting friends previous to starting for Lincoln, Nebraska, where her husband has lately acquired a position in the land office of the B. & M. Railway. Since coming here her youngest child, a boy of four or five months, was taken sick, and died on Tuesday last. Much sympathy is felt for the young couple."

DEATHS. Mr. John Doherty, formerly of Dundas, died on Thursday of last week, after more than fulfilling the three score and ten allotted to man. He has lived with his son here for several years, but has of late been in very feeble health. He was taken to Dundas for burial.

On Sunday, Mr. Michael Cahill, of Stratford, brought a child to Brantford to be buried. NATY.

FROM CHATHAM.

ST. JOSEPH'S SCHOOL ENTERTAINMENT. Last Friday evening, St. Joseph's school authorities gave a grand musical and literary entertainment in the new exhibition hall of the school. Mr. O'Neil, the chairman of the Separate School Board occupied the chair. The spacious hall recently fitted up is well adapted for school entertainments and it could not have been more auspiciously opened than by the choice programme, literary and musical, which delighted the large audience assembled there on Friday evening. The Catholics of Chatham had never before of possessing so handsome a school exhibition hall, while the talents and energy displayed by the head-master, Mr. O'Hagan, by whose able hands the programme was largely planned and sustained, are worthy of high praise. Mr. O'Hagan came to Chatham highly recommended as a teacher, and since his advent amongst us has proved himself far superior to the reputation and highest hopes entertained of him by his many friends.

The recitations and choruses of the children were of a quality that would have reflected credit on the pupils of any school in the Province. And yet how could it be otherwise. To teach mathematics successfully you must be a good mathematician. To teach classics successfully you must be a good classical scholar. Does it not hold equally that to teach reading and recitation well you must be a good reader? So carefully has Mr. O'Hagan trained the pupils in the art of reading correctly that not a word of recitation from even the youngest and most child-like voice was lost to the audience. And here let us particularly emphasize that which marked the evening's proceedings. The conduct, deportment, and manner of the pupils were highly commendable. The programme consisted of three choruses by some sixty girls, ranging from the ages of seven to sixteen, whose voices sweetly blending in the Polish madens' song, which was rapturously encored. Among the recitations, Longfellow's "Old clock of the Stairs," a concert recitation, was given by twelve of the senior with excellent effect; the "Song of the Forge," a concert and solo recitation, was produced also admirably by eight boys, and eight little girls appearing in a beautiful recitation entitled "choosing." The latter was the work of the evening. The talents of Mr. O'Hagan, the popular head-master sparkled throughout the whole programme. He sang in fine voice "A Warrior Bold" and won a triumph in his recitation of Longfellow's beautiful poem "Sandalphon" and in response to a hearty encore gave in fine form "The Launch of the Ship." We regret that we cannot do justice to space report at length Mr. O'Hagan's theme which address on "Self-Culture," a theme which at his hands was treated in a scholarly and eloquent manner. Rev. Father Innocent, O. S. F., presided at the organ during the evening's entertainment with excellent effect.—Planet.

WEDDING BELLS.

The Canadian Capital was the scene of a happy event on the 2nd inst. in the marriage of Mr. Alexander McTavish Watt, of Montreal, and Miss Kate Emily Ryan, one of Ottawa's fairest Catholic daughters. The nuptial knot was tied by the Rev. Father Whelan, P. P. St. Patrick's, in the presence of many of the friends of both bride and bridegroom, amongst whom were Dr. Kelly, Brantford, Dr. Hill, Ottawa, Hon. John O'Connor, G. C., Mr. Frank Newby and Major Mudge, Montreal, Jas. Goodwin, T. P. Foran, besides many lady friends. After a sumptuous *dejeuner* at the residence of the bride's father, the happy couple left for New York. We extend them our best wishes and heartiest congratulations.

ST. VINCENT DE PAUL CELEBRATION.—Thursday, the 24th of May, the Society of St. Vincent de Paul, Guelph, celebrated the fifth anniversary of the foundation of the society. Grand High Mass was sung at eight o'clock in the morning by the chaplain of the society, the Rev. Father Lorry, S. J. The Rev. Plants, S. J., acting as deacon and Mr. Aylward as subdeacon. Our Lady's choir furnished the music, which was of a superior class. After the gospel the Rev. Father Fleck preached an eloquent and earnest sermon which made a deep impression upon all present. A collection was taken up after the sermon for the benefit of the poor under the charge of the society in Guelph.



HALF HOURS WITH THE SAINTS.

St. Albina. CHRISTIAN HUMILITY.—Chosen souls only and hearts of generous temper know how to be truly humble, and to the humble alone does God accord great graces, and by their agency only does He accomplish great things.

Moral Reflection.—With whatever virtues endowed, the man who conceals himself, and who is not open to the influence of prayer and confidence in God, they are applied to divine purposes.

St. Simplicius. GOD'S HELPING HAND.—Prudence and firmness, instead of being simply earthly attributes, become lofty virtues when, fostered under the influence of prayer and confidence in God, they are applied to divine purposes.

Moral Reflection.—"He that trusteth in God, shall fare never the worse," with the Wise Man in the Book of Ecclesiasticus.—(Eccles. xxxii. 25.)

St. Cunequada. RENUNCIATION OF DIGNITIES.—The life of St. Cunequada, wife of the emperor Henry II, furnishes an excellent example both of the good employment of worldly advantages and detachment therefrom.

Moral Reflection.—Detachment of the mind, at least, is needful to those who cannot venture on an effectual renunciation. "So likewise every one of you," saith Jesus Christ, "that doth not renounce all that he possesseth, cannot be my disciple."—(Luke xiv. 33.)

Penalty for Swearing. In the office of the Pilot Commissioners in New York is a strong iron box, constructed on the plan of a toy saving-bank.

One of Many. Mr. R. W. Carmichael, chemist and Druggist of Belleville, writes as follows:—"Your Burdock Blood Bitters has a steady sale, are patronized by the best families and surrounding country, and all attest to its virtues with unqualified satisfaction."

A Priest and the Small-Pox.

During the past week there was a second death from small-pox in the family of Mrs. Luscorn at Germantown, 11th District, of this county, in the present instance it being her son. The disease was contracted by Mrs. Luscorn's daughter in Baltimore, and from all that can be learned, she took the disease from fright.

Ritualism in Sheffield. (Cork Examiner, May 2nd.) The Rev. G. C. Ommany, Vicar of St. Matthew's, Sheffield, has made his reply to the Archbishop's monition, and officiated yesterday morning at early communion, when he modified his practices to some extent.

ERRINGTON. Mr. Errington, through whose influence Archbishop Croke is said to have been censured, is an English Catholic who has estates in Ireland. He was educated at Stonyhurst, the English Jesuit college.

Pleasant to Taste. Children and persons with weak constitutions have always found great difficulty in taking Cod Liver Oil, and from this fact it has not been universally used, but with Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, this prejudice is removed.

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FORTUNE'S FAVORITES.

Who They Are, Where They Live, and To What Extent She Blesses Them. The Wonderful Record of the Past Year.

DRAWING OF MAY 9, 1882. J. Wegner, Kansas, Minn., 30,000. C. Nelson, cor. 16th and Avenue, 10,000. W. H. Ackers, 77 River st., Cambridge, 2,500.

DRAWING OF JUNE 13, 1882. Beall & Ricketts, through Kentucky National Bank, 5,000. Mrs. J. Frouty, 392 Bourbon st., New Orleans, La., 4,000.

DRAWING OF JULY 17, 1882. Wm. W. Lewis, St. B. R., 21 and Main st., Louisville, Ky., 15,000. Ed. E. Richardson, Redsville, N. C., 15,000.

DRAWING OF AUGUST 15, 1882. J. A. Burke, Leola, N. Carolina, 15,000. J. H. Robinson, Dallas, Tex., 15,000.

DRAWING OF SEPTEMBER 12, 1882. R. DeLoach, 216 North Main, Mo., 15,000. D. P. Blair, President East Miss. Assoc., 15,000.

DRAWING OF OCTOBER 10, 1882. John C. Reuss, Ascension Parish, La., 15,000. Gwynn Harris, 509 St. S. W., Wash., 15,000.

DRAWING OF NOVEMBER 14, 1882. J. M. Dixon, Ennis, Tex., 15,000. Josephine Miller, 319 E. 24 street, New York City, 15,000.

DRAWING OF DECEMBER 18, 1882. Salvo F. Kingsley, 1723 Master st., N. Y. City, 15,000. T. F. Bell, 328 E. 5th St., South Boston, Mass., 10,000.

DRAWING OF JANUARY 9, 1883. Alvin Kenner, Odessa, Mo., 75,000. Agnes Lopez, 89 Baronne st., New Orleans, La., 5,000.

DRAWING OF FEBRUARY 13, 1883. Chas. Rigney Jr., Mayville, Ala., collected through W. R. Allison & Co., 15,000.

DRAWING OF MARCH 13, 1883. J. Allen Schaeffer, Allentown Pa., 15,000. J. J. Deyer, Handson Dept. South, 15,000.

DRAWING OF APRIL 13, 1883. Michael Connolly, Troy N. Y., 25,000. H. M. Kiesling, 188 Hopkins st., Chicago Ills., 15,000.

DRAWING OF MAY 13, 1883. H. M. Kiesling, 188 Hopkins st., Chicago Ills., 15,000. J. R. Day, Main Bend Saline Co. Mo., 2,400.

DRAWING OF JUNE 13, 1883. H. M. Kiesling, 188 Hopkins st., Chicago Ills., 15,000. J. R. Day, Main Bend Saline Co. Mo., 2,400.

DRAWING OF JULY 13, 1883. H. M. Kiesling, 188 Hopkins st., Chicago Ills., 15,000. J. R. Day, Main Bend Saline Co. Mo., 2,400.

DRAWING OF AUGUST 13, 1883. H. M. Kiesling, 188 Hopkins st., Chicago Ills., 15,000. J. R. Day, Main Bend Saline Co. Mo., 2,400.

The Women of Quebec.

The French Canadian people have the rare taste or luck to their surroundings in harmony with their character. I imagine the city would be dull, or even distasteful, if its drowsy and romantic spirit were replaced by a coarser life.

An Unfortunate Blunder. At a dinner party in London there were two sisters present, one a widow who had just emerged from her weeds, the other not long married whose husband had lately gone out to India for a short term.

Remember This. If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

The Honest Barber Makes a Clean Shave—Next!!! Henry M. Kiesling, a barber, of No 188 Dearborn st., Chicago, bought a fifth ticket for one dollar in the April 10th drawing of the Louisiana State Lottery, and wiped out the capital number of 92,887, and received \$100,000.

THE MODEL PRESS. From Cards, Circulars, Tracts, every thing needed by the business man, the student, the housewife, and a boy and girl, can be made by the Model Press.

W. J. THOMPSON. Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else.

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FOR THE KIDNEYS, LIVER & URINARY ORGANS. THE BEST BLOOD PURIFIER. There is only one way by which any disease can be cured, and that is by removing the cause whatever it may be.

H. H. WARNER & Co., Toronto, Ont. Rochester, N.Y., London, Eng.

DYES. Best Dyes Ever Made. DRESSES, COATS, SCARFS, HOODS, YARN, STOCKINGS, CARPET RAGS, RIBBONS, FEATHERS, or any fabric or material that requires dyeing.

GOLD AND SILVER PAINT. Bronze Paint, Artists' Black. For gilding Faney Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work.

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

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness the rudiments of all the higher English branches.

URSULINE ACADEMY, CHATELAIN, ONT.—This Institution is pleasantly situated on the Great Western Railway, 90 miles from Detroit. This spacious and commodious building has been supplied with the modern improvements.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses) Canada money, \$150 per annum.

W. M. O'DWYR, DEALER IN NEW BRUNSWICK, SCOTCH & IRISH GRANITE, MONUMENTS & HEADSTONES, GRAVE RAILINGS, AND IRON FENCING, MANTLE PIECES & FURNITURE TOPS.

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TO ORDER

Blue Serge Suits, \$12 50. Scotch Tweed Suits, \$15 00. Scotch Tweed Suits, \$16 00. Scotch Tweed Suits, \$18 00.

PETHICK & McDONALD, 393 RICHMOND ST. LACHINE CANAL.

NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Formation of the Lachine Canal," will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, THE 21st DAY OF JUNE next, for the formation of TWO SLIPS or DAMS, on the north side of the Lachine Canal, at Montreal.

Accepted Bank cheque for the sum of \$2500, most acceptable tender, which shall be forfeited in case the tender declines entering into contract for the works at the rates and conditions stated in the order submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

AGENTS: Dep't. of Railways and Canals, 238-4th Ottawa, 21st April, 1888.

REMOVAL. Thomas D. Egan, New York Catholic Agency, has removed to the large and specially fitted up office at No. 42 Barclay Street.

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 42 BARCLAY ST., N. Y.

MENEELY BELL FOUNDRY. Favorable known to the public since 1852, we have now moved to our new and other buildings at No. 100 West Troy, N.Y.

SUTHERLAND'S RHEUMATISM. THE GREAT CURE FOR RHEUMATISM.

IT IS A SURE CURE. RHEUMATISM is a disease of the Kidneys; it is therefore an inevitable Medicine for those suffering from KIDNEY COMPLAINTS.

TESTIMONIAL FROM MR. W. S. WISNER & Son, Manufacturers of Agricultural Implements.

A HOME DRUGGIST TESTIFIES. Popularity at home is not always the best test of merit, but we point proudly to the fact that by other medicines has won for itself such universal approval in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla. The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—"I had an attack of Rheumatism, and an attack of Rheumatism, so severe that I could not move from the bed, or dress without help. I tried several remedies without much effect, until I took Ayer's Sarsaparilla, by the use of two bottles of which I was completely cured. Have sold large quantities of your Sarsaparilla, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public."

SALT RHEUM. GONOR ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its removal was effected by more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA, and certifies in Ayer's Almanac for 1882.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

W. J. THOMPSON. Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else.

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JUNE 8, '88.

Advertisement for a product, possibly a medicine or food item, with a small illustration.

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DER \$12 50 \$15 00 \$16 00 \$18 00 DONALD, D. ST.

ACTORS. Tenders for St. Gabriel's office until Western mail. TWO SLIPS or the Lachine work to be done, and at the City and after MAY next, at forms of ten- bear in mind... DLEY, Secretary.



The Life of Christ.

The picture is 16 x 22. In the back ground is printed an imitation of solid gold... The picture is 16 x 22. In the back ground is printed an imitation of solid gold... The picture is 16 x 22. In the back ground is printed an imitation of solid gold...

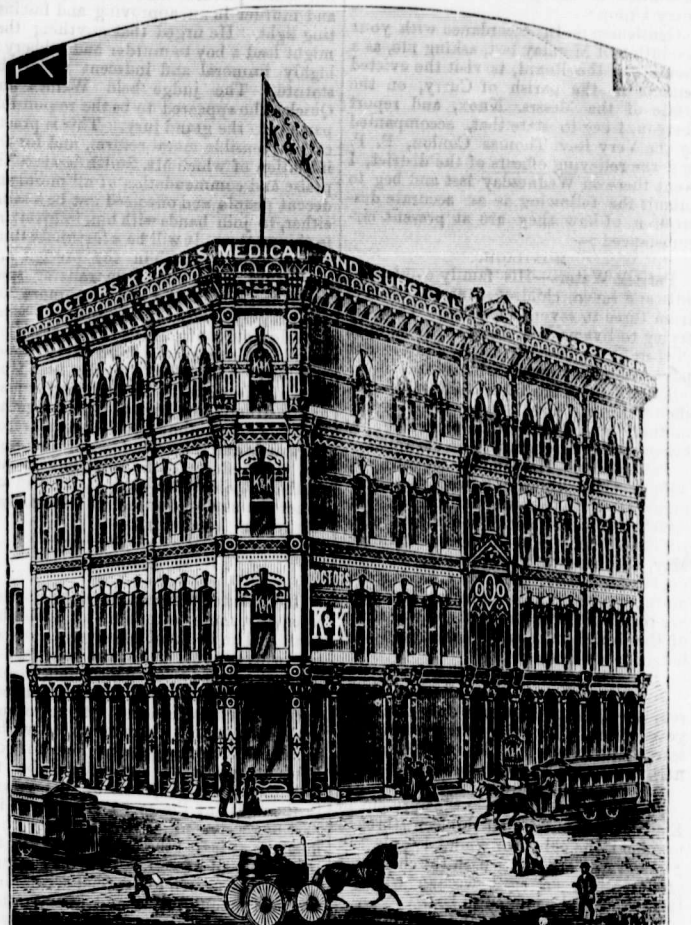
NEW SPRING DRY GOODS! JUST ARRIVED AT J. J. GIBBONS, DUNDAS ST. A CALL SOLICITED.

THE DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT. To Farmers, Mechanics and others wishing to borrow Money upon the Security of Real Estate.

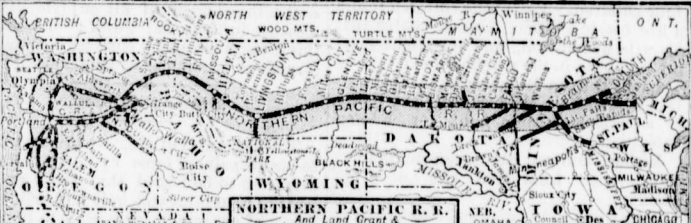
PRIDE OF THE VALLEY. Medicine that acts at the same time on the Liver, the Bowels and the Kidneys. These Great Organs are the natural cleansers of the system.

PARSONS' PURGATIVE PILLS. NEW! MADE IN U.S.A. DOCTORS K & K. U. S. MEDICAL AND SURGICAL ASSOCIATION.

Largest in the World. J. D. KERGAN, M.D., Med. Sup. CONSULTATION FREE. More capital invested, more skill employed, more cases treated, and more cures effected than by any other establishment in the world.



THE BEST HOMES. For 10 million people now await occupancy in MINNESOTA, DAKOTA, MONTANA, WASHINGTON AND OREGON, IN THE NORTHERN PACIFIC COUNTRY.



20 MILLION ACRES of the best Wheat, Farming, Grazing and Timber lands for sale by the Northern Pacific Railroad at Government Lands.

HALL'S VEGETABLE SICILIAN Hair Renewer. Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER.

BUCKINGHAM'S DYE FOR THE WHISKERS. Has become one of the most important popular toilet articles for gentlemen's use.

London Mutual FIRE INSURANCE CO. THE SUCCESSFUL PIONEER OF CHEAP AND SAFE FIRE INSURANCE IN CANADA.

J. S. DEACON'S Boston Boot & Shoe House, For Ladies' & Gent's Ordered Boots and Shoes and Fine Goods of all kinds.

WANTED A CATHOLIC MAN of business disposition, and steady habits, must travel short distances in section in which he resides. Apply with references to HENZIGER BROTHERS, 311 Broadway, New York.

CAUTION! EACH PLUG OF THE Myrtle Navy IS MARKED T. & B.

NONE OTHER GENUINE. GALT CARD CO. Ladies' & Gent's Chrono Visiting Cards.

MASON & HAMLIN ORGANISTS. THE BEST ORGANISTS IN THE WORLD.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, etc.

L.S.L. CAPITAL PRIZE, \$150,000. We do hereby certify that we supervise the arrangements for all the Monthly and Semi-Annual Drawings of the Louisiana State Lottery Company.

UNPRECEDENTED ATTRACTION. Over Half a Million Distributed. LOUISIANA STATE LOTTERY COMPANY.

INCORPORATED IN 1868 for 25 years by the Legislature for Educational and Charitable purposes, with a capital of \$1,000,000.

EXTRAORDINARY Semi-Annual Drawing. At New Orleans, Tuesday, June 12, 1888. Under the personal supervision and management of Gen. G. T. BEAUREGARD, of Louisiana, and Gen. JUBAL A. EARLY, of Virginia.

CAPITAL PRIZE, \$150,000. Notice - Tickets are Ten Dollars only. Halves \$5. Fifths \$2. Tenths \$1.

McSHANE Bell Foundry. Manufacture those celebrated CHIMES & BELLS for Churches, etc.

Burdock BLOOD BITTERS. WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, DYSPESIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERYSIPELAS, THE STOMACH, SALT RHEUM, DRYNESS OF THE SKIN, HEADACHE, OF THE SKIN, And every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

W. HINTON (From London England.) UNDERTAKER, & CO. The only house in the city having a Children's Mourning Carriage.

SAINT JOSEPH, SACRED HEART OF JESUS, SACRED HEART OF MARY. We will send the above three Chromos, size of each 9 x 11, for 15 cts., or four sets for 40 cts.; 3 doz. sets \$3.00, 6 doz. sets \$5.00; 12 doz. sets, or 432 Chromos, \$9.00. Large 24 x 30 Chromos, in beautiful oil colors, at 50 cts. each, \$5.00 per doz.

CATHOLIC MUTUAL BENEFIT ASSOCIATION - The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St.

Woolvorton, Surgeon Dentist. Office - Corner Dundas and Clarence Streets, London. (Over Brown & Morris's.) Charges moderate and satisfaction guaranteed.

DR. W. J. MCGUIGAN, GRADUATE, of McGill University, Member of the College of Physicians and Surgeons, Physician, Surgeon and Accoucheur. Night calls to be left at the office.

LABATT'S Prize Ale, Stout & Porter. Recommended by the Medical Faculty. Medals and Diplomas awarded at Philadelphia, 1876; Canada, 1878; Australia, 1877; and Paris, 1878.

THE LONDON BRUSH FACTORY. MANUFACTURERS OF BRUSHES of every description. All kinds of Mill and Machine Brushes made to order.

OPIMUM Morphine Habit Cured in 10 to 20 Days. For sale by Mitchell & Platt and G. Caird, London.

HILL'S MANUAL! THE WORLD'S GREAT BOOK OF SOCIAL AND BUSINESS FORMS, has already reached its 37th Edition.

THE COOK'S FRIEND BAKING POWDER HAS HAD FIRST PRIZES Awarded everywhere exhibited.

COLUMBIA BICYCLE. They have proved this to be a permanent, practical, and reliable means of daily use.

FITZGERALD, SCANDRETT & CO. ARE AMONG THE LEADING GROCERS IN ONTARIO. An immense stock of Goods always on hand, fresh and good.

CATARRETT. In any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure.

FITZGERALD, SCANDRETT & CO. 169 DUNDAS STREET, 4th Door East Richmond St.

OPIMUM Morphine Habit Cured in 10 to 20 Days. For sale by Mitchell & Platt and G. Caird, London.



LATEST CABLE NEWS.

London, May 31, 1883.—The past week has been marked by great political dullness, the House of Commons being entirely occupied with Supply which is in hopeless arrears.

The most important Irish event is the seizure of the Kerry Sentinel. The type was removed to Dublin and the paper thus suppressed, and the proprietor's whole business ruined.

Archbishop Croke, replying to an address of welcome presented to him at the Wicklow railway station, said it was the Pope's great love for the Irish people that caused him to be so solicitous for their welfare.

Patrick Brett has three children who get shelter during night from their grandmothers who dwell in a miserable hut, but scarcely large enough for one occupant.

John Cardle has a wife and five children, all of whom I found grouped round a small fire in a sand-pit, quite unprotected.

James Durcan (Charles) is at present in England. His wife and children (three in number) are the eldest being only four years of age, are living with the children's grandmother, an aged woman whom I found sick and confined to bed.

John Gannon has wife and two children; found them in a temporary shed erected beside a ditch.

James McDermott, not evicted from house; held in company with Fain from land from which they were evicted.

Thomas Kennedy has wife and six children, varying in ages from two to thirteen years; they were collected around a fire beside a ditch without any shelter whatever.

Peter McEntyre has wife and one child, whom I found at a fire beside a ditch, the wife appearing weak and sick.

Ellen McEntyre, widow, has three children, the eldest being only seven years of age; they are living with a relative.

Phillip Durcan and three sisters, orphans, are living in a miserable shed.

Bridget Durcan, widow, has two children, and at present occupies a neighbor's barn.

Patrick Brennan has wife and seven children; the eldest being living in a rudely constructed shed beside a shed.

I think it necessary to add that the people, both young and old, in all these cases presented a most miserable appearance, and seemed (particularly the children) to be in great want of necessary clothing, and in a few instances, I saw that those poor people are obliged to remain much longer in their present sad state.

An important witness to the miracles of Lourdes has passed away. We refer to Dr. Dozous, who died on the 15th ult., at the age of eighty-five.

It is with pleasure we chronicle the marriage of Mr. Michael Kelly, of Downie, to Miss Mary A. Kennedy, third daughter of the late Hugh Kennedy, Esq., of the same place.

THE ONTARIO MUTUAL FIRE INS. CO.—We are happy to notice that Mr. P. F. Boyle has been appointed Secretary-Treasurer of the above Company.

HOW DYNAMITERS ARE MADE.

RECENT HEARTRENDING EVICTIONS IN IRELAND.

We publish below a document of sad-denning interest: The Guardians of Tubbercurry Union, in the County Sligo, Ireland, recently passed a resolution, in accordance with which a member of the Board (Mr. Devine) visited certain tenants evicted of the estate of the Messrs. Knox, in the parish of Curry. Mr. Devine was accompanied by the parish priest, Father Conlon, and the relieving officer.

Tubbercurry, May 5.—The following details of evictions have been officially forwarded to the guardians of Tubbercurry Union:—In accordance with your resolution of Monday last, asking me, as a member of the Board, to visit the evicted tenants in the parish of Curry, on the estate of the Messrs. Knox, and report thereon, I beg to state that, accompanied by the Very Rev. Thomas Conlon, P. P., and the relieving officer of the district, I went there on Wednesday last and beg to submit the following as an accurate description of how they are at present circumstanced:—

Patrick Waters—His family consists of wife and seven children, varying in ages from three to seventeen years. They are trying to live as best they can in an open shed unfit for housing cattle, and are not possessed of any means whatsoever.

Patrick Brett has three children who get shelter during night from their grandmothers who dwell in a miserable hut, but scarcely large enough for one occupant.

John Cardle has a wife and five children, all of whom I found grouped round a small fire in a sand-pit, quite unprotected.

James Durcan (Charles) is at present in England. His wife and children (three in number) are the eldest being only four years of age, are living with the children's grandmother, an aged woman whom I found sick and confined to bed.

John Gannon has wife and two children; found them in a temporary shed erected beside a ditch.

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C. M. B. A. NOTES.

DEAR READERS—BROTHERS.—Whenever you have an opportunity to see a friend or neighbor who is not yet a member of the C. M. B. A., you can make a good point, by reminding them that a membership in the C. M. B. A. means \$200 for the wife and family every time whenever the head of the family is taken away.

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A Practical and Sensible Reformer.

"The Rev. Melville Smith, pastor of the Second Presbyterian church at Newburyport, Mass.," says the Washington Critic, "is a practical reformer. Last Monday a traveling theatrical troupe opened in that town in a blood and thunder play called 'The Rev. Mr. Smith.' On Tuesday the Rev. Mr. Smith caused the arrest of the principal members of the company on a charge of corrupting the morals of the young by making vice attractive. Mr. Smith, before entering the ministry practiced law for fifteen years in New York, and in the trial, which has lasted all the while, he has prosecuted the case. He charged the accused with posting on the bill boards pictures that held up robbery and murder in an approving and fascinating light. He urged that anything that might lead a boy to murder and robbery is highly immoral and indecent under the statute. The judge held Wallack and Quick, who appeared to be the responsible parties, to the grand jury. This practical and sensible moral reform, and for the initiation of which Mr. Smith deserves the praise and commendation of all moral and decent people, and one need not be a saint, either, to join hands with him in his efforts to reform the morals of the people of this country, both in the present and in the future, when such demoralizing spectacles are seen on the stage no more and their highly colored lithographs and wood cuts do not confront us from every bill board and stare at us from every saloon window. And when, too, the responsible parties, alleged to be the authors and instructors of boys and girls, together with the vulgar dime novel, disappear from the stands and show windows of our news and book stores, then may fathers and mothers rejoice and hold in respect and honor the habits and usages do not make a lady or gentleman. Some degree of formality is necessary in conducting our relations and intercourse with another, but there must be with it some heart, some genuine love for our kind; otherwise we can neither be the instruments of good, nor recipients of enjoyment in the midst of the social circle. To impart or receive pleasure in society there must be at least 'the flow of soul,' if not the 'feast of reason.' We may admire this or that person for special accomplishments of manner, style and conversation; but we must have in him some element of pleasure in the social world; and where this is there can be no stiffness, no studied formalism of manner or language.

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THE DUDE BEFORE THE LIME-KILN CLUB.

The Rev. Penstock secured the floor to announce that several members of the club had referred to him as a dude—a saddle-colored dude. He had at first intended to resign, but after due consideration had concluded to bring the matter before the meeting, and ask if one of the oldest members of the Lime-Kiln Club could be induced to accept of this position. Was he a dude? Was there the least foundation for such a fling at his character? For the last three months he had been wearing a vest and a pair of pantaloons made of an army blanket. Would a dude do that? He was barefooted in his boots for the want of socks. He wore paper collars, and two of them lasted him a whole week. He had a stiff neck, was stoop-shouldered, and he could no more strike an attitude than an Egyptian mummy could yell "hello!" through the telephone.

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