

The Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, APRIL 27, 1883.

NO. 237

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FROM OTTAWA.

On Thursday, the 19th, Hon. Mr. Costigan moved that the House go into committee to-morrow to consider the following resolution:—

That it is expedient to make more ample provision respecting the regulation and collection of tolls and dues for the use of Government works constructed to facilitate the transmission of timber and lumber down rivers and streams, to authorize the Governor-in-Council to make regulations in that behalf, to require the verification of statements respecting such matters by oath, and to impose penalties for infractions of such regulations, and to provide that timber and lumber and products thereof shall be liable for such tolls and dues, and may be followed until the same are paid." Carried.

Before the orders of the day were called, Mr. Bergin denied the truth of a statement in the Toronto Globe, to the effect that he had been anxious to avoid a vote on the Orange Bill, but had been unable to obtain a pair. He said several members wished to pair with him, but he refused.

Sir Leonard Tilley moved the House into committee to consider the following resolution:—

Resolved, That it is expedient to provide by law that a bounty of one dollar and fifty cents per ton be paid on all pig iron manufactured in Canada, on Canadian ore, between the first day of July 1883, and the thirtieth day of June, 1886, inclusive, and that a bounty of one dollar per ton be paid in like manner on the same manufactured between the first day of July, 1886, and the thirtieth day of June, 1889, inclusive.

After some discussion the resolution was reported.

After recess, on motion of Hon. Caron the House went into committee to consider the resolution respecting the pay of officers and men of the Active Militia for each day's drill of three hours, under section 45 of the bill to consolidate and amend the laws affecting the Militia of Canada.

Mr. Landry in the chair.

After some discussion, the committee rose and reported the resolutions, which were concurred in by the House.

The bill to consolidate and amend the laws affecting the Militia of Canada was reported from committee, with amendments.

Mr. Ross (Middlesex) moved that the bill be referred back to the committee of the whole House with instructions to add the following words to the clause providing that the Militia should be subject to the Queen's Regulations and Orders for the Army, which are called out:—"But nothing in said regulations and orders, so far as relating to the establishment of cantons, shall render lawful the sale of beer or malt liquors of any kind whatsoever."

After remarks from Messrs. Caron and Blake, on motion of Sir Leonard Tilley, the debate was adjourned.

The House proceeded to consider the report of the Committee on Ways and Means, and passed the item respecting the duty on books after discussion. Several other resolutions were also concurred in, all to come into effect on April 30, excepting those on agricultural implements and pig iron.

The breaking off of negotiations between the C. P. R. and Grand Trunk has given great satisfaction here. The position taken on the subject by independent journals, such as the Montreal Star, is cordially endorsed at the capital. The Star says:—

The collapse of the negotiations between the Grand Trunk and the Canadian Pacific Railway Company must be regarded as an escape by the country from a great peril. The Canadian Pacific is a child of the State, and, although its interests are not always identical with those of the country, the country has, nevertheless, an enormous vested interest in the concern. The principal plea or excuse for the enormous subsidies lavished upon the road, was the prospective deliverance from a monopoly which seriously handicapped Canadian commerce. Many people believed that even that emancipation could be purchased too dearly, and the prodigality of the Government in its concessions to the Canadian Pacific Syndicate created no little admiration and a great deal of amazement. The country has a very tangible interest in preserving the independence of the road to which it has invested so heavily. The Government never seems to have anticipated or to have provided for such a contingency as that which has recently arisen. The monopolistic policy of the Grand Trunk has been pursued to a suicidal degree. It has increased its financial obligations out of all proportion of the increase in its working and earning capacity, and does not seem to appreciate the fact that such a policy must find a limit somewhere. Grand Trunk influence has done much to cripple the Canadian Pacific in the London money market, but we regret to see the slightest disposition on the part of the Canadian Pacific directors to entertain such overtures as the Grand Trunk has seen fit to make. The country has so large a stake in the Cana-

dian Pacific that it cannot afford to allow the Grand Trunk to take advantage of its necessities, and the Canadian Pacific directors have only to take the people into their confidence, to be able to defy the Grand Trunk. The terms of the proposed agreement would utterly destroy the interest of the country in the Canadian Pacific and the country has a greater interest in preserving the independence of the road than even the stockholders. We are not antagonistic to the Grand Trunk, but we protest against the perpetration or extension of a railway monopoly of such proportions. The fact that such proposals are considered worth a moment's consideration is a weighty argument in favor of Mr. McCarthy's bill to establish a court of railway commissioners, as much in the interest of the railway companies as of the public. The Canadian Pacific has everything to gain by publicity, and we must confess we are a little puzzled in the face of Mr. George Stephen's circular, dated April 9th, to the Grand Trunk shareholders, to understand him listening to such proposals from the Grand Trunk directors.

He has, we imagine, less to fear from the pronounced antagonism of the Grand Trunk, than from the "better policy" which seems to be hinted at in the last sentence.

The Canadian Pacific has in truth a great deal to lose and nothing to gain by any combination with the Grand Trunk against the rights of the public. On Friday the bill authorizing the Grand Trunk Railway Company to continue its pooling arrangements with the North Shore Railway for fifty years, met with strong opposition in the Railway Committee today. The bill was promoted by Mr. Colby. Objection was raised to the measure on account of the very late period in the session at which it was introduced, and that without receiving notice, and also on its merits, as doing away with a competing line and increasing monopoly. It was pointed out, however, that as the Grand Trunk now practically owns the North Shore it was too late to remedy the monopoly evil. Further consideration of the bill was postponed till Tuesday next. The committee passed a bill authorizing the Northern Railway Company to issue perpetual debenture stock for the purpose of redeeming their first preference bonds, which mature 1st August, 1884, also authorizing the Northern, Northwestern and Sault Ste. Marie Railway Company, to build a line from Ravenhurst to Calder Station, and to change its name to the Northern and Pacific Railway Junction Company.

The Sub Committee on the liquor traffic question today received a deputation from the Licensed Victuallers' Association and heard their views with reference to proposed legislation. To-morrow a deputation from the Dominion Temperance Alliance will appear before the Committee for a similar purpose.

It is now evident that this is to be a brisk season in immigration to Canada. A late despatch from Liverpool says:—

Owing to the unprecedented demand for passage across the Atlantic, the Allan mail steamship Company were today compelled to despatch three of their fleet, the "Parisian," "Austrian" and "Grecian," carrying two thousand four hundred emigrants for Canada. A large number also left on the Dominion line steamer "Ontario," making altogether nearly three thousand people leaving Liverpool in one day for the Dominion, more than double that of any day on record. Nearly half the number are bound for Manitoba, and it is estimated that they take away capital to the amount of upwards of £100,000.

The session is likely to continue for at least three weeks in May.

P. C.

THE CATHOLIC MUTUAL BENEVOLENT SOCIETY.

SERMON BY FATHER WILLIAM, O. S. F.

The following beautiful discourse was recently delivered in Chatham on the occasion of the annual communion of the members of this excellent society:—

"Fraternitatem diligite." Love the brotherhood. (1. Peter 2. ch.)

Dear Christians! if St. Peter lived in our present age, he would not hesitate to preach most earnestly, what he wrote so beautifully to the faithful of his flock: "Honor all men; love the brotherhood; fear God."

Nowadays everything goes by association. In every department, in every walk of commercial and social life, we have what are called "rings, circles, companies, corporations, associations, societies. Get up a railway—you must have a company. Start a library, an insurance office or a series of amusements, you must establish a circle or union. Carry out political ideas; parties are formed with leaders and officers. In the world many associations, especially secret ones, are in the hands of Satan, against the Church of God. God will have his society of people, the Church must have her army, and men must save themselves in our days, just as many lose themselves by association; it is not very strange to see, how even Catholics will take such a deep interest in the promotion of associations of the world and sometimes of corporations hostile to our own holy Church?

I will avail myself of this opportunity to protest against such a spirit, and in order that you may understand and appreciate the excellent workings of well regulated Catholic societies, and especially of the C. M. B. A., reflect with me on the following questions:

a. In what light should we look upon Catholic Associations?

b. Why is the C. M. B. A. so worthy of our attention and support?

I appeal to the members of this society not only personally to persevere in this

good cause; but to try, every man of you, to gather as many as you can of your friends and of those whom your influence reaches to become associates and brothers of this useful, salutary and honorable body.

There are parties who are very indifferent and others again who are hostile towards our societies. Any religious or temperance or benevolent association is a bugbear to them. Now, is this sensible or fair? Are such societies really so unworthy of our esteem and patronage?

I answer: no fair-minded man will censure organizations, which are honorable in their object, reasonable and sound in their nature and legitimate in their origin. All truly Catholic associations are of such a character. Their objects are sublime and honorable.

The different societies of our holy Church are sanctioned and established either for the purpose of promoting the glory of God, of honoring His saints, of proclaiming one's belief in the mysteries of our faith, or by united prayer and Holy Communion to be guarded against the evils of body and soul, or for the mutual encouragement by good example to perform the spiritual and bodily works of mercy. Surely such aims are dear and worthy in the eyes of every sincere Christian, and particularly to the members of our societies, who are reminded of these objects by the usual emblems, such as the cross, the heart, and the anchor.

All societies approved by the church are commendable by their very nature. Does not sound reason tell us that different plans are much easier carried out by the united efforts of many, than by the slow though hard endeavor of a single individual. How true are not the words of a German poet:—

What keeps the mill in motion?
What turns the wheels around?
The union of drops that grow
To a mass as on they flow.
Thus man is made of man
To carry out his work of plan.

Everywhere from the temple of Minerva to the workshop of the mechanic the motto prevails: In union there is strength. If the world carries out its plans by association, it is of great importance that the church should have safeguards, legions of honor, have armies in imitation of the army of St. Michael, with the motto: *Omnes in Deo—Who is like unto God.*

Our Lord says: "Where two or three are gathered together in My name, I am in their midst."

Hence in a Catholic society there is blessing from Christ; for the mutual edification by the light of good example; for practical charity without much difficulty; here primitive Christianity and true brotherhood are resuscitated and promoted. They were one heart and one soul. Irish, French, English and Scotch, Germans, Canadians and Americans, all shake hands together in universal brotherhood.

Our Catholic societies have a solid and legal origin.

Man by nature is a social being. Men associated together almost from the beginning of the world. God called the good together and made them His chosen people. They became a grand army of Jehovah, a monumental nation of unforgetting traditions and teachings. Then Christ appeared and laid the foundation of true Christian union: "Love your neighbors as yourself. As you wish others to do unto you, do you also unto them."

The religious and charitable associations that now exist are offerings of this perfect Church and are not connected like mere leaves, but like bark to the tree of the Church. They thrive under the sanction and protection of the Bishops, and are guided by the respective pastors. Dear Christians! we should therefore encourage each other to become members of our associations in order to bring the salvation of our Saviour home to our fellow-men.

But what should we think of the members themselves? There are in most societies three classes of individuals, the exemplary ones, the lukewarm and even wicked ones. The good and exemplary members are the glory of our holy religion; they are like a light burning in the light-house; they are not merely whitened sepulchres, but combine with the outward rules of the Association real inward sanctity. The sacraments of the church, the statutes of the branch and their fidelity to God gives a peculiar splendor to all their endeavors and reflects great credit upon their Holy Church. Every Catholic society is held in esteem in proportion to the excellence of its members.

The indifferent and lukewarm members are useless for the Church and society. They are distinguished from the people of the world only by outward and mechanical regulations; they are dead-heads and of no benefit to our holy religion. The meeting alone and other exercises are of no intrinsic value and effect, and of no merit for heaven without good works. And what shall I say of the bad members of Catholic associations? They should not at all be permitted in any Christian society. They are a disgrace to the Church. St. Paul says of such: "For your sake my name is despised among the Gentiles." No matter what office a member occupies in a society, if he is a bad Catholic he should be expelled from a Christian body of men. It is true nothing extraordinary is required only what God asks of them. Look at St. Joseph: He was a just man and now he is in heaven. He is the model of a member.

If a member lays claim to manhood he must be able to control himself. Yet there are some so-called men in our times who are constantly preaching to others although they cannot even govern their own feet. Such members who are addicted to drink and other vices are no men at all, though bodily they have the strength of a Goliath or Sampson. Un-

faithfulness is another sign of unmanliness. A truly Christian man will live in such a manner that he is not afraid to die.

They are something like Voltaire. For years he leads a bad life but on his death-bed he is afraid. He was not a man, but a boy even in the days of his manhood. Piety is a necessary condition of truly Christian manliness.

And now let me bring down the matter a little nearer to ourselves.

Dear members of the C. M. B. A. and beloved Christians of this parish, let me draw your attention to our own society.

I feel pleasure in being enabled to recommend this association on account of the incalculable good it is effecting in this congregation. Its basis is prudence and judgment, its conditions are strictly legal and its object is the God-like work of charity.

It would be a fatal error indeed to suppose that our Lord forbids us to have a reasonable and prudent care for the temporal welfare of the family and others. The very organization of human nature requires this.

In creating man as a social being, as members of a family and of a large society, God had the end in view that one by his particular talents and means should supply the wants of another. Fraternal and domestic charity is the fundamental law of Christianity. Our Lord says: "All things whatsoever you would that men should do to you, do you also to them." Matt. vii. 12.

This charity tells us to assist each other in all the struggles of this life.

If in a stormy sea, after the vessel has been wrecked, the crew are tossed about in a boat or on a raft, each man becomes interested, not only in his own safety, but in that of his fellow-voyagers.

Thus in the sea of life, on which we are tossed about by the billows of adversity, it is but natural that we should manifest towards each other a feeling of mutual tenderness and sympathetic interest. "Love your neighbor as yourself." And this grand principle tells every man to have a particular care of his own. "If any man have not care of his own and especially of those of his house he hath denied the faith and is worse than an infidel." 1. Tim. v. 8.

Verily, such a one denies his own natural instincts. Now the C. M. B. A. have alleviated the wants of many orphans and widows. How many would be starving to-day only for the united efforts of the branches in Canada and the United States. Many a family would have been thrown out upon the coldness of a merciless world—without the Beneficiary of \$2,000, which is immediately given to the heirs in accordance with the will of the deceased brother. How many in this congregation could easily do what the members of this society have been doing within the past few years and thereby provide a substantial sum to their families? Death may surprise you and what will then become of your wife and children? Just a little economy will enable you to save the \$15 per year, by which you help your fellow-men and especially your own.

These temporal pursuits, however, do not prevent our members from accomplishing their spiritual duties. On the contrary their constitution strictly enforces the fulfillment of their religious obligations.

It is the sacred duty of every member to attend divine services, to support the church and school and to receive the Holy Sacraments under the pain of excommunication.

Was it not highly edifying to see the members approach the Holy Communion table in a body this morning in honor of St. Joseph, their patron and model? And do they not in somewhat follow his example?

St. Joseph's arms were the carriage in which the infant Jesus rode over the desert and from the land of Egypt. St. Joseph's cottage roof was his shelter for those thirty years of secluded life in the history of Christ.

Now our Lord tells us that one standard of final reward shall be the care that we have taken of Him in the persons of the faithful. "Come ye blessed of my Father, for you have done to the least of these my brethren, you have done unto Me."

If a king were to miss his way and enter your abode, would you not make every effort to receive him and divide your supplies with him? You do the same by belonging to the C. M. B. A.

Faith and Charity go together hand and hand by helping others and laying up for your family and providing for them after your death.

In conclusion, let me remind the members of this parish, that the C. M. B. A. is not a mere cold and speculating insurance company, but a charitable and a thoroughly Catholic organization.

"The just man liveth by faith." Rom. i. 17. St. Augustine says: "Bear aloft in your hand the lantern of faith, supplied with the light of Christian charity." The material sum is not the only estate transmitted by a deceased brother to his heirs but there is still more valuable inheritance left through a will carefully made. Need I tell you that the estate, the inheritance to which I allude, is example? The example of a true Catholic is what every member is bound to be by the very statutes of the society. May every member remain true to the constitution of his society and his church and gain many more members for the society, and may every one of you die as happy as St. Joseph. "Well done good and faithful servants enter thou into the joy of thy Lord." Amen.

THOUGHTS THAT DUN.—Rejected communications.

CATHOLIC PRESS.

Catholic Review.

It has been estimated that over 2,000 divorces are annually granted in the New England States. Here in New York we have had over our share. According to a statement made by an official of the County Clerk's office, it appears that there were 276 divorces granted last year by the Supreme Court of New York County. Ninety per cent. of those divorced were of American origin; Germans came next. There were a few French people and no Irish. There were but a few, and these Germans, professing the Catholic religion.

The tendency of the times, especially among our Protestant friends, is to overlook the fact that Christianity is an objective religion. Realizing more and more independent discussions of modern thought reveal its weakness, that Protestantism, as a well-settled, well-defined, distinctive system, at unity with itself and in harmony with universal truth, is impossible, there is a powerful tendency to make religion purely subjective. In other words, the tendency is to discard the supernatural and to fall back upon mere natural religion.

Western Watchman.

A LEADING Ritualist of New York says his mind "is not made up on the question of a ritual confession; but if it does no good it cannot do harm." The law should be invoked to suppress these Rip Van Winkle father confessors.

The attempt of the Episcopalians to revive the seven sacraments, after their slumber of three hundred years, recalls the story of the Seven Sleepers.

Now that the Council of Convocation has had its run, we hope some one will dramatize a play with the title: "Rip Van Winkle with a Mitre on."

A METHODIST preacher, Monday last, said St. Patrick was not a Roman Catholic Bishop, but an itinerant Methodist preacher. Well, he had no wife. And who ever heard of an itinerant Methodist preacher without a wife. He was in the habit of making the sign of the Cross three hundred times a day and three hundred times a night; and there is not an itinerant Methodist preacher in Christendom who knows how to make the sign of the cross. He believed in the Mystery of the Trinity which no itinerant Methodist preacher dares to talk about. Lastly; he wrought miracles, which no itinerant Methodist preacher has ever done. Patrick never delivered a political harangue in his life; and who ever saw a Methodist preacher who was not a partisan politician.

Methodist preachers have ever done. Patrick never delivered a political harangue in his life; and who ever saw a Methodist preacher who was not a partisan politician. The church governed the Irish church in peace and unity, leaving to everyone the large liberty consistent with the common weal. Who ever saw a Methodist who was not a meddler and did not signalize his entrance into every new neighborhood by getting up some narrow-minded little coterie of lousy-bodies to regulate other people. Finally Patrick minded his own business, which no Methodist preacher knows how to do.

Boston Pilot.

THE "German Barber," in the New York Sun, happily hits the nail on the head when he compares England's outcry against American dynamite sympathizers with the remonstrances of a man like the neighbors object to his beating his wife: "Der drouble is not here alretty, it's on your side of der big spinning wheel. Dond gomblain of der echo; you will not here it if you shoop der orithinal noise."

MR. DION BOUCICAULT was called before the curtain at the Star Theatre, New York, last week, at the end of the second act of "The Shogun." The applause was hearty and prolonged. Mr. Boucicault took advantage of the opportunity to make the following speech:—"You have accounts in your newspapers every morning," he said, after thanking the audience for the kindly reception of what he called his old play, "If the darker recesses of life in Ireland—views darkened by the English press. Well, we here try to give you more cheerful pictures of that green island which so many of us love; and I beg that as you read the English news from Ireland to-morrow you will concede to it quite as much of fiction as you have seen on this stage to-night."

THE Pall Mall Gazette uses almost the words of the Pilot in commenting on the true threat of the London Times: "The day of remedial legislation for Ireland is over." "One more thing, then," says the Gazette, "is also certain—namely, that if the day of remedial legislation for Ireland is over, the replies by dynamite will not slacken. Everybody has seen this in the case of Russia. When dynamite first was set to work, in that country, the English press warned the Czar to meet the plotters by granting legislative reforms. He was urged not to suffer himself to be scared into the ways of reaction, but to apply himself steadily to removing grievances. English writers who were so profuse in such counsels, ought now to follow their own principles in their own difficulties. . . . As for the proposal which is just reported that the European Powers should establish a force of detective police to cope with secret organizations of all kinds, including Anarchists, Nihilists and Fenians, that will not help us—for this reason, if for no other, that the United States will certainly have nothing to say to any such project."

THE admirable Lenten sermons of Dr. Dix, Rector of Trinity Church, New York City, have made a deep impression on many of those who heard such emphatic words of Catholic instruction and warn-

ing. "Women," says Dr. Dix, "are responsible for the decay of the home life in America. The ideal of an honest, earnest, modest, simple womanhood," is being superseded by a poor substitute made of "vulgarity, heartlessness, froth and chaff." "All about us we see wrecks of homes, the shadows of ghosts of homes. Slowly are dying out the home life, the home influence, the home training, the home religion." And here is Mr. Dix's enumeration of the sins which bring about this prevailing and terrible state of things:

1. The lack of serious views of life, and the habit of turning the thoughts exclusively to enjoyment.

2. The degradation of the idea of matrimony, as shown by entering into that estate for low and unworthy motives.

3. The deliberate determination of some married women to defeat the objects for which marriage was instituted; to have no real home; to avoid first the pains and next the cares and duties of matrimony.

4. The habit, where a home exists, of neglecting it by spending most of the time away from it, running up and down in pursuit of excitement, and turning their children over to the care of servants.

5. The growing indifference to the chief of all social abominations, divorce, and the toleration of lax notions.

London Universe.

MR. GLADSTONE is said to be a "grand old man." Mr. Gladstone ought to be also a proud old man. Though the British public have long ceased to believe in saints, and all the belongings of saints, an exception seems to have been made in case of Mr. Gladstone—indeed, more than an exception, for, although he is not yet gone to his account, his admirers have positively canonized him, and a Gladstone worship has virtually been set up. One of these admirers has gone in for the purchase of the chair Mr. Gladstone used to occupy when he went to church at Cannes, and the cherry-tree felled by the hand of "the grand old man" during the recess, has been presented to the members of the Liberal Club, who have decided to convert it into as many relics as possible whereby to make money and to hold up their idol for general admiration.

OLD CATHOLICISM, which is on the wane in Germany, is losing ground in Switzerland, too, from day to day. Some years ago, when the new-fangled sect was in its prime, the Cantonal Parliament of Berne decided to establish an Old Catholic faculty in connection with the university of that town. The faculty was a parasite plant from the first, and now it seems as if it were gradually vanishing into thin air. This, at least, is to be inferred from the following statement, which we translate from the Gazette de Lausanne: "M. Hunsauld, Old Catholic professor of theology in the University of Berne, has tendered his resignation. The faculty now consists only of one professor and one student." Hitherto, that faculty has cost 300,000 francs, or about £12,000 of our money, and has produced no more than two Old Catholic divines—that is to say, the education of each of these two worthies has cost the Canton 300,000 francs, rather a stiff figure for such a microscopic result. The Cantonal Parliament has now been requested by the Government to pass a bill, dissolving the Old Catholic faculty and calling on the one surviving professor to betake himself, with his interesting young charge, to fresh fields and pastures new.

NEW PUBLICATIONS.

We have received from the popular publishing house of Benziger Bros., New York, copies of most useful and entertaining books lately published by them, namely: "The Christian Father," "The Christian Mother" and "A sure way to a happy marriage." The two former are published in neat paper binding at 25 cents each, in marquette at 35 cents and cloth at 50 cents, while the latter may be obtained at 29 cts., 40 cts. and 50 cts. in the same styles of binding. These books have received most deserved praise from the clergy of this country, calculated as they are to be of great benefit. The Archbishop of Toronto says of one of them: "I had to stop the reading from time to time to utter a strong prayer to our good God that every mother could have a copy of the book."

We have, ourselves, sold many of these books in the dearest style of binding, and from experience we can justly say that those who purchased and read them expressed a wish somewhat similar to that uttered by his Grace of Toronto. Now that they can be obtained at the lowest possible price of production we hope to see the sales largely augmented.

What is it that enables the Christian exultingly to cry, "O death where is thy sting?"—that sheds light athwart the gloom that enfolds the grave, and tells us that what seems death is only a transition, that life shall continue for evermore, and that the communion of saints is unbroken, that an army ever marching on, though part of its rank are out of sight? It is the supplementary teaching of the Catholic Church. She unites for us the broken thread of doctrine, makes the indistinct clear, the vague definite; and, by her doctrine consoled, we clasp the hands of our dead, not in eternal adieu, but to meet again.—Oswald Keatinge, D. C. L.

STEARNS of Christian Archeology we hope the future historian of the American Church will not fail to note her strong resemblance to the primitive church in the zeal and simplicity of her clergy. He will illustrate the statement by adding that on the 23rd February, 1883, Bishop Ryan of St. Louis rode on horse back into the town of Nazareth in this State.

SAVED FROM THE SEA.

An Interesting Episode in the Life of Patrick Egan, Late Treasurer of the Land League.

From The Chicago Herald. "I recognized a face in your streets yesterday," said an Americanized Frenchman to a Herald writer. "There are a few cities in which one is sure to see the same faces—Paris, London, New York and Chicago. You come across gentlemen and ladies in the four with no likelihood of meeting them elsewhere. They are the cosmopolitan cities of the world.

"But I was going to say," the Frenchman went on, "that the face I saw yesterday was one I had good reason to remember. I was in Paris last summer, and, like the most of those who are not tied down here, I ran out of it to a watering place when the atmosphere became too intolerable—for Paris, like New York, is frightfully hot after the dead heat fastness on its tall buildings and dry pavements.

The place I went to was a little resort on the coast of Normandy, where the long arm of land runs narrow into the sea. It has a beautiful name; it would be very impolite to mention it in English. Did you ever hear of Petit d'Enfer? No? So I stopped at a quaint little inn called Hotel Petit d'Enfer, and it was not at all suggestive of the locality alluded to. On the contrary, the delicious sea breeze rippled over its dainty table linen, and the garcon had to be careful lest the dish in his hand should be knocked out of the hazardous equilibrium at which he poised it jauntily over his head. Out on the water, tossing vivaciously on the breakers, you could see the white fleet of pleasure boats, craft of all kinds imaginable, floating like feathers, and with strong glass, the islands rose from the bosom of the deep—Alderney and Guernsey. The bathing is delightful there, and many families flock to it from the entire country. Of course, the majority are from Paris.

"I bathed one day, with no little annoyance from the undertow, which, at times, is so strong as to endanger life, and was walking on the beach with two other friends. The surf was full of boisterous people, young and old, children and bonnets, and their gawdy was unbounded. The children in France feel no especial restraint under any circumstances. They are not drilled into the decorum of sergeants as they have laid their pinafores off, as is the case with well brought up infants in America. The French children are kept in the nursery and romp into health; or go out with the bonnet, who does not attempt to give them society manners and unchild them, as it were. In this country, they are let run all over the works, and they are the apartments of the entire family, and of course they must be straight-jacketed. The tiny wads of humanity that were playing hide-and-go-seek in the breakers that day were as pink as cupids and as fat; roly-poly midgets that laughed merrily enough to spread the infection over the gravest of the gathering. Suddenly above the chorus of innocent pleasure a shrill cry arose; then another and another; and in an instant the air was rent with shouts of terror and a clamor for ropes and volunteers. At the bathing places in Normandy none of the life-saving precautions are observed which are universal in other parts of the coast. There are no buoys, no ropes extending out into the deep water, no life-boats to rescue those whom recklessness of the undertow may carry out. All eyes were riveted on two struggling forms whose long hair floated dismally on the soapy suds as they were being carried swiftly to sea, beyond the possibility of self-help. The cowardly attendants, who were paid for protecting the inexperienced and the weak, stood stolidly on the sand, arms folded, shaking their craven heads even when men thrust purses under their mean little noses.

"Suddenly two forms dashed into the waves and gallantly swam toward the fast disappearing women. They were men, and they were strong; they willily cleaved the water with their strong arms; and saw the wife of one clutch two little children to her breast, and suppress the agony that rose to her lips. She began to pray, in fervent English, with a slight Irish accent. The other woman was weeping aloud hysterically, for one of the drowning victims was her daughter, a pretty Swiss fraulein that I had seen accompanying the aged lady towards the bathing houses. Who the second victim was I could not learn, except that she was Spanish and was accompanied by a maid who fainted as her mistress went out of reach. The swimmers swam as only men can who are resolved to succeed on their errand and come back to those who are dear to them. But what a fight they had with the sea. The huge waves met them with terrific force and hurled them back like autumn leaves down a mountain side. Up to the pinnacle of some huge wave they would mount again to its depths disappear, while the crowd on shore caught their breath, and only breathed again when the two valiant fellows rose once more to breast and conquer the sea. Now they are near the women—now the unfortunate, benumbed and helpless, are swept away from them as if with demon fingers. On they go, rising, sinking, plunging, dashing the thick, gray foam away from their faces and out of their almost blinded eyes, and a second time they clutch the women. They hold limp fingers like vises, and with a few magnificent strokes, turn the breakers as the Russians did the Balkan, and now they are coming in. Great God, did we not cheer? At last they reach the sand, and many are ready to relieve them of their dripping burdens. The Spanish lady was resuscitated easily. The young Swiss girl was all but dead, and in a short time expired. She had sunk twice before the gallant rescuer reached her.

"The lady, who had clasped her two little ones and begun praying as the swimmers went out, ran into the arms of one of the two men, who, the brine salting his entire body, lavished kisses on her and the children. They quickly went into the hotel. I saw the man on the street yesterday, none the worse for the splendid risk he took for a pair of strangers, of whom, in all probability, he knew absolutely nothing. But a woman in danger moves the heart of a man as no other motive can. I did not appreciate before how small in stature he is, for I tell you I thought him a giant that day. It was

Patrick Egan, late treasurer of the Land League, now visiting with friends, I understand, in Chicago. He was residing in Paris then, having voluntarily given up his elegant home in Dublin to protect the funds from falling into the hands of the British Government. He had run over to Normandy to give his wife and children a taste of salt air and a plunge in the sea. He is an expert swimmer. If he had not left Dublin in 1881, the very day he did, the money sent over from this country to keep the life in the famishing peasants and exchequer for nothing, suits the British policy in Ireland better than famine, since it carries off the peasantry and lets the farms be turned over to the cattle.

"I believe Egan has not stated what ship he came across on. I should not be surprised, from his prowess in water that day, if he swam the whole way."

FLIGHT OF A SACRED HOST.

A Hunter, Hanging over Eternity on a Mountain, Visited by the Blessed Host.

New Orleans Morning Star.

On the highest of the Silberberg (silver) mountains in Tyrol, there is a large rock, shaped like a table, which overhangs a deep gulf, and on the rock there stands a large cross, called the "miraculous cross." Its legend is as follows:

A long time ago, when there were still large numbers of deer in the mountains, Guntz, a hunter, came one day into the hut of a poor woman living with her daughter Efflam at the foot of the mountain. He was very poor and he could no longer hunt the deer on account of fever, which caused his limbs to tremble. As he was hungry he asked for bread, and the old woman replied:

"Boy, I have only my daughter Efflam's share left; she will soon be back from the fields, where she is watching sheep for other people." At this moment a sweet voice was heard at the open door, saying: "Mother, I have just returned." And the young girl Efflam entered, poorly clad, but crowned with her golden curls. She crossed the room to get her bread, and having broken it, she presented a salt of it to the hunter, saying: "I give it to you with a good heart." Guntz, after taking the bread, sick as he was, climbed the mountain, saying: "Lord grant that I may gain enough to pay for that piece of bread, given to me with a good heart."

This time he met with success in hunting; he took the deer he had killed on his shoulders, sold it, and with the proceeds purchased a beautiful bouquet of flowers. He offered it to the old woman saying: "I dare not speak to your child Efflam, but I am inspired with the thought of asking you to give her to me as a wife, and thus Efflam and Guntz, by the good priest who had baptized them both. Thus they were made happy and they loved each other with all the purity of pious souls. Guntz recovered his strength, and all alone, he supported his old mother and young wife, and the good priest who had no longer any means of living.

The fever, which was then raging, had desolated the castle of princes and ravished the houses of the laborers. The people were all moving away from that part of the country. Efflam's old mother died from the effects of weeping over these misfortunes.

Then Guntz said: "Let us go far away where there is no war." Efflam was willing, but the priest refused, saying: "When my children come back here they must find their father." And Efflam said to Guntz: "Let us not leave him; for what could he do all alone?"

On Sundays, since the old mother had been laid in the grave, there were only three persons in the church; the priest, who said Mass, and Guntz and Efflam to hear it. At the Communion the couple knelt together at the altar; and when they had gone back to their places, the Father preached them a sermon full of tears, which their tears listened to.

One Sunday Guntz came to Mass alone and all alone he received Holy Communion. A slow sickness had seized Efflam, and she had no longer strength to go to church.

On the following Sunday no one came. After Mass, the priest took the ciborium, and carried it to the hut of Guntz, where Efflam lay dying. The priest expected to find Guntz kneeling by the bedside; but Efflam was alone. Where then was he?

"Father, I had a longing for some milk, and Guntz went out before daylight to get me some." It was true, and at the very moment when our Lord was coming to visit Efflam in the hut, Guntz was pursuing the deer on the top of the mountain. "Fear nothing," said he to the deer, without knowing that he was talking, "give only a drop of thy milk for her who was all my joy on earth." And raising his eyes to heaven, he added: "O Jesus! O Jesus! O Virgin Mother! Do not, I beg you, leave me in the house where she soon will be no more; grant that we may go together, with the Sacred Host on our lips, to meet again in never ending happiness!"

Guntz was running on the level rock where now stands the large black cross. On it there was snow which after thawing the day before had become hardened by the morning frost. Just as he was going to lay hold of the deer, she leaped away, and his foot slipped. He fell over the table of the rock, and had just time enough to catch hold of the edge with both hands; he thus remained suspended over the precipice. In this position he could see the steeples of the church and the window of his little hut. "O Jesus!" thought he, "Thou hast heard me; I am going first, I thank Thee; but dearest Lord, who will bring me, away up here, the Sacred Host, my Viaticum?"

Below, the priest had prepared everything for the last communion of Efflam. When the prayers were over, Efflam, with an angelic smile, opened her pale lips and received the Divine Viaticum. At that moment she raised her eyes towards the mountain. She uttered a loud cry! The mountain was bright with the rays of the sun. If Guntz could see the hut, he could also be seen from the hut. Efflam, with an effort sat up in the bed, and raised up to God her icy-cold hands. "O sweetest Jesus!" she cried, "he is going to die without Thee! O dearest Saviour! go to him as Thou hast come to me!"

At these words the good priest ran out, for he had also looked up, and had become aware of Guntz's dangerous position; but he would not have the tenth part of the time necessary to climb up the mountain. He rushed to the door, and in doing so one of the Sacred Hosts got out of the ciborium. Efflam perceived it. "Glorify to the Father! glory be to the Son! glory be to the Holy Ghost!" said she, with fervent joy. The priest was in great trouble; he was looking for the Host on the ground, and could not find it.

The Host did not go down, but it went up. Our dear Lord was going where Guntz's heart was sending Him, where Efflam's heart was calling Him. The Host, raised up by a mysterious breeze, was flying upward. It fitted in the air, as a flake of snow towards the north. "We praise Thee, O Jesus!" said the priest, following with his eyes the motion of the White Host. "O Lord, we confess Thee!" murmured Efflam falling back on her couch, dead for joy. And away up, away above, Guntz, sitting out, opening his mouth to receive the Bread of Angels: "O Eternal Father, the whole universe worships Thee?"

His hands let go their hold, and when the priest climbed up, found him lying at the foot of the precipice, as if he had softly lain down to sleep on the grass. The priest carried away the body, and buried his two beloved children in one grave. Later, with his own hands, he erected the black cross which is still called the miraculous cross.

"Mickey" Sheridan as a Devil.

Years and years ago there walked into Judge Sheward's printing office in the little town of Somerset, Ohio, a ragged but bright and mischievous looking boy. He walked boldly up to the Judge and said:

"I want to learn to be a printer in your office."

"You want to be a devil, do you?" inquired the Judge. "I am a devil at home, but I don't care what you call it. I can get a chance to learn to be a printer."

"What is your name my son?" "My name is 'Mickey' Sheridan."

"All right," said the Judge, "I will try you."

The Judge took "Mickey" out into the composing room and turned him over to the foreman. Time rolled on and "Mickey" learned rapidly, but was a terror to everybody in the office. There was no mischief that could be thought of that "Mickey" was not up to. He was eternally playing tricks on everybody in the office, even the Judge.

After he had been in the office for two years the Judge concluded to put him in school. He had been in school more than two months when the teacher sent him home with a note to his father and his Judge that he was too bad for any use; that he was the terror of the whole school; that he kept every other scholar from learning.

The Judge and "Mickey's" father called on the teacher and begged him to take "Mickey" back. The teacher said to them that if he came back he would treat him well, but he would be pleased if he would stay away—he was too bad for any purpose.

"Mickey" went back, however, and from there to West Point. Now more do you suppose, gentle reader, "Mickey" Sheridan was! Who do you suppose he is? The Critic will tell you. He is Lieutenant-General Phil Sheridan, the General of the United States Army upon the retirement of General Sherman.—Washington Critic.

Gossip Rebuked.

An exchange gives an incident that may prove a suggestion to all of us. One day the conversation at dinner in a family well known to the writer turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household because of some peculiarities. After several had expressed their views in no gentle terms, the married sister added:

"I can't endure her, and I believe I will not return her call if she comes here again."

Her husband who had hitherto remained silent, replied:

"She will not trouble you again, my dear, as she died an hour ago."

"You don't mean it! Surely you are only teasing us for our uncharitableness." "She is really dead. I learned it on my way to dinner."

Overwhelmed with shame, the little girl realized for the first time the solemnity of such sinful conversation. Let us take warning and speak of these about us as we will wish we had done when "Death sweeps their faults with heavy hand As sweeps the snow the trampled sand."

"Became Sound and Well." R. V. PIERCE, M. D.: Dear Sir—My wife, who had been ill for over two years, and had tried many other medicines, became sound and well by using your "Favorite Prescription." My niece was also cured by its use, after several physicians had failed to do her any good.

Yours truly, THOMAS J. METTIVIN, Hatcher's Station, Ga. FLIES, roaches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rats," 15c.

PURGATORY.

Why Protestantism Excluded the Books of the Machabees.

Some of our Church of England neighbors are beginning to find out that the Catholic Church was, after all, in the right about there being a Purgatory, but while they practically accept the Catholic doctrine on the subject yet they at the same time try to make themselves and others believe that there is in the Catholic doctrine of Purgatory something which justified the so-called Reformers in rejecting it. If the subject were not of too grave a nature to be made fun of, there would be something very amusing in the assurance with which a small number of Anglicans give out as doctrines of the Church of England what all the world knows to be mere private opinions of their own which the Church of England barely tolerates. Their attempts to claim for their sect the true doctrine of Purgatory are as ridiculous as those which Mr. Olcott makes to credit Buddhism with true geography and astronomy, while all the world knows that Buddhism has irrevocably committed itself to a cosmogony which modern science proves to be preposterously false. How ever much a few Anglicans may now try to make out that their sect has always approved of prayers for the dead, that sect stands so irreverently committed to the condemnation of the practice as Buddhism does to the denial of the sphericity of the earth and of the heliocentric solar system.

Many Protestants ignorantly imagine that the reason why the so-called reformers rejected the doctrine of Purgatory was because it could not be found in Scripture, but the truth is that the Reformation people, on the contrary, first denied Purgatory and the correlative doctrine of prayers for the dead, and then excluded from the Bible the Books of Machabees for too plainly proving the doctrine which they denied. The real reasons why the first Protestants denied the existence of Purgatory was not because they could not see it in the Bible had they had a mind to see it there but because it was inconsistent with their doctrine of justification of faith alone. The following quotation from Dr. Moehler will show that this is no mere gratuitous assertion of our own:

"To these principles of the Catholic Church Protestants oppose but mere empty negations, and a dead criticism. In the first place, as regards Purgatory, Luther, at the outset, denied the doctrine, as little as that of prayers for the dead. But, as soon as he obtained a clear apprehension of his own theory of justification, he recognized the necessity of giving way here likewise to the spirit of negation. In the Smalcald Articles, composed by him, he expressed himself in the strongest manner against the doctrines of Purgatory, and characterizes it as a diabolical invention. Calvin also, with the most furious violence, declares against this dogma, and the syncretical writings of his party coincide with him on this subject. At the same time with the clearest conviction, they avow the motive which incited them on to this violent opposition, and disguise not the feeling that the adoption, or even the toleration of the doctrines of Purgatory in their religious system, would admit a principle destructive to the whole."

So long as Protestants held the doctrine of justification by faith alone, which meant in other words that there could be no sin except unbelief, they made it a matter of necessity to deny the existence of Purgatory, because if there were no sin except unbelief they could obviously be no room for purification of the soul after death. As the Protestant heresiarchs had been Catholics, they were better logicians than their modern disciples generally are, and that they did not end in blank infidelity was only because they did not live long enough to perceive that the denial of one article of the Catholic faith necessarily leads on to the denial of the whole. All modern Protestants having practically abandoned the impious doctrine of justification by faith alone, as it was held by their early masters, there is now no reason why they should not go back to the Catholic doctrine of Purgatory; but if they have intelligence enough to perceive this, they have not the candor to acknowledge it.

Hence the attempt of some Anglican ministers to credit their sect with the doctrine of Purgatory, and at the same time to make out that their doctrine on the subject, is something different from the Catholic one. We do not long ago reproduced an article by the "Apostle of Ireland," Dr. Murray, of Maynooth, and it is not necessary to repeat what was therein so plainly set forth. Purgatory simply means a place of purification, and it will have been seen from the article referred to that all that the Catholic Church has ever defined as that of the whole. Purgatory and that the souls there detained are assisted by the prayers of the living. Whether it be situated in the centre of the earth or in another planet; what sort of a place it is, and whether it be any particular place at all, are matters about which the Church has never defined anything, so that, if prayers for the dead are admitted, there is in the Catholic doctrine of Purgatory, so far at least as the authoritative and infallible definitions of the Church are concerned, really nothing to deny. Protestant ministers can therefore approve of prayers for the dead and at the same time profess to hold a doctrine on Purgatory different from the Roman one, only by either confounding with articles of the Catholic faith the mere individual opinions of Catholic theologians, or what is more likely—by attributing to the Catholic Church doctrines which are neither articles of the faith nor theological opinions, but only the unfounded inventions of Protestants.—Ceylon Catholic Messenger.

Kalamazoo, Mich., Feb. 2, 1880. I know Hop Bitters will bear recommendation hotly. All who use them confer a benefit on the highest of all, and give them credit for making cures of all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintained it, and are more called for than all others combined.

long as they keep up their high reputation for purity and usefulness, I shall continue to recommend them—something I have never before done with any other patent medicine. J. J. BARBOUR, M. D. "ROUGH ON RATS." Clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15c.

Thousands upon Thousands Of dollars have been spent in advertising the celebrated Burdock Bitters, but this fact accounts only in part for its enormous sale. Its success is made it what it is—the best blood medicine ever devised by man.

IS ASSASSINATION WAR?

From the New York World.

Mr. Lowell has been rather officiously than officially informing an English corporation with which he has dined that Americans do not believe that "assassination is war, or that dynamite is the raw material of policy." The latter part of this saying is somewhat dark, but the purpose of the American Minister was plainly enough to express disapproval of homicide in Ireland and of explosions in England as means of political agitation. And it is by no means certain that his countrymen will go with him in this proposition.

If one country gained another by the sword six hundred years ago, and has made so little progress in conciliating it since that it holds it by the sword to-day; if the conquerors despised the conquered and the conquered detested and loathed the conquerors; if the conquerors paid so little attention to the wishes or opinion of the conquered that they took special measures to prevent the representatives of the conquered from even making known to the legislature of the conquerors what those wishes and opinions were—would anybody pretend that the connection between these two countries could be to the advantage of either? Would anybody imagine that the conquered people were to blame for the selfishness and their conquerors, or that it was the fault of the conquerors in such a state of facts and of feeling on which side the blame lay? The presumption, it must be admitted, as to the origin of the discontent of the conquered is rather against the conqueror.

Now this is precisely the condition of Ireland. The whole Irish people abhor the British connection and long to be free from it. They have no chance against the conquerors in open war, but a smothered war has been the immemorial condition of things between them. When a general insurrection is hopeless, assassination is the only mode of warfare possible. To deny the right of a people who consider themselves oppressed to resort to "outrages" is to say that when an oppressed people are weak in numbers as it is unable to take the field they must submit to what they regard as oppression or trust to the ameliorating influences of time and peaceable agitation.

To Irishmen it is a mere mockery to talk of time and peaceable agitation. Ireland has been trying time and peaceable agitation, varied by outrages, for five or six hundred years, and hates England as much as ever. Not a single concession has been won from England during all these centuries by Irish appeals to English sense of justice. Whatever concessions have been made have been extorted by outrages, and so have not had any effect in allaying Irish discontent or in mitigating Irish hatred of England. This lesson of history has been faithfully learned by Irish agitators, that if they want anything from England their readiest way to get it is by killing Englishmen, or hounding the cattle of Englishmen, or in some other way destroying the property and disquieting the lives of Englishmen.

It is perfectly natural that Englishmen should object to these modes of political agitation and should prefer moral suasion which they can stop by summary measures whenever it becomes tiresome. It may be natural that they should also desire to enlist all foreign governments as police to help them keep the peace in Ireland. But it is not in the least natural that they should expect foreign governments to accede to their desires. So far as foreign governments are concerned, Ireland is part of England and the Government of England is responsible for the condition of Ireland, which has been produced by the Government of England. That they should call upon foreign governments to pass special laws in order to enable them to suppress disturbances in their own dominions argues an assurance not, perhaps, un-English, but that they should expect such a call to be answered is not easily credible. The English cannot govern Ireland without calling on all mankind to help them suppress Irish resentments of the process, there is clearly nothing for them to do but to allow Ireland to govern herself.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great blessing for me." Frauds may imitate Dr. Thomas' Electric Oil in appearance and name, but in everything else they are deal failures.

"Grant it Out." The above is an old saw as savage as it is senseless. You can't "grant out" dyspepsia nor liver complaint, nor nervousness if they once get a good hold. They don't remove themselves in that way. The taking a few doses of Burdock Blood Bitters is better than "granting it out." What we can cure let's not endure.

Every Person to be a Real Success In this life must have a specialty; that is, must concentrate the abilities of body and mind on some one pursuit. Burdock Blood Bitters has its specialty as a complete and radical cure of dyspepsia, liver and kidney complaints, and all impurities of the blood.

The base burner stove, the telephone and other improvements of a like kind have worked a domestic and social revolution within the last few years. Among the improvements it is not unfair to include the "Myrtle Navy" tobacco. The great majority of men smoke tobacco; have done so for centuries past and will continue to do so. It is important, therefore, that they should smoke the best quality of the article. That is what they are supplied with in the "Myrtle Navy." All smokers who have used it know that its flavor cannot be surpassed, that its quality is always uniform and that the only care they have to exercise in its purchase is to see that the trade mark T. & B. is stamped on the plug.

Burdock Blood Bitters Cures scrofula, erysipelas, salt rheum, piles, and all humors of the blood. Cures dyspepsia, liver complaint, biliousness, constipation, drowsy, kidney complaints, headache, nervousness, female weakness and general debility, when used in time.

THE BOOK AGENTS.

How One of the Profession Took all the Courage out of a Bandit.

Brown, Jones and Robinson, three of as good fellows as ever melted the heart of a country trader to the merry music of the phant chieft, sat one evening last week in the smoking compartment of a chair car on the E. and T. H. Western railroad. With them was a tall, thin, dyspeptic man with sandy hair, dressed in a rusty suit of black. Nature had endowed him with long legs and his tailor with short pants. His coat collar was rich enough in accumulated grease to keep a soap factory going for a month. His mouth was of brass and his check as hard as last year's cider. He was a book agent. Already had he gobbled up the drummers for a "Life of Christ" and a "Pocket Encyclopedia" of 215 numbers when suddenly a real Jesse James—like a train bandit—opened the door and stood pistol in hand, before the quartet.

Brown's soul sank into the heels of his boots. Beads of perspiration, big as snow balls, stood on Jones' classic brow, while his hair lifted his hat two solid inches from the crown of his head. Robinson murmured the first verse of "Ever of Thee I'm fondly dreaming," and thought he was praying. But the book agent bounded from his seat with a glad smile and a "How do, stranger! Delighted to see you. Do let me show you my superb bonanza of domestic peace and happiness to every householder who is fortunate enough to possess one. These hundred pages of elegant letter press, printed on toned paper and embellished with fine steel engravings and official map of the state. A carefully compiled correct topographical and historical—"

"Shut up!" roared the bandit. "Shut up! You bet it will and fasten itself with a double-action brass clasp—my own invention—and with its simplicity of design and beauty of construction, worth half the price of the book. Given away, sir; literally given away, for \$3 in boards or \$4.50 in morocco with bevelled edges."

"If yer say—"

"I do say it, sir. Look at this exquisite title page with a vignette portrait of the gifted author. Here you see a genealogical abstract chart, in which you can write the names of your illustrious ancestors and beloved family—births, marriages, deaths and—"

"Stop!" shrieked the bandit, as the agent grasped him by the buttonhole. "You may well say, 'stop' sir; I've said enough to make you ache to possess the beautiful volume, but I haven't yet begun to—"

"Sit down!" the robber roared in a voice that made the puff of the engine sound like the sighs of a sick zephyr and loosened all the joints of Jones' limbs.

"Biographical sketches of eminent men, glowing obituary, with an original poem on death, agricultural statistics, tables of mortality, valuable notes on immigration, trade reports, and all the geological—"

"Lemme see, or I'll blow the roof of yer head off," shrieked the robber, as he wrested himself from the agent's grasp and dropped off the rear of the car into the gathering gloom of the coming night.

Then Robinson drew from his pocket his faithful revolver and looked big. Jones rolled his sleeves up and asked where the villain was gone to. Brown fished from under the spittoon a roll of bills and hoped that they didn't think he'd been scared. But the agent sank wearily to his seat and for the first time in all that long journey was silent for nearly four consecutive minutes.

Anecdote of Sheridan.

Sheridan and Kelly were one day in earnest conversation close to the gate of the path which was then open to the public, leading across the churchyard of St. Paul's, Covent Garden, from King street to Henrietta street, when Mr. Holloway, who was a creditor of Sheridan's to a considerable amount, came up to them on horseback, and accosted Sheridan in a tone of something more like anger than sorrow, and complained that he never could get admittance when he called, vowing vengeance against the infernal Swiss, Monsieur Erasmus, if he did not let him in the next time he went to Hertford street.

Holloway was really in a passion. Sheridan knew that he was vain of his judgment in horseflesh, and without taking any notice of the violence of his manner, burst into an exclamation upon the beauty of the horse which he rode—he struck the right chord.

"Why," said Holloway, "I think I may say there never was a prettier creature than this. You were speaking to me, when I last saw you, about a horse for Mrs. Sheridan; now this would be a treasure for a lady."

"Does she canter well?" asked Sheridan. "Beautifully," replied Holloway. "If that's the case, Holloway," said Sheridan, "I really should not mind stretching a point for him. Will you have the kindness to let me see his paces?"

"To be sure," said the lawyer; and putting himself into a graceful attitude, he threw his nag into a canter along the market.

The moment his back was turned, Sheridan wished Kelly good morning, and went off through the churchyard where no horse could follow, into Bedford street laughing immoderately, as, indeed, did several of the standers-by. The only person not entertained by this practical joke was Mr. Holloway.

Dr. W. Armstrong, Toronto, writes: "I have been using Northrop & Lyman's E.ulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for Chronic Bronchitis with the best result. I believe it is the best Emulsion in the market. Having tested the different kinds, I unhesitatingly give it the preference when prescribing for my consumptive patients, or for Throat and Lung affections.

Headache. Headache is one of those distressing complaints that depends upon nervous irritation, bad circulation, or a disordered state of the stomach, liver, bowels, etc. The editor and proprietor of the Canada Presbyterian was cured after years of suffering with headache, and now testifies to the virtue of Burdock Blood Bitters.

The Catholic Record
 Published every Friday morning at 466 Richmond Street.
 REV. JOHN F. COFFEY, Editor.
 THOS. COFFEY, Publisher & Proprietor.
 Annual subscription, \$2 00
 Six months, \$1 00
 Single copies, 5 cents
 Advertisements must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1878.
 DEAR MR. COFFEY—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 of proprietorship will work no change in its one and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

LETTER FROM BISHOP CLEARY.
 Bishop's Palace, Kingston, 18th Nov., 1882.
 DEAR SIR—It is my happy duty to extend to you my warmest congratulations on the publication of the CATHOLIC RECORD in London with the warm approval of His Lordship, Most Rev. Dr. Walsby. I am glad to see the journal and am much pleased with its excellent literary and religious character. Its judicious selection of the best writers supply Catholic families with most useful and interesting reading for Sunday readings, and help the young to acquire a taste for good literature. I shall be pleased if my Rev. Clergy will encourage your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
 JAMES VINCENT CLEARY,
 Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.
 LONDON, FRIDAY, APRIL 27, 1883.

ST. JOSEPH.

Twenty centuries have elapsed since an unpretending burg in the mountains of Galilee saw the birth of the last but greatest of the patriarchs, the foster father of Christ Jesus and spouse of the Immaculate Mary. Though his lineage could be traced through four and forty generations to Abraham, with whom God made the covenant of circumcision—though he could reckon among his progenitors Jacob, to whom was promised that in him and his seed all generations should be blessed—the illustrious King David, whom God girded with strength, making perfect his ways, the renowned king Solomon, wisest of men and richest of sovereigns—though, in a word, the most illustrious by birth of the children of Israel, God permitted this just man to be born in poverty, in abjection, and almost in want. The glory of Joseph was not the glory of descent, though surely no man had better claim or right to such glory; it was the glory which in the sight of God is the invariable attendant upon virtue. His virtue indeed rendered him, with one exception, that of his ever blessed and Immaculate Spouse, the most excellent and perfect of men. The House of David had lost its power, its prestige and its fame, but this loss, great and irreparable in a worldly view, was amply, beneficently, nay, divinely compensated by the glorious privileges reserved for its imperishable honor and for the salvation of humanity, privileges of which Mary and Joseph were chosen to enjoy the dignity, the eminence and the renown. At the moment of the birth of Joseph the world was preoccupied with war and conquest, with revolt and invasion, with the fall of dynasties and the intrigues of commanders. Judea had fallen under the colossal power of the Roman republic, which, having subjected the world to its sway, now threatened to break into fragments through the feebleness of unwieldy strength. But the Providence of God had ordained that its autonomy should be preserved by the ambition and the valor of the greatest captain of antiquity. The successes and influence of this extraordinary man made easy the pacification of the world and the erection of an imperial throne by his adopted son and successor, Caesar Augustus. Joseph came into a world wrapt in war and civil strife. Christ Jesus was born into a world wrapt in the ethereal mantle of peace. Although the greatest of the children of Abraham, incomparably greater than the captains who divided amongst themselves a vanquished world, the birth of Joseph escaped the observation of men. It was, however, an event closely connected with the marvelous occurrences which so soon astounded Judea and Rome, and changed the entire face of the earth. It was an event over which Angels rejoiced,

for a just man was born into the world, a man whose birth foreshadowed the near approach of the Incarnation of the Divine word, before whose throne their praises and exultations daily ascend throughout the eternal ages. Not only did the birth of Joseph take place in the humblest circumstances, but his entire life was spent in poverty and humiliation. At an early age he had recourse to the labors of his hands to gain an unpretending livelihood. He felt that the modest occupation to which he assiduously devoted himself offered the best security against sin and temptation, that by the attentive discharge of his duties, he might, by co-operation with the grace of God, merit the conservation of his original innocence. He was, therefore, unacquainted with the agitating desires which occupy the minds of so many men in humble circumstances as to the ease and pleasures of wealth. The humble occupations of life have now, unfortunately, become distasteful to a large class of men fully qualified to attain happiness by the discharge of the duties pertaining to these occupations, but who prefer the calamity and ruin consequent upon their caprice and ambition. How frequently does it happen that the agriculturist or the mechanic imagine there is an easier and shorter road to happiness than that which he treads. He accordingly abandons the occupation for which nature and early training qualified him, and which, it may be said, God willed he should follow, for a career in which he ruins himself, and is forced to give to a world's tender mercies a family whose pretensions will be disregarded and whose incapacity despised. Occupations now considered too humble are occupations once followed by the greatest and best of mankind. There is no occupation so humble that by the faithful discharge of its duties one cannot reap honor and happiness—no occupation so high that the man who makes faithfully the obligations of a humble state cannot reach.

The blessed St. Joseph lead a most laborious life, he lead a life of comparative isolation. His assiduous labors freed him from the baneful results of evil association, from the vanity, the frivolity and the sinfulness of the world. Knowing that idleness generates sin he feared it as the timid maiden fears the hissing reptile. His work was offered to God, in sweet and constant communion with his Maker his daily labor fulfilled. Though humble in life he was adorned by qualities that would grace a throne. His affability, his meekness, his loftiness of heart and soul, these are the qualities which gave him pre-eminence when he sought oblivion. His royal lineage might be discerned in his majestic bearing and noble countenance which he inherited from his fathers, his providential predestination for the guardianship of Jesus and Mary might be read in the virtues of which his life offers so conspicuous an example, meekness, humility and chastity. His virtues were so solidly grounded that Saint Augustine declares that this blessed patriarch never deserved God's enmity by the commission of sin. A distinguished theologian declares that Saint Joseph surpassed in grace and merit not only the entire Apostolic College but even the precursor himself, the blessed Saint John the Baptist. This opinion the Holy Father Pope Pius IX., of happy memory, would seem to have confirmed by his recently placing the universal church under the patronage of St. Joseph, that as he was once upon earth the guardian of the Child Jesus so he might now in heaven, where he reigns in glory, protect by his powerful intercession the mystical body of Christ suffering in all its members from the cruel malignity of the world. By one of the inscrutable decrees of Providence it was ordained that Joseph should take as spouse the Virgin Queen of Heaven and earth. The Immaculate Virgin, as yet unaware of the designs of Providence in her regard, had at the very inception of her maidenhood made to God a vow of perpetual virginity. The priests of the temple under whose tutelage she had been placed, found, to their astonishment, this obstacle opposing their

design of giving her in marriage. Unwilling to become party to the violation of a vow displaying such nobility of soul, they determined, after consulting the Lord in prayer, to give her as Spouse to some member of her own family whose virtue should be a guarantee for the protection of her virginal innocence and integrity. Among all the descendants of David, Joseph enjoyed a just pre-eminence by his saintly life and noble qualities. Besides, if credence be given to authorities of grave moment, he was himself bound by a vow of perpetual chastity.

The Holy Virgin, with Joseph, having retired from Jerusalem, at once repaired to Nazareth, to take possession of the inheritance of her father. Her inheritance, though not large, was certainly ample. She now divided it into three portions, the first of which she conferred upon the temple, the second she gave to the poor, the third she retained to meet the wants of herself and her holy consort.

If Mary did not bring to Joseph vast temporal possessions, she brought within his immediate reach spiritual advantages of incalculable value, she brought to him that treasury of graces of which her heavenly Father had given her the dispensation, she brought him the sovereignty which from eternity had been pre-ordained for her.

"The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity and of old before the earth was made. The depths were not as yet and I was already conceived. When he prepared the heavens I was present; when with a certain law and compass he enclosed the depths; when he established the sky above and poised the fountains of waters, when he compassed the sea with its bounds and set a law to the waters that they should not pass their limit, when he balanced the foundations of the earth, I was with him forming all things."

The Virgin Mother of God had not enjoyed the protection of her saintly guardian for more than a year, when the Angel of the Lord announced unto her the great tidings of the Incarnation and the great part she had been chosen to bear in its accomplishment. So soon as Mary in her humility and entire confidence in the God-man answered, "Behold the handmaid of the Lord, be it done unto me according to thy word. The Eternal Word was made flesh."

So great was the humility of Mary that she did not convey even to her holy spouse any information of the wonderful, the incomprehensible mystery operated within her. But Saint Joseph did not long remain ignorant of the condition of his virginal spouse. He began to consider himself unworthy of such intimate association with the Virgin whom he believed to be designated, by the words of Isaiah, "The Lord himself shall give you a sign. Behold a Virgin shall conceive and bear a son and his name shall be called Emmanuel." He was, indeed, the guardian of the virginity of Mary, but he dreaded the responsibility of the guardianship of the Incarnate Word. He therefore determined upon a separation from his august spouse. It cost him much pain and anxiety to arrive at this conclusion, for he loved his virgin spouse with a love corresponding to the dignity which he believed she was to enjoy.

"While he thought on these things," says the gospel, "behold the Angel of the Lord appeared to him in his sleep saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins."

—An American exchange says: "We believe there are millions of persons in this country, who would sooner pay three cents for a letter postage stamp with the likeness of Washington printed on it, than two cents with Grant's likeness. It is proposed to substitute Grant's head on the new two cent letter stamp, which will be put in use Oct. 1, this year, in place of Washington's. We propose that Grant's face be put on the whiskey or tobacco revenue stamp, with a cigar in his mouth."

IRELAND'S STRUGGLE FOR THE FAITH

VII.
 Why flames the far summit? Why shoots to the blast
 Those embers like stars from the firmament cast?
 'Tis the fire shower of ruin, all dreadfully driven
 From hisyrie, that beacons the darkness of heaven.

On the death of Sir James Fitzmaurice, the chief command of the Catholic forces devolved on his brother, Sir John Desmond. The "undertakers" and other supporters of the Protestant interest, were long desirous of forcing the Earl of Desmond himself into hostilities, that they might plunder his vast domain. By falsehood and forgery they succeeded in putting him at variance with the crown, but for a time he took no open part with his brother, Sir John Desmond. The latter had little, if we except the Papal benediction and the nominal command, to inherit from Sir James Fitzmaurice. But he entered on the struggle with a cheerfulness and alacrity, that, with adequate resources, had achieved permanent success. By his own indefatigable exertions, he gathered together a force of about 2,000 men. His younger brother, Sir James of Desmond, was next in command, and several Spanish officers assisted in bringing the force under discipline. There were also at his headquarters the well known ecclesiastics Drs. Saunders and Allan, who shared not only in the deliberations, but in the hardships of the leaders of the Catholic forces. The first encampment fixed upon by Sir John was amongst the rude but romantic passes of Slievegher in Kerry, but after his soldiers had advanced in military knowledge, and been subdued by the regularity of discipline, he felt confidence enough in them to remove his camp to the woods of Kilmore near Charleville in Cork. Here he was in a position to intercept communications between Limerick and Cork, two cities long the headquarters of English military strength in the south of Ireland. Not far from Kilmore stood the walled and garrisoned town of Kilmallock, where in the spring of 1579 Sir William Drury fixed his headquarters. With a force of nearly 3,000 men of whom 1,000 were regulars, Sir William attacked the Irish encampment at Kilmore, but met with a severe repulse. One entire division of his force, consisting of 300 men, was, with its captains, cut to pieces. Drury, with the rest of his army, then retired to Athensay, four miles east of Kilmallock. But though intrepid enough to continue in the field for fully nine weeks he met with no success, and his health succumbed under the pressure of over-exertion and anxiety. Seeing that the hand of death was upon him, he desired to be taken to Waterford, but breathed his last before reaching that city.

The chief command of the English forces then fell to Sir Nicholas Malby, a soldier of some merit and great experience. Sir William Drury's place in the Council at Dublin was filled by Sir William Pelham a gentleman of some military distinction, recently arrived from England. The struggle meanwhile continued with varying success. At Gortmabrid and Enagbeg in Limerick, the victory rested with the Irish, but their good fortune was dimmed by the loss, not only of Cardinal Allen, but of Sir Thomas Fitzgerald and Sir Thomas Browne. The Irish forces wintered at Aharlow. In the spring of 1580 hostilities were recommenced, but the campaign was disastrous to the Irish cause. Sir John of Desmond was taken in ambush by an English force and at once executed. His brother, Sir James, having been previously captured had already suffered death in Cork, so that the only chieftain around whom the Catholics of Munster could now rally was Gerald, Earl of Desmond. The Earl gained some advantages over the English but his successes were not of an enduring character.

In September, 1580, a force of 800 Spaniards and Italians, under the command of Don Stephen San Joseph, arrived in Ireland and took possession of the fort of Smerwick on the coast of Kerry. The place was immediately invested by the English

defence, San Joseph was induced to capitulate by the offer of terms of the most honorable character. He accordingly surrendered, but to his horror his whole force of 800 men was put to the sword and their bodies flung into the sea. Among the officers who witnessed and superintended this brutal deed, fairly of a piece with all English dealings with Catholic soldiery when fighting for religion, was the infamous and unprincipled adventurer, Sir Walter Raleigh. The better to give our readers an insight into English perfidy we here borrow the recital of the fall of Smerwick given by O'Daly, grand inquisitor of Portugal, but, as his name indicates, an Irishman, a native of Kerry, and contemporary of the event itself: "After the viceroy had invested the Golden Fort by sea and land, and kept up a continual fire on it for about forty days, the English began to be weary of their fruitless attempts, and to dread the rigors of the coming winter. They knew, moreover, that they could not take up their winter quarters in the open field against a garrison so well furnished with guns and provisions. And, having maturely weighed all these matters, they resolved to seize by fraud that which their arms could not achieve.

"Having sent the Spaniards a flag of truce, they demanded a parley. In the Spanish garrison there was at that moment an Irish cavalier, named Plunket, who protested against any overture, and vainly sought to dissuade San Joseph from visiting the English commander's camp; but he was not listened to, and San Joseph at once proceeded to the viceroy's quarters, bringing Plunket with him to act as interpreter. They were received with the greatest blandness and courtesy by Grey, who promised the Spanish commandant the most honorable terms if he would surrender the fortress. Now, Plunket interpreted all the viceroy advanced as the very opposite of what he really said—namely, that the garrison had no chance of escaping destruction if they did not throw themselves altogether on the mercy of the English, and beg terms of him. Greatly did San Joseph marvel at this insolence, which denied him his honorable terms; as he then held a place which, in the opinion of all, was deemed one of the strongest in Ireland, and amply provisioned to hold out many months' siege. Whereon Plunket interpreted that the commander had made up his mind never to surrender the garrison; and, consequently, that it was only sacrificing his men if the viceroy sat any longer before it. But the expression of Plunket's features, and the fiery indignation of the Spaniard, caused Grey to suspect that his words had not been fairly interpreted; and then Plunket was bound, hand and foot, and committed to prison, another interpreter having been procured to supply his place.

"San Joseph, having returned to the fort, reported to his men that he had obtained the most unexceptionable terms, and that, seeing the defence of the fortress utterly impracticable, he had resolved to consult the safety of his soldiers. But even in his chains did Plunket cry out, 'Treason! treason! Mind you, that on the holding of the fortress all the hopes of the Catholics depend. The very inclemency of the season must compel the viceroy to quit the field ere long. The Geraldines,' continued he, 'are hastening to aid you with men and supplies. Abandon your position, and the hopes of the Catholics are forever lost!' Of Plunket's opinion were Hercules Pisanò and the Duke of Biscay; but the soldiers gave willing ear to their commander, who, preferring life to glory, forfeited both, for the place being surrendered in the month of December, the entire garrison was put to the sword, with the exception of the Spanish commandant, who was contemptuously driven out of the kingdom. Plunket, too, was reserved for a more painful death. A short time after the rendition, he had all his bones broken by strokes of a hammer, and thus gave up the ghost. Ever after did 'Grey's faith' become an adage among the people, whenever they would speak of consummate perfidy. Behold what value

these English attached to treaties, oaths, and honor, which amongst savage nations are esteemed inviolable."

Well, indeed, has McGee remarked in speaking of the massacre of Smerwick: "The sea upon that coast is deep and the tides swift; but it has not proved deep enough to hide that horrid crime, or to wash away the stains of such wanton bloodshed from the memory of its authors."

The condition of the Earl of Desmond was now truly desperate. Abandoned in his own country, and hopeless of foreign assistance, he managed to elude his pursuers till November, 1584, when he was at length surprised in a lonely mountain pass, about five miles from Tralee. He was at once despatched by the band that had overtaken him, his head severed from the body and sent to London to adorn a spike on the Tower. His earldom was now nothing more than a heap of carcases and ashes. The undertakers fairly revelled in the prospect of seizing and dividing amongst themselves the 570,000 acres belonging to the late Earl, but now vested in the crown. Elizabeth invited younger sons of good families to undertake the plantation of the estates and her invitation met with a ready and hearty response. One condition was imposed upon the grantees, that of settling no native Irish on the property ceded to them. The following are some of the grants made in the south of Ireland after the insurrection of the Desmonds:

Co. Waterford, Sir Christopher Hatton, 10,910	Acres.
Co. Cork and Waterford, Sir W. Balfour, 12,000	
Co. Kerry, Sir Edward Denny, 6,000	
Co. Kerry, Sir William Harbord, 12,700	
Co. Kerry, Charles Harbord, 3,700	
Co. Kerry, John Harbord, 12,700	
Co. Kerry, Capt. Jenkin Conway, 4,422	
Co. Kerry, John Chamption, 1,434	
Co. Kerry, Sir William St. Ledger, 6,000	
Co. Kerry, Hugh Gaff, 6,000	
Co. Kerry, Sir Thomas Norris, 6,000	
Co. Kerry, Arthur Robins, 5,200	
Co. Kerry, Arthur Hildes, 5,574	
Co. Kerry, Francis Butcher, 5,715	
Co. Kerry, Wm. Trevelard, Esq., 12,000	
Co. Kerry, Sir Edward Balfour, 12,000	
Co. Kerry, George Thornton, Esq., 1,500	
Co. Kerry, Sir George Bourchier, 12,800	
Co. Kerry, Henry Billingsley, Esq., 11,800	
Co. Kerry, Inverary, Thomas, Earl of Ormond, 8,000	

265,809

Thus was the ancient chieftainry of Ireland dispossessed and disinherited to make room for a class of adventurers whose descendants to this day have for the most part not only nothing in common with the masses of the nation, but revile their creed as well as despise their race.

Among the martyrs of this sad period of Irish history are to be counted Dermid O'Hurley, Archbishop of Cashel, Patrick O'Hely, Bishop of Mayo, and Richard Creagh, Primate of all Ireland, all of whom with many others perished out of devotion for the faith they so fearlessly taught and nobly confessed.

THE FIRE FIEND.

The city of Quebec has been visited by another disastrous conflagration. This time the ancient capital has to mourn the loss of the Parliamentary buildings, with their valuable and extensive library. The loss of books and MSS. is, it appears, very great and in a certain sense irreparable. In a country where there are so few good libraries this loss will be very keenly felt. The Quebec Legislature spared no legitimate expense to make its library a credit to the Province and to the Dominion at large, and quite recently some valuable additions were made to its shelves. The loss, we repeat, is a great one, but we sincerely trust that steps will be taken to ensure what remains of the once valuable library of the Quebec Legislature against such a disaster as has so recently visited the legislative buildings.

The fire-fiend has also again visited the flourishing town of Pembroke on the Ottawa. The citizens of the town have not yet had any adequate water supply, in fact we might say that they have had no water supply to meet such a contingency. Recent calamities have, however, taught an effectual lesson, and when fire again visits Pembroke, which we hope it may not soon, it will not find the citizens of that town in a state of wretched helplessness in its presence.

EDITORIAL NOTE

— "No man in England," says Rick Egan, "knows how an answer or how to speak on occasion, and how upon to be silent, as Parnell does the ablest tactician in England as exquisite a knowledge of Gladstone himself, and his mastery of procedure.

— A Protestant paper, speaking of the present condition of Germany: "The sending of boys and young men to Germany for education is a veritable epidemic. The air is full of dollars, Sabbath desecration, and beer. The German papers report that in Berlin of a few hundred students of the universities of Heidelberg. Duels were fought on second by three delegates to university. Delegates from many man universities watched the performance. Koenigsberg was declared a free town. Blood fourteen times. The atmosphere the student goes. and religious principles are estimated as escape contamination, but we began, by declaring the experiment hazardous."

— Within a few weeks a Catholic edifice for colored people will be New York city. The late Father pastor of St. Joseph's Catholic Sixth avenue and West Washington who died July 20, 1880, left per cent. Alabama bonds for the aid of the erection of public Catholic church for colored people. His will he stated that he believed Catholics had shamefully neglected their duty toward colored people of African descent. Many of the principals and assistants in the public schools are Catholics, anticipated that the new church will be largely aided by private donations, will soon become prominent in the Catholic church edifice in the city. The Catholic churches for the people in Washington and Baltimore among the most magnificent in the country.

— The correspondent of the Tablet announces the following conversions to the one true Catholic faith of Verona and recent conversion to the faith of Countess Morozzo della Rocca. Harriet Louisa Venables. Recent relatives were lately received into the Church in the same city of Verona. Eminence Cardinal Canossa, morning, Father Arnellini, General of the Society of Jesus into the Church a young American, Carey, from Ohio. The ceremony place in the rooms of St. Aloysius Roman College. He will receive First Communion from the hands of Holy Father. Two distinguished whose names are for the present are, it is said, under religious instruction preparatory to reception into the of Christ. On Holy Thursday, Armellini, S. J., received into the and conferred baptism upon Mr. of Indiana, U. S. A., a graduate of Harvard University, Cambridge, Mass., day, Holy Saturday, his Eminence Cardinal-Vicar administered the sacraments of baptism and confirmation Jewish family, consisting of the who took the name of Hugh Be the mother, Maria Annunziata three children, respectively be Joseph, Louisa and John. The took place in the baptistry attached Basilica of St. John Lateran, the for the children being Mgr. Pro-Rector of the House of Catechists and Donna Louisa Rufio, daughter of Prince of Bagmara. At a later Eminence conferred Holy Orders 135 candidates, forty-four of whom admitted to the priesthood."

THE ORANGE QUESTION.

It will, no doubt, especially in late events, be interesting to the of this journal to know something early efforts of the Orange body incorporation, and of the action in relation to that body the journals of the Legislative of Canada, Vol. XVI, Part I., take the following:

Wednesday, 5th May, 1858, Mr. moved, seconded by Mr. and the question being proposed leave be given to bring in a Bill for the Loyal Orange Association of Canada.

And a debate arising thereupon Ordered, That the debate be adjourned.

On motion of the Honorable Mr. Attorney General, seconded by the Honorable Mr. Attorney General, The house adjourned.

The House resumed the adjourned debate on the question which was proposed, That leave be given to a Bill to incorporate the Loyal Association of Canada.

And the question being put, it divided, and the names being called they were taken down, as follows:

YEAS,
 Messieurs, Aikens, Allan, Alley, Bell, Bellingham, Benjamin, Buchanan, John Cameron, Macdonald, Carling, Bayley, Atty. Gen. Clark, Connor, Cook, Daly, Durlugon, Gould, Hartman, Hogan, Loranger, Macbeth, Atty. Gen.

EDITORIAL NOTES.

— "No man in England," says Mr. Patrick Egan, "knows how to make an answer or how to speak upon occasion, and how upon occasion to be silent, as Parnell does. He is the ablest tactician in England. He has as exquisite a knowledge of the rules as Gladstone himself, and has a complete mastery of procedure."

— A Protestant paper, speaking of the present condition of Germany says: "The sending of boys and young men to Germany for education is a hazardous experiment. The air is full of doubt, materialism, Sabbath desecration, dueling and beer. The German papers report the settlement at Berlin of a feud between the students of the universities of Konigsberg and Heidelberg. Duels were fought without second by three delegates from each university. Delegates from all the German universities watched the proceedings. Konigsberg was declared victor, having drawn blood fourteen times. Into such an atmosphere the student goes. If his moral and religious principles are established, he may escape contamination, but we end as we began, by declaring the experiment as hazardous."

— Within a few weeks a Catholic church edifice for colored people will be begun in New York city. The late Father Farrell, pastor of St. Joseph's Catholic church, on Sixth avenue and West Washington place, who died July 20, 1880, left \$50,000 in 8 per cent. Alabama bonds for the purpose of aiding in the erection or purchase of a Catholic church for colored people. In his will he stated that he believed that Catholics had shamefully neglected to perform their duty toward colored people of African descent. Many of the colored principals and assistants in the colored public schools are Catholics, and it is anticipated that the new church, which will be largely aided by private subscriptions, will soon become prominent among the Catholic church edifices in the city. The Catholic churches for the colored people in Washington and Baltimore are among the most magnificent temples in the country.

— The correspondent of the London Tablet announces the following recent conversions to the one true faith:—"The Catholic journals of Verona announce the recent conversion to the faith of the Countess Morozzo della Bocca, nee Miss Harriet Louisa Venables. Four of her near relatives were lately received into the Church in the same city of Verona, by his Eminence Cardinal Canonica. Yesterday morning, Father Armeilini, Secretary-General of the Society of Jesus, received into the Church a young American named Carey, from Ohio. The ceremony took place in the rooms of St. Aloysius, in the late Roman College. He will receive his First Communion from the hands of the Holy Father. Two distinguished persons, whose names are for the present withheld, are, it is said, under religious instruction preparatory to reception into the one fold of Christ. On Holy Thursday, Father Armeilini, S. J., received into the Church and conferred baptism upon Mr. McNutt, of Indiana, U. S. A., a graduate of Harvard University, Cambridge, Mass. Today, Holy Saturday, his Eminence the Cardinal-Vicar administered the sacraments of baptism and confirmation to a Jewish family, consisting of the father, who took the name of High Benedict, of the mother, Maria Annunziata, and of three children, respectively baptized as Joseph, Louisa and John. The function took place in the baptistry attached to the Basilica of St. John Lateran, the sponsors for the children being Mgr. Perugini, Pro-rector of the House of Catechumens, and Donna Louisa Ruffo, daughter of the Prince of Bagnara. At a later hour his Eminence conferred Holy Orders upon 135 candidates, forty-four of whom were admitted to the priesthood."

THE ORANGE QUESTION.

It will, no doubt, especially in view of late events, be interesting to the readers of this journal to know something of the early efforts of the Orange body to obtain incorporation, and of the action of Parliament in relation to that body. From the journals of the Legislative Assembly of Canada, Vol. XVI., Part I., 1858, we take the following:

Wednesday, 6th May, 1858, Mr. Benjamin moved, seconded by Mr. Playfair, and the question being proposed, That leave be given to bring in a Bill to incorporate the Loyal Orange Association of Canada:

And a debate arising thereupon. Ordered, That the debate be adjourned. On motion of the Honorable Mr. Attorney General Macdonald, seconded by the Honorable Mr. Attorney General Cartier, The House adjourned.

The House resumed the adjourned debate on the question which was this day proposed, That leave be given to bring in a Bill to incorporate the Loyal Orange Association of Canada.

And the question being put, the House divided, and the names being called for, they were taken down, as follows:—

YEAS. Messieurs, Aikens, Allan, Alley, Baby, Bell, Bellingham, Benjamin, Brown, Buchanan, John Cameron, Malcolm Cameron, Corning, Bayley, Atty. Gen. Cartier, Clark, Connor, Cook, Daly, Dorland, Ferguson, Gould, Hartman, Hogan, Lacoste, Loranger, Macbeth, Atty. Gen. Macdon-

ald, McKellar, McMicken, Mowat, Munro, Notman, Patrick, Playfair, William F. Powell, Robinson, Sol. Gen. Rose, Rymal, Sherwood, Short, Sicotte, Simard, Simpson, Sidney Smith, Somerville, Talbot, Tett, Wallbridge, Webb, White, Wright—51.

MESSIEURS. Biggar, Bourassa, Bureau, Burton, Burwell, Campbell, Caron, Cauchon, Chapais, Christie, Daoust, Dawson, Desaulniers, Dionne, Duron, Drummond, Dubord, Dufresne, Dunkin, Foley, Fortier, Galt, Gaudet, Gauvreau, Hebert, Jobin, Labelle, Laberge, Laframboise, Langevin, Laporte, Lemieux, John S. Macdonald, Mackenzie, McCann, McGee, Meagher, Morin, Panet, Papineau, Pope, Walker Powell, Roblin, Ross, Richard W. Scott, William Scott, Sincennes, Tasse, Terrill, Thibaudeau, Turcotte—51.

And the votes being equally divided: Mr. Speaker gave his casting vote in the affirmative.

Mr. Benjamin accordingly brought in a Bill to incorporate the Loyal Orange Association of Canada, and the same was received and read for the first time.

Mr. Benjamin moved, seconded by Mr. Playfair, and the question being proposed that the Bill be read a second time on Thursday the thirteenth instant.

The Honorable Mr. Cauchon moved an amendment to the question, seconded by Mr. Ross, that the words "on Thursday the thirteenth instant," be left out, and the words, "this day six months," inserted instead thereof.

And the question on the Amendment being put, the House divided, and the names being called for, they were taken down, as follows:—

YEAS. Messieurs, Biggar, Bourassa, Bureau, Burwell, Campbell, Caron, Cauchon, Chapais, Christie, Daoust, Dawson, Desaulniers, Dionne, Duron, Drummond, Dubord, Dunkin, Fellows, Foley, Fortier, Gault, Gaudet, Gauvreau, Hebert, Jobin, Labelle, Laberge, Lacoste, Laframboise, Langevin, Laporte, Lemieux, John S. Macdonald, Mackenzie, McCann, McGee, McKellar, Meagher, Morin, Notman, Panet, Papineau, Pope, Walker Powell, Roblin, Rose, Rymal, Richard W. Scott, William Scott, Sincennes, Tasse, Terrill, Thibaudeau, Turcotte—54.

MESSIEURS. Aikens, Allan, Baby, Bell, Bellingham, Benjamin, Brown, Buchanan, John Cameron, Malcolm Cameron, Corning, Cayley, Atty. Gen. Cartier, Clark, Connor, Cook, Daly, Dorland, Ferguson, Gould, Hartman, Hogan, Loranger, Macbeth, Atty. Gen. Macdonald, McMicken, Mowat, Munro, Patrick, Playfair, William F. Powell, Robinson, Sol. Gen. Rose, Sherwood, Short, Sicotte, Simard, Simpson, Sidney Smith, Somerville, Talbot, Tett, Wallbridge, Webb, White, Wright—46.

It was then ordered that the Bill be read a second time that day six months.

In the session of 1860, Mr. McGee moved "that in the opinion of Mr. McGee House, no avowed leader or chief of any exclusive, secret, politico-religious society ought to be entrusted with the prosecution of justice on behalf of the Crown in this Province." In speaking to his resolution Mr. McGee made direct reference to the Orange body. He said that the city of Montreal where he resided and the adjoining townships, there was to be traced here and there, the presence not only of lodges but of troops of men who acted under the auspices of agents sent out from Montreal. In the neighborhood of Ottawa, the city to which it was proposed that the seat of government should be removed, it was well known that there were numbers of lodges to which every member of this House belonged and which members it was well known had during the present Parliament, absented themselves from their Parliamentary duties in order to head a grand Lodge in the city of London, giving the preference of their time and labors to a secret organization in preference to their public duty, and actually afterwards having the audacity to plead this on the floor of the House as an excuse for their absence. The other day he read in the Kent Advertiser, a statement to the effect that propagandists were going through the country endeavoring to establish lodges. As to the extent of the institution some idea might be formed from the fact that nearly 1,100 warrants had been issued by the Grand Lodge, giving, at a moderate calculation, some 20,000 organized men, though he believed they numbered 100,000. It was, therefore, a matter of great importance to know something of this institution, and the patience of the House would not be ill employed in devoting an evening to its discussion, to the discussion of the existence and objects of an organization which had engaged the attention of two Committees of the House of Commons in 1835, and which, in those days, was the subject of a special address to the throne and of an enquiry whether it contributed to the peace, the prosperity and the welfare of the country, or whether it produced ill-will, feuds, and litigation. There were documents published of the Irish origin of the society, and he might entertain the House with a tale of scandal, but these were aside from the main issue. His argument was that this was not an institution of Canadian origin, that it did not spring up in this country, that it was imported into this country in the worst spirit. Fortunately he could give some of the solemn oaths of the order from its lowest to its highest degrees. It had its origin in the heart of the county of Armagh, in the Province of Ulster, Ireland, and the first lodges were agrarian, arising from the dissatisfaction of a dispossessed tenantry with the then proprietors of the soil. The society was founded on the 21st September, 1795, after a faction fight called after the place it was fought, the battle of the Diamond. This had been celebrated as the Marathon and Thermopylae of the invaders, previous to that day an agrarian society for the whole of the landowners, the Earl of Gosford at their head denounced it as such.

"Mr. Gowan—Do you say they denounced the Orange society?" Mr. McGee—I did. Mr. Gowan—I deny it. Mr. McGee, continuing, said that it changed its name on the day of the victory. The charters of the lodges were called in: the society remained the same, but it took the name of Orange, in honor, as its members commonly supposed, of the Prince of Orange. He (Mr. McGee) had

one or two observations to make on that name and its use.

The society pretended that it represented the principles of the Prince of Orange, glorifying him as the exemplar of the order. One would almost have supposed the order had been founded by him, that Beninck or some of his ministers, or Barret or some of his divines who possessed his confidence had framed its constitution. But it was a hundred years from his time, and had further off in degrees than in time, that the real foundation took place. If the Prince of Orange had been alive at the time of the battle of the Diamond, no man in England would have rebuked more readily the spirit of his great antipathy to Popery. The Prince of Orange counted Pope Innocent XII. as his most intimate ally. Catholics who were ignorant of history probably thought the Prince to be as he was represented to be by the Orangemen of this day. Educated Catholics thought otherwise. The celebration to-morrow in honor of what he had done for liberty, he (Mr. McGee) would be proud to attend it. He believed indeed, that the hand of the King had pressed heavily on Ireland, but he was to be honored for what he had done in England, namely, the restoring to the Constitution the limitation of the Power of the Executive. Now, as to the selection of the anniversary of the Society—it celebrated the great battle of the Boyne, and in so doing, its animus was apparent. He should like to know where, in any country, any body of men who professed to be friends to their neighbors, had selected for celebration the anniversary of a battle of their civil war? Where, in England, were there found societies which, in the days of Henry VIII. or Elizabeth, celebrated the Battle of Barret or of Wakefield, or of any other, fought during the Wars of the Roses? Did we here find, on the anniversary of the surrender of Quebec, that the French flag was hoisted down and the British hoisted—although it might be argued that that would be of no signification, as nobody now thought the country had suffered through the change of sovereignty? Well, such being the animus of the society, he would now allude to the opinions entertained of it by men who lived at the time of its origin. Edmund Burke was the personification of all that was Conservative in the last ten years of the last century, who preserved the British Constitution during the Gallomania of that day. After his retirement from public life he was often consulted by Pitt, who availed himself of the great powers and facile pen of the great statesman. Now Burke, in a letter to Pitt, published on the 18th January, 1796—six months after the society had sprung into existence—spoke of it in terms almost of alarm. Lord Gosford, too, deploring it, and had stated that seven thousand Catholic families had been driven in the course of a few months from one County of Armagh, by that organization in the first year of its existence. Similar accounts of outrages were to be found in the Memoirs of Grattan. Petitions were presented in the Irish House of Commons in 1779, for the prevention of the lawless and violent depredations of mobs formed by members of that secret society. Time would not allow him to detail the various distressing events of that period, but several interesting reports on the subject could be found in the Edinburgh Review for January, 1836. One remarkable fact in the history was the rapid spread of the society from one part of County of Ireland, over the whole country, into England and among her sailors and soldiers to almost every part of the world in which they were stationed, where there were men enough to form a lodge, extending thus to the shores of the Mediterranean, to Naples and even to Rome.

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part, ever since he had set his foot in Canada, he had never by word of mouth, or by anything that had followed his pen, aided in keeping them alive. He had always spoken of the country as a whole and exhorted his fellow-men to get rid of their prejudices, and to cultivate peace and good will. The first experience that Canada had had of the Order was said to have been in 1838, and he understood that it glorified itself in having put it down, but this was not correct, for he found that Chief Justice Robinson had shortly after published a pamphlet in London, in which he stated that the Roman Catholics of Upper Canada had throughout the Rebellion, remained loyal to the Crown, so their exclusive loyalty was not the prerogative of Orangemen, and therefore he did not see that, in order to make men loyal, they needed to be sworn and decorated, and tied with cords, and have W. V. inscribed on their garments. He understood that these mystic letters were employed in making a Knight of the Purple—perhaps they meant a Knight of Whiskey and Water. During the Rebellion Lord Glenelg, then Secretary for the Colonies, transmitted a despatch to Sir Francis Bond Head, the then Lieutenant-Governor of Upper Canada, on the subject of Orangemen, in which he said that while in the parent country the Government were endeavoring to allay the evils created by the religious differences, he was sorry to find that some of the representatives of the Crown in the dependencies of the Empire were acting in a way calculated to increase them, and without supposing that he (Sir F. B. H.) had erred in this way, he was cautioned so to act as not to lay himself open to blame in this respect. In consequence of this communication a question was submitted to the officers of the Crown, whether certain proceedings of the Orange body were not illegal. The lawyers gave it as their opinion that processions were contrary to law, and might be suppressed. Such were the well known and settled views of the Imperial Government on this subject, that the Governor had addressed a circular to the Magistrates in the District of Bathurst, enclosing these opinions. On the 24th June, 1839, Sir George Arthur had also addressed to the magistrates a letter in which he spoke slightly of the Order and reminded them to be vigilant in the case of any person who had taken place in the Mother Country on account of connection with Orangemen. The letter went on to say that the Institution had originated in circumstances that had passed away, and expressing surprise that any real lovers of the country should countenance or encourage it. He had now quoted the opinions of high and distinguished persons in Great Britain and the Province, and he would now give the opinions of the Times, the great leading paper of England, the Saturday Press, the organ of Lord Derby, and the Dublin Express. [Mr. McGee here read extracts to show that these papers considered it was wrong to place Orangemen on the Bench, and that the influence of the Order was injurious to public peace and order.] Was it right, then, he would ask, for the Government in Canada to entrust the business of the Crown to a member of such a society? So much for the past; he now came to the present organization of the order in Canada, and wished to prove that, in the words of his resolution, the society was an Exclusive Secret Politico-Religious one. How was it that the by-laws were not to be bought anywhere for a reasonable sum, and that he was obliged to the kindness of a friend for the book he held in his hand, "Form and Ritual of the Royal Scarlet Order," printed by Alex. Jacques, "printer to the G. L. S. O. B. N. A."—and other letters. (Laughter.) That was itself an argument as to its secret nature, of which the Hon. Attorney-General had, last year, said there was no evidence before the House. Well, the Book said, "the candidate shall be introduced by two brethren, each carrying an Orange rod, &c." then followed some phrases of Scripture—and all the texts contained some allusion to blood—blood was in them the leading idea. What had done words to do with a peaceful institution? He could understand, if it were a benevolent society, how words from Scripture inculcating love might be used, although, indeed, the Church to which he belonged did not allow the sacred words of the Bible to be used except on the most holy occasions, not even when people met together for prayer, without direction. And now for the oath. A. B., the candidate, swore allegiance to Her Majesty, as long as she should maintain the Protestant religion—that was, of course, Protestantism of the Church of England, since, undoubtedly, under the Act of Succession, Her Majesty would lose her right to the Throne if she became Presbyterian or Unitarian, or joined any other than the Church of the State, there—thank God, we had no State Church here. This part of the oath limited the loyalty of the members of the Order to a degree less than even his, for he held that no change in the private opinions of the Head of the State, nothing short of irremediable tyranny, could justify the denial of allegiance. The next part was: "I swear that I am not and never will be a Roman Catholic." Such an oath, which he could not consider binding, was directly opposed even to the Protestant principle of liberty of private opinion. If a Catholic were to swear that he never would become a Protestant, how foolish would he be thought, to assert that it was impossible a change in his opinions ever would occur? Lastly, the oath ran—and this was the obligation to secrecy—"I swear that I will conceal and never reveal, &c., so help me God, and keep me steadfast in this my Orangeman's obligation."

Hon. Mr. Foley—Amen. (Laughter.) Hon. Mr. McGee would abrogate his Hon. friend from any intention of making a feat of sacred things, since they almost lost their character by their association with this institution. An oath was the bond which kept society together; but to what less uses was it here put? The oath of an Orangeman was but an engine of despotism; by it a man laid down his liberty, and sacrificed the right of private judgment, of which those who belonged to the Order were so often heard to boast. Coming to the Scarlet Order, he proceeded to read a description of the ceremony of initiation, at which it would appear, the candidate was obliged to kneel while taking the obligation, on one knee here. Fancy that fastidious gentleman

the Hon. J. H. Cameron in this position, with his trousers up. (A laugh.) He wondered whether the Postmaster-General went on his bare knee when initiated, if so he, doubtless, would have given anything, but even a copy of the Globe under him. He called attention to the fact that not only the grand master of the Orangemen, Mr. J. A. Cameron, was employed by the government as Crown prosecutor, but that all the County attorneys recently appointed in Upper Canada were officers or members of this mysterious society.

Hon. Atty. Gen. Macdonald—That is not the case. Mr. McGee submitted that he has proven from his past character, as well as the documents published by the order, that the Orange association was an exclusive secret, politico-religious society. As to its voting in elections, every one knew that it often times influenced them not only powerfully but unexpectedly, and visited with severe penalties those who did not vote as they were directed. He could instate an outrage on liberty of speech by Orangemen in relation to himself, but would not further refer to it than by saying that the persons concerned came from a distance, men under distinct commands, and went away when they had accomplished their purpose. Did the Orangemen also interfere in the administration of justice? At the trial of the Orangeman Miller, for the murder of Farrell at Guelph, was not Chief Justice Robinson obliged to say there was a mysterious influence at work? The hon. gentleman concluded by saying that that was a dangerous system which allowed criminal justice, in most important parts of Upper Canada, to be administered by a man who held the office of Grand Master of the Orangemen. His obligations to the order, an order which he had shown excluded from its ranks not only Catholics but large classes of Protestants, must so shake confidence in him, as to render him a very unfit person for such a position. He much feared that the encouragement given to the society by persons in high places, would have the effect of leading to the establishment of counter associations, a thing which would be very much deplored, as the evil would be thereby increased and perpetuated. He did not wish to see any legislation on the subject, but never in the operating of public opinion, rather than on penal enactments, for the suppression of the evil.

In the debate which followed several members took part, but there was on all sides an evident desire to shirk a direct vote on the motion. When therefore the previous question was moved, the House refused by a division of 23 to 64 to have the question put.

In the same session Mr. Piche moved a resolution of want of confidence on the ground that several members of the government belonged to the Orange Society. This resolution nine members voted, Messrs. Biggar, Bourassa, Laberge, Lemieux, McGee, Papineau, Piche, Thibaudeau. The majority consisted of 105 members.

No effort was made by the Orangemen of old Canada to obtain incorporation till after confederation. In 1873 a bill proposed for their incorporation passed the Legislature of Ontario, but never received the royal assent. It has been several times introduced in the same body but never since could command a majority. The attention of the Dominion Parliament was not till this session directly given to the subject of Orangemen. And it is quite remarkable even if the Senate and Commons should agree to a bill of incorporation for the Orange body, that it would ever receive the royal assent.

Since the above was written a very lively and interesting discussion took place on the Orange bill which came up for a second reading on Monday, April 16th. The House and galleries were crowded to excess. The debate was opened by Mr. White (Hastings) who moved the second reading in a very weak but inoffensive speech. After Mr. White had concluded, Mr. Curran of Montreal delivered one of the ablest speeches ever heard in the Parliament of Canada against the second reading.

Mr. Curran said he felt the responsibility which rested upon him in rising to oppose the second reading of the bill. Those who had seen what had been taking place since this matter had been first mooted must feel that there was a great and intense feeling abroad on this subject. He trusted that no word might issue from his lips which any one could take exception to. He looked on this occasion as one of the most momentous in the history of Canada, because if this Parliament sanctioned the incorporation of the Orange Association, with its history since 1795 all over the world, if they were going to plant the Orange flag upon the tower of this Dominion, what would be the effect upon the immigration to this country? If they put this in the hands of the American immigration agent, where was the Catholic who would come to Canada, where was the Protestant who would choose a spot where the old aims and bitterness of 200 years past and foreign to our skies were still in existence and were being nurtured. He had been born and brought up in Montreal, where Catholics and Protestants lived side by side, where they had Protestant charity and Catholic charity rivalling each other in all good works, but, while he had seen the party fight and the party funeral, he had never seen the party orphan asylum for those who were made orphans by the party fight. When this question was before the English House of Commons Lord John Russell said he would not enter upon the discussion of this question, as if Protestants and Orangemen were synonymous, as he would be sorry to pass such a sweeping condemnation on the Protestants of Ireland. He (Mr. Curran) opposed this bill as being contrary to the Treaty of Paris, and to the laws of Lower Canada, an infringement on the rights of other Provinces, contrary to the British North America Act. His first point was that the Parliament of Great Britain if it still governed us, could not pass this Act of incorporation without violating the Treaty of Paris, and therefore this Parliament with its delegated authority could not entertain this bill. The main feature of this Orange society, history proved it, and he should prove it beyond a doubt—was in the Protestant ascendancy. He quoted the evidence of Sir Francis Hincks, given on oath in the case of Grant vs. Beaudry, "Chamber's Encyclopedia,"

"Le Dictionnaire de la Conversation," the "Edinburgh Review," an address from the Orange order to the Duke of Cumberland, and the speech of Mr. Finch, a distinguished Orangeman and a member of the English House of Commons in proof of this assertion, and declared that the incorporation of any society having for its object the ascendancy of one creed over another was in direct violation of that treaty which guaranteed perfect freedom to the Catholic subjects of His Majesty of France who then transferred to His Majesty of England. Protestant ascendancy was incompatible with Catholic liberty. By that treaty none were guaranteed the enjoyment of their rights and immunity from intrusion.

Mr. White (Hastings)—hear, hear. Mr. Curran said his hon. friend said "hear, hear," but the members of his order did not say so, for the Provincial and Grand Lodge of Western Ontario, after passing other resolutions which had not the ring of benevolence about them, which had nothing to show that there was one attempt at benevolence in the organization, declared "that the opening of all public institutions in the land, religious or otherwise, to public inspection by Government officials, shall form part of the programme of this institution." That was in direct violation of article 32 of the capitulation. He next contended that such an Act could not be passed by this Parliament, even admitting its power, without violating the laws of the Province of Quebec, where this institution was illegal, and had been declared illegal by the highest tribunal in the Province. The evidence in the case of Grant vs. Beaudry showed that this was a secret, oath-bound, politico-religious association, and chap. 10 of the Consolidated Statutes of Quebec declared all secret oath-bound societies illegal, with the exception of the Freemasons. He cited the judgment delivered by Mr. Justice Ramsay, and concurred in by the Chief Justice and Mr. Justice Cross, in the case of Grant vs. Beaudry. A law was passed in 1863 in Prince Edward Island, but the Governor of Quebec declared all secret oath-bound societies illegal, with the exception of the Freemasons. He cited the judgment delivered by Mr. Justice Ramsay, and concurred in by the Chief Justice and Mr. Justice Cross, in the case of Grant vs. Beaudry. A law was passed in 1863 in Prince Edward Island, but the Governor of Quebec declared all secret oath-bound societies illegal, with the exception of the Freemasons. 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MAILS AS UNDER	CLOSE		DEPART DELIVERY	
	A.M.	P.M.	A.M.	P.M.
Great Western Railway Going East—Main Line.	5:00	1:00	8:00	1:30
For Places East—H. & T. R., Buffalo, Boston, Eastern States.	5:00	1:00	8:00	2:45
New York, etc. (By Montreal, Ottawa, Kingston, G. T. R. East of Toronto, Kingston, Ottawa, Montreal, Quebec and Maritime Provinces)	5:00	1:00	8:00	6:30
For Toronto and Montreal	5:30	1:00	8:00	1:30
For Hamilton	5:30	1:00	8:00	1:30
G. W. R. Going West—Main Line.	5:00	1:15	8:00	1:30
For Hamilton	5:00	1:15	8:00	1:30
For Toronto	5:00	1:15	8:00	1:30
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