

ACADEMY
of the
HEART,
NDON, ONT.

The Catholic Record.

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N. WILSON & CO.
IMPORTERS OF FINE
WOOLLENS,
BEST GOODS,
MOST FASHIONABLE CLOTHS,
LOW PRICES.
CARD.

Bothwell, January 25th, 1879.
DEAR SIR.—I have lately built two brick churches in my parish, viz: one at Wardsville and one at Alvinston, and have yet another to build in Bothwell next summer, otherwise His Lordship the Bishop of London has declared his intention to interdict the present building on the first of March, unless operations are commenced by that date.
In Bothwell there are only 32 families, in Wardsville 30 families, and in Alvinston 16 families. I am, therefore, forced by sheer necessity to appeal to all good Catholics to assist me in this great undertaking. There are very few who cannot by a little exertion sell one or more books of tickets, and they will be assisting in the glorious work of building churches dedicated to Almighty God, where the people are both too poor and too few in number to hear the whole cost themselves. I appeal with confidence to you my friend to assist me by disposing of this book of tickets, and relieve me of much hard toil by so doing.
A Mass will be offered up on the first Monday of every month for three years, for the benefactors and all those who buy a single ticket.
In addition, all those who dispose of a book of tickets will be remembered in a special motto of the Holy Sacrifice every day I say Mass, for the term of three years.

M. McGRATH, P. P.,Bothwell.
ECCLESIASTICAL CALENDAR.
February, 1879.
Sunday, 9.—Septuagesima Sunday. Epistle, (1 Cor. ix. 24-29) and (Lk. Gospel), (Matt. xx. 1-16).
Monday, 10.—Saint Scholastica Virgin, double.
Tuesday, 11.—Feast of the prayer of our Lord Jesus Christ.
Wednesday, 12.—Saint Raymond of Ponnafort.
Thursday, 13.—Office of the Blessed Sacrament, semi-double.
Friday, 14.—St. Valentine, martyr.
Saturday, 15.—Office of the immaculate Conception.

ANOTHER LETTER OF HIS LORDSHIP THE
RT. REV. DR. WALSH, BISHOP
OF LONDON.
St. Peter's Palace,
London, Ontario, Nov. 13, '78.
WALTER LOCKE, Esq.—
DEAR SIR,—On the 22nd of September we approved of the project of the publication of a Catholic newspaper in this city. We see with pleasure that you have successfully carried into execution this project, in the publication of the CATHOLIC RECORD. The RECORD is edited with marked ability, and in a thoroughly Catholic spirit, and we have no doubt that as long as it is under your control, it will continue to be stamped with these characteristics. Such a journal cannot fail to be productive of a vast amount of good, and whilst it continues to be conducted as it has been thus far, we cordially recommend it to the patronage of the clergy and laity of our diocese.
I am yours,
Sincerely in Christ,
JOHN WALSH,
Bishop of London.

LETTER OF HIS LORDSHIP THE RIGHT REV.
DR. CRINSON, BISHOP OF HAMILTON.
DIOCESE OF HAMILTON,
Nov. 5th, 1878.
WALTER LOCKE, Esq.—
DEAR SIR,—Your agent, Mr. Gooderich, called on me yesterday to procure my recommendation for the circulation of your paper in this diocese. I willingly grant it, and earnestly hope that your enterprise will meet with the hearty encouragement of the priests and people of this diocese. Your paper is well written, and contains a great amount of Catholic news, and what is still better, it breathes a truly Catholic spirit; so desirable in these days when rebellion against Ecclesiastical Authority is so rampant. I am glad that you are free from all political parties, and therefore in a position to approve of wise legislation and to condemn the contrary. Wishing your paper an extensive circulation,
I remain, dear sir,
Yours very faithfully,
P. F. CRINSON,
Bishop of Hamilton.

The love of the world drives from the heart all true love. The fear of God makes us susceptible of every true love.—Count Stolberg.
The good God is as prompt to grant us pardon when we ask it of him, as a mother is to snatch her child out of the fire.—Cure of Ars.

LATEST TELEGRAMS.
THE FRENCH CRISIS.
RESIGNATION OF PRESIDENT MACMAHON.
THE MARSHAL REFUSED TO SUPERSEDE HIS OLD GENERALS.
THE CITY AND COUNTRY TRANQUIL.

Paris, January 30.—President MacMahon has resigned. The Congress has been convoked for six this evening. The election of Grevy appears certain.
London, January 30.—A Times' Paris special says: MacMahon's fall has become a necessity. It will produce no ill effect at home or abroad, and will be a positive relief. At Saturday's Cabinet meeting the General Marshal said nothing, but asked Dufaure to remain till after the adjournment of the Cabinet.
When they were alone the Marshal said "I will not sign those decrees. Say is a minister who gets in his passion. Those executions must not be made. There must be no going into a passion."
Dufaure replied, "But Say is not a minister who goes into a passion. He is the minister who arrived first at this object." We took the formal pledge at last Monday's sitting, and resolved on acting up to it."
"But, surely" rejoined the Marshal, you are not going to bring me heaps of dismissals to sign."
"I hope we are all going," said Dufaure, "to keep our word. We will not make heat-combs, but will give every satisfaction to which public opinion is entitled. We have each our list ready. I have mine, and the Minister of War his. We are each going to submit it to you, and I hope you will sign it, for by not signing it so far from screening the functionaries, you would, perhaps, expose them, seeing that what we do not do others will do still more energetically, and if you prefer, as you tell us, to retire, not only will you not save those you wish to protect, but you will jeopardize those we are now really protecting."
The next day the Marshal signed the financial changes. Dufaure, believing him won over, on Tuesday submitted the decree affecting six public prosecutors. The Marshal examined it, and turning to Dufaure, said "am going to sign this, but I leave the responsibility to you," and signed it.
Gen. Gresley, Minister of war, submitted his list. The law provides for 18 high military commands, entrusted to a general, who may be relieved every three years. Of the 18 thus appointed, nine have held their posts six years next September. MacMahon's idea that not having been removed after three years, they ought to finish another term. MacMahon declared—"I cannot sign this decree superseding leave Generals, my own friends and companions. I blush at the thought. It will have to be another who dies. Political categories must not be created in the army. I would prefer to resign. My children would never forgive me for such an act."
MacMahon's face blushed, and he spoke hurriedly. The Ministers said nothing and adjourned.
In the afternoon the Cabinet met again. After much hesitation the ministers came to the conclusion that if they were to give in on this point, they would be exposing the country to a possible danger. Dufaure was charged to inform MacMahon, whom they asked to the Cabinet Council on Thursday at Versailles.
The Ministers' meeting to deliberate on this reply resolved unanimously to abide by the resolution. Marceur waited on the Marshal to ask him whether he had no instructions to give him, the Minister of the Interior being responsible for the public tranquillity, and whether the Marshal did not wish to state his views on the resolution he had formulated, and the measures they might entail. The interview was brief and courteous. The Marshal confined himself to referring to the fact that he would preside at the Cabinet Council on Thursday.
Versailles, Jan. 30.—MacMahon's letter of resignation says that, being in disagreement with the Ministry, being hopeless of forming another Cabinet, and unwilling to assent to measures which he regards as contrary to good army organization, he withdraws from power.
At a meeting of the Bureau of the Left Gambetta proposed Grevy for President, which was unanimously approved.
MacMahon asked the ministers to countersign his letter of resignation, but they refused, declaring the letter merely a personal act.
Paris, Jan. 30.—The present Ministers will resign, and a new Parliamentary Cabinet constituted. It is reported that Gambetta will take the Premiership and foreign portfolio.
The concourse of the general public at Versailles is not very great. The excitement does not compare with that of Thiers' resignation. There is no disturbance when, on the opening of this session of the Chambers the Ministry presented to you a programme which, while affording satisfaction to public opinion, appeared to the Cabinet such as might be voted without danger to the security or good administration of the country. Putting aside all personal views, I had given the programme my approval, for I was sacrificing to principle that conscience commanded me to remain faithful. To-day the Ministry, thinking to respond to the opinion of the majority in the two Chambers, proposes to me in regard to high military commands some general measures which I consider contrary to the interests of the army, and, consequently, to those of the country. I cannot subscribe to them. Any other Ministry taken from the majority would impose upon me the same conditions. I consider myself, therefore, bound to shorten the duration of the mandate which the National Assembly confided to me, and I, therefore, tender my resignation.
"In quitting power, I have the consolation of thinking that during the fifty-three years I have devoted to the service of my country, either as a soldier or a citizen, I have never been guided by sentiments other than of honor and duty and absolute devotion to my country."

Paris, Jan. 30.—The Ministers congratulated President Grevy this evening on his election, and collectively tendered their resignations. Grevy expressed a hope that they would continue in office at least provisionally. The Cabinet will meet tomorrow to consider the situation.
MacMahon visited and congratulated Grevy. The interview was most courteous. The ex-President announced his intention of going to Grasse tomorrow, where he will remain some days.
London, January 31.—A Berlin dispatch represents that no confidence is felt there in Grevy's competency to maintain authority.
Paris dispatch says:—At a Cabinet council on Thursday the Ministers offered to resign if MacMahon thought he could come to a compromise with the Emperor. MacMahon replied with some caution, that he deemed the step useless. The tone of the President's letter of resignation meets with general approval.
Paris, Jan. 30.—The voting in Congress for the President was secret. The only incidents were the applauding of Versailles and others by the Emperor, and the tribulation and shouting of Broglie, Buffet, and other unpopular members of the Right. Simon and Rouher were comparatively unnoticed. There was a perfect frenzy of enthusiasm when the figures were announced. The members of the Left and the Public galleries rising in a body, and repeatedly shouting, "Vive le Republicain!"
London, Jan. 31.—A Paris correspondent says the election of Gambetta as President of the Chamber of Deputies is certain, and he will accept the post. It is also certain that the impeachment of the De Broglie-Fortin Ministry will be abandoned, as it is no longer necessary as a means of ousting MacMahon or the Cabinet, which Lyally protected the constitution. The return of the Chambers to Paris, the Educational Law, and other Republican reforms will be peacefully effected.
The correspondent adds that some members of the Left will enter the Cabinet.
Dufaure has declared his intention of resigning. The country will not understand such a course, but if he persists, Martel may take the Premiership and Dufaure the Presidency of the Senate.

A MAN KILLS HIS SON AND A BIRD WITH THE SAME SHOT.
Sombray, Jan. 29.—A terrible accident occurred here a day or two ago. Charles Selby, bidding his children stay in the house, went out to shoot a bird, which he wished to dress for dinner. Unfortunately his only son, a bright little youngster four years of age, unheeding his father's commands, ran out of doors. The man, whose attention was centered on the fowl, took steady aim and fired, when, to his horror, amid the echo of the discharge, he heard a child's cry. He hastened to the spot, and found that while he had killed the bird, he had also in his son. The cries and sobs of the corn of the house are filled with straw, and the unfortunateman, who is frantic with grief at the terrible mishap, could not see the boy. Said to say, the father entered the head of the child, who was on the other side of the house. The poor little fellow lingered for four hours, and then died. His father swears he will never handle a gun again.

The Customs Offices at Halifax report an increase of \$13,360 in the receipts at that port for the past month, as compared with the corresponding period of last year.
The names of some eighty-four men implicated in the destruction of Government property at the Lewis forts have been obtained by the military authorities at Quebec, and forwarded to Ottawa for instructions.

OUR ENGLISH LETTER.
Manchester, Jan. 22, 1879.
I was in hopes that my long silence would be agreeably broken by conveying to you the intelligence of improvement in the state of the water. I regret, however, that such comforting news cannot be penned by me. Distress of every kind instead of decreasing is rapidly increasing and this is particularly owing to the great frost which still prevails here. Since the beginning of our severe winter we have had twice a thaw for a few days, but the frost returned with seeming intensified power, is still with us, and shows no sign of departure. Our charitable committees are besieged each day with applicants only a slight remove from destitution. Nothing can better illustrate the beautiful teaching of Christianity which silently, but effectually pervades society, than the present exhibition of charity to the poor. Merchants and others of the highest social standing here have combined in committees to distribute the funds given by a generous public. This distribution entails much time and trouble. Some of the gentlemen have to visit the homes of all seeking relief, to make necessary enquiries, to prove the bona fides of the applicants, and to see how far they are deserving of support. Others are kept in the Committee rooms from morn till late at night receiving applications, entering names in books, distributing money or food tickets, and otherwise assisting what has now become a vast organization. The amount of money already subscribed to the Relief Fund is more than £18,000, and this has been distributed at a rate which has now reached £900 a day. This large amount of subscriptions with the exception of two £500 ones contributed by the Mayor as trustee for the time being of some Manchester Charities has been received from the public in various amounts beginning at the most modest of sums. The committee are now making an appeal for more money in order to keep pace with their large expenditure and I have no doubt the appeal will be responded to. The need is greater than ever. We have in and about the city numerous soup-kitchens opened, where daily many thousands of the poor receive nourishing food. Besides these we have distributors of clothing, and various schools and other buildings in which women are employed sewing and for which they are paid in money and kind. These rooms well-warmed and comfortable are a great boon to the poor, whose sufferings this winter have been most keen. In consequence of the prospect of failing funds the committee in the neighboring borough of Salford have tried to diminish their expenditure by trying to pass a resolution that "men on strike, or men out of employment in consequence of a strike of their fellow-workmen" should be refused relief, but a further consideration of the subject enabled them to continue working on the present basis of relief. The secretary of the Salford committee gave a return respecting the various occupations of the men in receipt of relief which is interesting. Of the 909 heads of families receiving charitable assistance in the Salford district, 464 are connected with the building trade, 100 are ironworkers, 58 were employed at cotton mills or dyeworks, and the remainder (287) were employed in some 30 other branches of industry. Altogether there are represented on the relief list 48 different trades or occupations. Dramatic entertainments and concerts are being got up in aid of the relief fund and these no doubt will continue much longer. Manchester as you are aware is not alone in its distress. Accounts from numerous business centres in Lancashire and Yorkshire show what great amount of suffering is being endured. The reduction in the wages of the operatives which caused so much trouble in Burnley many months ago would be thought nothing of now so universal has it become to lessen wages in order to court a business which seems never to come. The same sturdy determination of the trades unions to resist now as it did then and as a consequence more mills are closing, more people are thrown out of work, more of the working classes living on the gifts of charity. It would seem as if our troubles were only beginning instead of ceasing. Fresh bank failures are recorded, large foundries and collieries cease working and thousands of workmen are being thrown on the already overstocked labor market. A few days ago we were startled by the stoppage of the Rosedale and Ferry Hill Iron Company. This company has 10 blast furnaces at Ferry Hill, in Durham; large ironstone mines at Rosedale, in the southern part of Cleveland and a colliery near to Burnley, in Yorkshire. In the circular issued to the creditors of the company (which is limited) it is stated that owing to the very great depression in the iron trade, which has existed so long, and of which there seems no immediate prospect of improvement, the company has suspended payment. The liabilities are stated to be £280,000 and the assets as £260,000. It is unnecessary to say that this failure, which is one of the most distressing which has taken place in the iron trade since the suspension of J. Vaughan, jr., some two years ago, has cast a general gloom over the district, and given rise to anticipations of further failures which it is hoped may not be realized. It is evident from the action taken by many trades unions, resisting any reduction in wages, that they believe the present prices can really be maintained for all manufactured goods. In other words that trade can still be carried on in a falling market. For instance the wire drawers of Warrington are on strike against a small reduction, and are offered support from Sheffield and other towns. The reason which compels the masters to take this step is because some classes of German wire are displacing theirs at Wolverhampton and other places where it is largely used at prices much below what they can afford. It also appears that workmen have been earning from 4s to 5s shillings per week. The boiler makers are also refusing a small reduction, and boat builders and ironworkers on the Clyde and Tyne, and at Barrow-

in-Furness are refusing an addition to their hours of labor. They all appear ignorant of the real causes which induce the masters to take these steps. It is stated as a fact that the men employed in all these branches of industry in Germany and Belgium work 12 hours a day at three francs to four francs, that is 2s. 6d. to 3s. 4d. English money; whilst the like employments in England are paid from 7s. to 10s. per day of nine hours. One newspaper says:—"A Sulingen cutlerly manufacturer has opened an agency in Sheffield, and the prices asked for some of the German goods are such that the Sheffield goods have not the slightest chance in the competition. There was an inspection of the foreign stock by a number of local manufacturers a few days ago, and it was found that well-made and well finished German scissors were offered at about one half the Sheffield prices. In the cutlery department also there were four-blade knives at 6s. 6d. per dozen; three-blade with cork-scraw at 7s. 5d. per dozen; six and eight bladed knives at 11s. 6d. per dozen; all with pearl handles. Other articles said to be equally cheap. Pliers, compasses, hinged hand and bench vices, gimlets, stocks and dies, at prices not half what are charged in England. It appears that in Germany the artisan works from six o'clock a.m. to eight p.m. for 2s. 6d. per day, and that machinery is freely used. I was struck with a letter touching on these points, which appears in the Times of the 13th inst. and which if you have not already seen it may be of great use to you in guiding to a proper idea of the difficulties which now beset our trades. In this making known to you our defects, I may, perchance, influence some of your Canadian buyers in our market to transfer their favors elsewhere, but this I cannot help, and must faithfully chronicle what I hear and see. Sooner or later our real position as a manufacturing nation will be made known without any false gloss or coloring, and the knowledge of this kind cannot come too soon. Colonel Wrottesley, of our War Office, was surprised to find that all the locks for the building were manufactured in America. He requested the contractor Mr. James Hill to give an explanation of so extraordinary a circumstance, and this gentleman sent a reply so remarkable in itself that the Colonel thought the English people should be made acquainted with it. Mr. Hill thinks the present distress pretty equally divided between the mining and manufacturing population. He thinks that, no doubt, foreign competition has contributed a good deal to this distress but he mentions several other causes, such as overproduction; the injurious action of trade-unions; the drunkenness and improvidence of the working-classes; the existence of short hours and long wages; the antipathy of our workmen to the use of machinery combined with the obstinacy of the masters, who prefer to reproduce the same class of goods from generation to generation, instead of adapting themselves to the advancing ideas of the age. He states that he used to buy the bulk of his locks from Willenhall but his chief supply now comes from America where he finds them cheaper and superior to locks of English manufacture. He made no secret of this at the War Office and the officials knew they were using articles of American manufacture. His English friends are annoyed at his American purchases, but the greatest annoyance was when they found that the American locks to a large hospital at Walsall, a place within a stone's throw of where locks are made! He says the Americans employ machinery a great deal more than we do, hence one source of economy in the production, that the men think more, and have more facilities in their patent laws, that they supply drunkenness among the men and none of that "Saint Monday" holiday custom as in England. He does not care for the common American locks and states that so far as he is concerned he got the Americans to improve upon the old recognized English pattern. He thinks our prosperity may return if "the masters and men can see eye to eye" but when once trade is diverted into a certain channel it is difficult to recover it." Throughout his letter Mr. Hill is very bitter about Englishmen (masters and workmen alike) who have by their stupid acts allowed the iron trade to slip through their fingers. An iron master at Bilston told him a year or two ago that a large order for hoop-iron had been offered him from a Russian source at a certain price; but he could not accept the order, unless his men were prepared to reduce their prices. He could not do so himself without giving the men 6 months notice. He therefore called them together, and stated the case. The men consulted, and said, "Let us draw out" (draw lots) and they ultimately voted against a reduction. They were then earning from 25 to 26 per week. The master told them that the order would go to Belgium and that their obstinate blindness was fast driving the trade out of the country. The men's reply was, "We don't care. Let the trade go to Belgium; we will follow it there; it will be a bit of a hunting for us! The result is that these men are now living on meal and water, and the master whose counsels they set at naught is obliged to take care of their wives and children." The same thing has occurred in our Lancashire cotton trade. We are undersold by the cheap labor and longer hours of the continent, and already Belgium, France and America are our close competitors. In none of these cases do we need to go far to find a remedy. It is an inevitable fact that lower wages, longer hours and close application are required to save us if we are to continue a manufacturing nation. The laws governing supply and demand, which are inexorable in their effects on the prices of commodities and of labor alike, now assert a pre-eminence in the question of the commercial position of this country from which neither master nor workman can escape.

VULGAR LANGUAGE.—There is as much connection between the words and the thoughts as there is between the thoughts and action. The latter is not only the expression of the former, but they have a power to react upon the soul, and leave the stain of corruption there. A young man who allows himself to use one vulgar or profane word has not only shown that there is a foul spot on his mind, but by the utterance of that spot he influences it, till, by indulgence, it will pollute and ruin the soul. Be careful of your words and of your thoughts. If you can control your tongue so that no improper words are pronounced by it, you will soon be able to control the mind, and save it from corruption. You extinguish the fire by smothering it, or by preventing bad thoughts from bursting into words. Never utter a word anywhere which you would be ashamed to speak in the presence of the most refined lady, or the most religious man. Try this practice a little while, and you will soon find a remarkable result.

DEAR SIR,—I have lately built two brick churches in my parish, viz: one at Wardsville and one at Alvinston, and have yet another to build in Bothwell next summer, otherwise His Lordship the Bishop of London has declared his intention to interdict the present building on the first of March, unless operations are commenced by that date.
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HOUSEWIVES CORNER.

Fish when fresh are hard when pressed by the finger—the gills red—the eyes flabby and the eyes sunken, the fish are stale. They should be thoroughly cleaned, washed, and sprinkled with salt.

Before broiling fish, rub the grilliron with a piece of fat, to prevent its sticking. Lay the skin side down first.

Lowest outlets.—Mix the flesh of lobsters fine; season with salt, pepper and spice; melt a piece of butter in a saucepan; mix with it one tablespoonful of flour; add lobster; finely-chopped parsley; mix with some good stock; remove from the fire, and stir into it the yolks of two eggs; spread out on a wire grilliron. Broil over a charcoal fire. When nicely browned on both sides, season with salt, pepper, and plenty of butter, and lay them on hot buttered toast, moistened with a little hot water. Serve very hot, or they will not be nice. Oysters cooked in this way and served on broiled beefsteak are nice.

Oyster Chowder.—Fry out three rashers of pickled pork in the pot you make the chowder in; add to three potatoes, four onions, both sliced; boil until nearly cooked; soak two or three dozen crackers in cold water a few minutes, then put into the pot a half can of oysters, one quart of milk and the soaked crackers. Boil all together a few minutes, season with salt, pepper and butter. Fat from the chowder can be made the same way by using fresh fish instead of oysters.

RECIPES FOR BOILING MEAT.—All fresh meats should be put to cook in boiling water, then the outer part contracts and the internal juices are preserved. For making soup put on in cold water. All salt meat should be put on in cold water, that the salt may be extracted in cooking. In boiling meats it is important to keep the water constantly boiling, otherwise the meat will absorb the water. Be careful to use boiling water, if more is needed. Remove the scum when it first begins to boil. Allow about twenty minutes for boiling for each pound of fresh meat. The more gently meat boils the more tender it will be.

REFRESHING SOUP.—Boil a soup bone about four hours, then take out meat into a chopping-board; put some back into the kettle. Slice very thin one small onion, six potatoes and three turnips into the soup. Boil until all are tender. Have at least one gallon of soup when done. It is improved by adding crackers rolled, or noodles, just before taking off. Take the meat while warm, season with salt and pepper, add one teaspoon of soup saved out before putting in the vegetables. Pack in a dish, and slice down for tea or lunch when cold.

ROASTED BEEF.—Take a piece of beef weighing six or eight pounds, have the bone taken out; then rub it well with a mixture composed of ground cloves, allspice, black pepper, salt, nutmeg, and sage, and season with oil. Rub it in thoroughly. Put it into a pot half full of water, with three or four potatoes, a carrot, two turnips, if small, and two onions, and let it stew six hours.

BREAKFAST DISH.—Chop five or six cold beef or mutton as is required; add a little salt, pepper, and ground cloves; season with browned flour, and pour boiling-hot over little bits of nicely-toasted bread. Garnish with slices of lemon, and serve at once.

PIG OR CALVES' FOOT JELLY.—Take the feet, strike them against a hard substance, change the water, and then put them in clean water without salt, and let them remain so three days, changing the water at night and morning. On the fourth day take out early and have ready on the fire a pot of water; put the feet in and boil hard for three or four hours, filling up the pot with boiling water as fast as it boils down. About a half hour the quantity of jelly will be enough. When done the meat will fall from the bones when touched with a fork; it must then be all lifted out, and strain the liquor in bowls, and set in a cool place till next morning, reserving a cupful or two for the sauce, receipt given below. Next morning skim off the fat, and pour into a jar, and seal with wax. When you want to use the jelly, pour it into the jelly on to boil, and when it boils up pour in one large cup of whisky, one pound of sugar, one tablespoon each of cinnamon and mace, and flavor with lemon or orange peel. Let it continue to boil fifteen minutes. Pour in a cup of water; take it off; let it sit five minutes; return it to the fire and let it boil again. When done the jelly will be firm; if not, the opener the clearer you jelly will be. Finally, hang it up and let it dry slowly.

NEW YORK'S CHURCHES.

New York has not so many churches as is generally supposed. The common notion of the number is about 500, which would not be many for a city containing over 1,000,000 people. While churches have steadily increased here, it is thought by many of the orthodox that they have not increased nearly so rapidly as they should have done; not, indeed, in proportion to the growing population of the metropolis. The churches at present number 375, divided among the following sects: Protestant Episcopal, seventy-three; Roman Catholic, fifty-four; Methodist Episcopal, fifty; Presbyterian, forty-one; Baptist, thirty-one; Jews, twenty-five; Lutheran, twenty-one; Dutch Reformed, twenty; United Presbyterians, seven; Congregational, six; Reformed Presbyterian, five; Universalist, five; Unitarian, four; Friends, three; miscellaneous, twenty-one; among the last, one True Dutch Reformed, one Swedenborgian, and one Greek Catholic.

It often has been said that there is a mosque here, and also a mosque temple to which Mohammedans and the Chinese resort; but this seems to be one of the facts of imagination that so abound nowadays. There may be a place where there is not worthy the name of a temple. But it is not worthy the name of a mosque. The churches, according to the population, about one to every 2,800 inhabitants; but a very large proportion of these do not attend church at all. It is said that there are in the city well-nigh 2,000 licensed liquor or beer shops, or one to every 500 of the population, which would go to show that bodily thirst for alcoholic or malt liquors is nearly six times as great as hunger of the soul. But in great cities the worst is always on the surface, and appearances frequently fail to represent reality.—New York Paper.

THE GOVERNOR GENERAL AND PRINCESS LOUISE VISIT GLOUCESTER STREET CONVENT, OTTAWA.

This afternoon His Excellency the Governor-General and H. R. H. the Princess Louise and suite visited the Congregation de Notre Dame, generally known as the Gloucester Street Convent. They were received at the entrance by Vice-Regal Jovient and Mayor MacIntosh, and were introduced to the presiding ladies of the establishment. After a few complimentary exchanges had been made, the Vice-Regal party was conducted to the large hall and led to a dais, on which chairs were placed. The room was beautifully festooned with evergreens, and a beautiful display of flowers. On the walls a number of handsomely-decorated mottoes were hung, and among which were the following: "May happy be your stay in our Canada dear;" "Bienvenue avec notre gratitude nos vœux de bonheur;" "Vix eo nostro vasa;" "Long be your reign;" "God save the Queen!" "Welcome to our Convent;" and "Salut, nosse visiteurs." Over the heads of the Marquis and Princess when seated on the platform were suspended two handsome crowns. On raised seats around and at the head of the room were seated all the pupils of the establishment. Every pupil was dressed in a plain, clear, fine. As they rose and bowed when the Vice-Regal party entered the room, made an impression on the visitors calculated to be of long duration. Among the visitors present were Hon. Mr. Tully, M.P.; Hon. J. O'Connor, M.P.; Mr. Tasse, M.P.; Mr. Currier, M.P.; and Mayor MacIntosh. The Vice-Regal party, as they were seated, were greeted with an instrumental melody of Scottish airs. Two young ladies advanced on the conclusion of the overture and presented programmes to the Governor-General and the Princess Louise. Four young ladies next approached the throne, and one presented a beautiful sonnet to the Princess Louise, whilst a second and third recited the following welcome:—

Many a heart of joy and gladness,
On this home have gladdened in splendor,
Fraught with pure delight,
Many a gracious guest we've welcomed
To our Convent home,
Lords and Ladies from brave Old England,
And saintly men from Rome,
Yet the brightness and the gladness
Of those seasons were not dimmed,
Were but heralds to prepare us
For lovelier ones to come.

We are subjects, true though youthful,
Of our sovereign throne,
"North whose sway smile peace and plenty
On our fair land of this.

From our earliest recollections
We have ever revered her name;
Blest her in our homes paternal,
Also here in Notre Dame.
Often have we longed to see her,
To receive her gracious smiles;
Long'd to hear her kindly accents,
Yain we know it all the while.

Though her presence ne'er has graced
This our Convent, still we long to see her,
For her children she has sent us
For her absence to atone.
Some years since there came to cheer us
Her bright daughter, the Princess Louise;
Later on her noble brother,
Other proofs of love to bear.

And today, unlooked for honour,
The Vice-Regal party here,
Whose presence decks with charities so rare
Our pure and lowly retreat.

Welcome, Princess! welcome, noble Marquis!
Prouder none than ever 'tis been—
Proud that one of England's roses,
For so she truly is named,
Represents the love and grace
Which adorn our Sovereign's dear.

Years of gladness in this country
We pray that you may spend,
Enjoying all those precious gifts,
Which Heaven and earth can lend.

Most kind, most gracious guests, may we now
Your loving hearts unite,
For our cherished Convent home,
"Congratulate you on this day.

After a musical interlude five young ladies advanced and offered language of an *adieu* to the Princess Louise. Each young lady displayed favors of the Argyle tartan. The young ladies conversed on the best method of receiving their Royal visitors, and one gave expression to the wish that some good fairies would bring them Scottish thistles, English roses, and maple leaves, and that they would constitute an appropriate tribute for their Royal visitors. Scarcely was the wish uttered when fourteen little girls, dressed as fairies, bearing floral tributes and wearing glittering crowns, entered the room, and after conversing with the marquis, announced and presented the Princess with a beautiful floral scepter and scattered flowers at her feet. A second company of fairies advanced and presented a floral wreath and similarly strewn flowers on the throne. The same honors were paid to the Marquis of Lorne. Two young ladies next approached the throne, and one addressed the Princess in French and presented her with a bouquet of flowers, and the other presented a sonnet in French to the Marquis of Lorne. The following address in English was recited:—
To His Excellency the Governor-General and to Her Royal Highness the Princess Louise.
MAY IT PLEASE YOUR EXCELLENCY.—On your arrival in Canada food and sincere were the welcome that arose from every heart to greet Your Excellency to our young Dominion. We, the pupils of the Congregation de Notre Dame, mingled our youthful voices with the joyous acclamations of the enthusiastic population, and in our eagerness to behold the illustrious guests who have since been the theme of pen and tongue our exultation knew no bounds. Among the first to offer you their song of gladness and welcome were our sister companions at Villa Maria. Every wish and feeling to which their heart gave utterance found a hundred echoes in the Congregation de Notre Dame of Ottawa. The conclusion of your Excellencies in honoring our mother house with so early a visit made our hearts beat high with hope that at no distant day the same favor would be extended to us. To-day has brought the fond realization of that ardent hope, and now we greet you in our loved convent, the premises of Calabon's page, and the worthy daughter of the noblest Queen that Heaven has ever given to England. Can school girls' language express the deep-felt emotion the gratitude that so great an honor calls forth? Ah! no. Nor shall we venture words of eulogy on names that throughout the broad extent of our fair Dominion have already become household words, and are cherished by hundreds of a nation's dearest hearts. Suffice to say that this visit shall be marked in our convent annals as the brightest and sweetest to be remembered. While tendering to Your Excellencies our homage and grateful thanks, allow us to repeat once more

the wish of every heart, that your new year may be happy and prosperous, and that the sojourn of Your Excellencies in the "Land of the Maple" may be so agreeable that it shall make you forget, if possible, the cold and rigors of its climate.

His Excellency in reply said:—
LADIES AND I AM happy to be able to add, instead of the wonted gentlemen—benevolent fairies, let me convey to you our sincere gratitude for the enjoyment given to us this afternoon. It was with great pleasure that we listened to your poems, adresses, and recitations, both in English and in the noble French language. We have looked forward some time to our visit here, for we remembered with much pleasure our reception in the convent of Villa Maria of Montreal. There is nothing which so impresses the attention of travellers from the Mother Land on their first arrival in this country as the sight in every town and city of imposing and massive buildings with numerous windows. On enquiry, he learns that these buildings are institutions like this, devoted to the training of youth, and they are so many monuments to the piety, zeal and devotion, and also to the untiring patience and faith of those ladies whom we have the pleasure to see here to-day. It is of great benefit to the country that the Church has so many of her sons who have been willing, by their self-sacrifice and denial, to provide such excellent teaching for the young ladies of Canada. When I remember that this institution is almost within the shadow of the Parliament Buildings, and I see so many young ladies round me, I find it difficult to conceive how much influence of that kind which ladies are said to possess may not be exerted by many of those present on the gentlemen who in the future will direct the destinies of this country from its Legislative Chambers. I will not detain you longer, and only embrace this opportunity of hoping that when you leave the precincts of this house, and are assailed by the trials of life, do not be discouraged. Let your lives be harmonious as the music with which you have favored us this afternoon and afford such a charming picture as that which I now behold, in which it would be hard to find any imperfections.

The National Anthem was then sung, after which the Vice-Regal party inspected the convent, and visited the Ladies' Benevolent Sewing Society in connection with the institution.—Toronto Globe.

WHAT PROTESTANTS THINK OF THE CHURCH.

In the last number of *The Nineteenth Century*, Mr. Malock has a paper on "Dogma, Reason and Morality." It is a very remarkable defence of Revelation against infidel objections, and in it he shows very forcibly that Protestant exponents of Christianity are not to be taken as the only, or as the best, exponents of what Christianity really is. Speaking of unbelieving objectors to the religion of Christ, he says:—

"But there is one fact they apparently all forget—I refer mainly now to such critics in our own country—that Protestant Christianity is not the only form of it. They have still the Church of Rome to deal with, which is Christianity in its oldest, its most legitimate, and its most coherent form. They surely cannot forget her existence or her magnitude. To suppose this would be to attribute to them too insular, or rather too provincial, an ignorance. The cause, however, certainly is surprising, is far deeper. In this country the popular conception of Rome has been so distorted by one familiarity with Protestantism, that the true conception of her is something quite strange to us. Our divines have exhibited her to us as though she were a lapsed Protestant sect, and they have attacked her for being false to doctrines that were never really hers. They have failed to see that the first and essential difference which separates her from them lies not primarily in any special dogma, but in the authority on which all her dogmas rest. Protestants, basing their religion on the Bible solely, have conceived that Catholics, of course, profess to do so likewise; they have covered them with invective for being traitors to their supposed profession, and have triumphantly convicted them of contradicting principles that they always repudiated. The Church's primary doctrine is her own perpetual inspiration, which, so far from being essential to the whole Church's system, is, on the contrary, inconsistent with it. Looked at in this way, Rome to the Protestant mind has seemed naturally to be a mass of superstitions and dishonesties; it is this view of her that, strange enough, our modern advanced thinkers have accepted without question. Though they have frusted the Protestants in nothing else, they have trusted them here. They have taken the Protestant's word for it that Protestantism is more reasonable than Romanism; and they think, therefore, that if they have destroyed the former *a fortiori* have they destroyed the latter. No conception of the matter, however, could be more false than this."

LEFT TO THE GOOD MONKS.

That one of the London daily papers has come to have the courage to publish now and then some of the truths connected with the accomplishment and the results of the misnamed "reformation," is a wholesome sign of the times. Just imagine, an Englishman and, we presume, a Protestant too, writing to the editor of a London daily newspaper, *The Echo*, such burning sentences as the following, and the editor giving them publicity:—
"When so many thousands of our people are suffering from want of food, I am forcibly reminded of the enormous wealth held by the Ecclesiastical Commissioners, and the source from which it is derived. The land from which this enormous revenue derived was originally left to the good monks of the old time to maintain the monasteries (the clergy and good men) carry out the intentions of the benefactors. And now the revenue derived from this land, enormously augmented in value in building and endowing churches, whether they were wanted or no. The poor are utterly ignored, their misery is alleviated, they may suffer and die, and the good and sister has compassion on them, or public benevolence steps in."

—Five out of the ten members of the School Committee in Boston are Catholics, viz., Judge Fallon, Dr. J. G. Blake, Dr. Moran, Mr. John Hayes, and Mr. James W. Fox.

RHEUMATISM MOVEMENT CURE.

(From the New York Weekly.)
One day, not a great while ago, Mr. Middelrib read in his favorite paper a paragraph stating that the sting of a bee was a sure cure for rheumatism, and citing several remarkable instances in which people had been cured by his abrupt remedy.
He read the article several times, and pondered over it. He understood the stinging need to be done scientifically and thoroughly. The bee, as he understood the article, was to be gripped by the ears, set down upon the rheumatic joint, and held there until it stung itself single.

He had some misgiving about the matter. He knew it would hurt. He hardly thought it would hurt worse than the rheumatism, and it had been so many years since he was stung by a bee that he had almost forgotten what it felt like. He had, however, a general feeling that it would hurt dear. But desperate diseases require desperate remedies, and Mr. Middelrib was willing to undergo any amount of suffering if it would cure his rheumatism.
For the small sum of one dime he contracted with Master Midlerib for a limited supply of bees, humming and buzzing about in the summer air. Mr. Middelrib did not know how to get them; he felt, however, that he could safely depend upon the instincts and methods of boyhood. He knew that if they were any in heaven or on earth where they shined he could get them. He had a two hundred pound man of the cover could be induced to enter a wide-mouthed glass bottle, his son knew that way.

Mr. M. did not tell his son what he wanted those bees for, and the boy went off on his mission with his head so full of astonishment that it fairly whirled. Evening had fallen, and the last rays of the declining sun fell upon Master Middelrib with a short, wide-mouthed bottle comfortably populated with hot, ill-natured bees, and Mr. Middelrib with a dime. The dime and the bottle had changed hands. Mr. Middelrib put the bottle in his coat-pocket and went into the house, eyeing everybody he met very suspiciously, as though he had made up his mind to sting to death the first person who said "cheer" to him. He confided his guilty secret to none of his family. He hid his bees in his bedroom, and as he looked at them just before putting them away, he half-wished the experience would look so hot and cross. With exquisite care he submerged the bottle in a basin of water, and let a few drops in on the heated inmates to cool them off.

At the tea-table he had a great fight. Miss Middelrib, in the artless simplicity of her romantic nature, said:—
"I smell bees. How the odor brings up!"
But her father glanced at her, and said, with superfluous harshness and execrable grammar:—
"Hush up! You don't smell nothing!"

Whereupon Mrs. Middelrib asked him if he had eaten anything that disagreed with him, and Miss Middelrib said:—
"Why, Pa!" and Master Middelrib smiled as he wondered.
Bed-time at last, and the night was warm and sultry. Under various false pretences, Mr. Middelrib slipped about the house until every body else was in bed, and then he sought his room. He turned the night-lamp down until its feeble ray shone dimly as a death-light.
Mr. Middelrib dozed slowly—very slowly. When at last he was ready to go slumbering into his peaceful couch, he heaved a profound sigh, so full of apprehension and grief that Mrs. Middelrib who was awakened by it, said:—
"What's the matter with you? Did it give him so much as to come to bed, perhaps he had better sit up all night. Mr. Middelrib checked another sigh, but said nothing, and crept into bed. After lying still a few minutes he reached out and got his bottle of bees.

It was not an easy thing to do to pick one bee out of the bottle full with his fingers, and not get into trouble. The first bee Mr. Middelrib got was a little brown honey-bee that wouldn't weigh half an ounce if you picked him up by the ears, but if you lifted him by the hind leg, would weigh as much as the hind end of a pig mule. Mr. Middelrib could not express a groan.
"What's the matter with you?" sleepily asked his wife.

It was hard for Mr. Middelrib to say he only felt hot, but he did it. He didn't have to be about it. He did feel very hot indeed. About six o'clock all over, and 1975 on the outside of his thumb. He turned his shoulders, and pressed the warlike tentacles of it firmly against his rheumatic knee.
"It didn't hurt so badly as he thought it would. It didn't hurt at all."

Then Mr. Middelrib remembered that when the honey-bee stabs a human for generally leaves the sting in the wound, and the invalid knew that the only thing that this bee had to sting was his doing its work at the end of his thumb.
He reached his hand out from under the sheet, and dropped this disabled atom of rheumatism limning on the carpet. Then after a second of blank wonder he began to feel around for the bottle, and wished he knew what he did with it.

In the mean time strange things had been going on. When he caught hold of the first bee, Mr. Middelrib, for reasons, drew it out in such haste that for the time he forgot all about the bottle and the bed, between himself and his innocent wife. In the darkness, there had been a quiet but general emigration from that bottle. The bees, their wings doped with water Mr. Middelrib had poured upon them to cool and tranquilize them, were crawling aimlessly over the sheet, while Mr. Middelrib, not feeling around for it, his ears were suddenly thrilled and his heart frozen by a wild piercing scream from his wife.
"Murder!" she screamed; "murder! Oh, help me! Help! help!"

Mr. Middelrib sat up in bed. His hair stood on end. The night was warm but he turned to see in a minute.
"Where is thunder," he said, with pallid lips, as he felt all over the bed in frenzied haste—"where is thunder are them infernal bees?"
And a large "bumble" with a sting as pitiless as the finger of scorn, just then dimpled up the inside of Mr. Middelrib's night-shirt, until it got fairly bent and sideways.—
"Here is one of them."
And Mrs. Middelrib felt ashamed of her feeble screams when Mr. Middelrib threw up both arms, and with a howl that made the windows rattle, roared:—
"Take him off! Oh, land of Scotland somebody take him off!"

And when a little honey-bee began tickling the sole of Mrs. Middelrib's foot, she shrieked that the house was bewitched and immediately went into spasms.

The household was aroused by this time. Miss Middelrib and Master Middelrib and the servants were pointing into the room, adding to the general confusion by howling and asking irrelevant questions, while they gazed at the figure of a man a little on years, arrayed in a long night-shirt, the side of his back, while he lay on an unnatural, wicker-looking jug by the dim religious light of the night-lamp.

And while he danced and howled, and while they gazed and shouted, a navy-blue wasp, that Master Middelrib had put in the bottle for good measure and variety, and kept the menagerie stirred up, had armed his legs and wings with a corner of the sheet, and after a preliminary circle or two around the

bed to get up his motion and settle down to a working gait, he fired himself across the room, and to his dying day Mr. Middelrib will always believe one of the servants mistook him for a burglar and shot him.

No one, not even Mr. Middelrib himself, could doubt that he was, at least for the time, most thoroughly cured of rheumatism. His own boy could not have carried himself more lightly or with greater agility. But the cure was not permanent, and Mr. Middelrib does not like to talk about it.

FRAUDULENT PASTORS.

The Cincinnati Commercial has published a horrible detailed list of the misdeeds of Protestant clergymen in the United States during the year 1875. The names of fifty-five ministers are given, with the charges against them, which are unfit for publication in a respectable paper. Fifty-five convicted culprits out of a class that is expected to lead in morality and intelligence is a showing that may well cause people to stop and demand what it all means!

A PLEASANT SLEIGHING PARTY.

Yesterday afternoon the pupils of Lorretto Convent, to the number of about seventy, accompanied by Sisters Mary Mount Carmel and four other nuns, enjoyed a very pleasant sleigh drive. Several private sleighs, through the courtesy of the owners, were kindly placed at the disposal of the excursionists, and with Mr. Matthews' large four horse sleigh, formed quite an imposing turnout. The route selected was to Ancester and return, then down towards Bartonville and back home to Mount St. Mary. Arriving at the Convent the pleasure seekers found the good nuns had supper in waiting, and that partaken of a couple of hours' entertainment. An impromptu programme was arranged and some pretty musical selections—vocal and instrumental—were rendered by the Misses Farnival, Proctor and Maguire. A merry and agreeable evening was spent by all until half-past eight o'clock, at which hour the young lady pupils residing in the city were in readiness to be accompanied home by their parents and relatives who had by that called for them. The weather and roads were all that could be wished for, and we doubt if ever an "outing" was more thoroughly enjoyed. When passing through the city the rippling laughter of the young ladies could hardly be restrained, and it needed many an amiable nod and smile from the nuns to subdue the merriment of the happy party.—Hamilton Times.

NOT THE GIRL HE THOUGHT.

It was dark and wet, but he was sure that it was her figure and step, so he passed round the corner and came up to her in front of the *Factor* office. "Allow me to offer you part of my umbrella and also to carry these parcels," said he in the bland tones for which he is noted. She handed him four pounds of sugar, two pounds of butter on a plate, and a can of coal-oil, and he was happy, for he heard her chuckle to herself and he knew that she was pleased. But his arm began to ache, having to carry the can and umbrella in one hand with the can on a level with his nose. She hardly spoke a word, but at last turned into Frank's own gate, "and you are going to call," said Frank, "my sister will be delighted." But when she went up the steps and opened the door without knocking, he was astonished, and when she threw herself into a chair and gave vent to such a fit of laughter and such expressions as "Oh, I shall die!" he was dumb-founded. But when she turned her face and he saw that it was his sister—well, you should have seen him, he looked as if just drawn through a sieve, the butter slid from the plate to the floor, he set the coal oil on the piano and a more demoralized looking wretch you never saw, and yet five minutes after he said that he knew who it was all the time.—*Rehoboth, Va., Catholic Visitor.*

HE WOULD DIE WITH BOOTS ON.

A few days ago a drummer from the East was taking a nip in a saloon near the Central Depot, and he put the proprietor up to a new doge. It was to place on the hot stove what seemed to be an ounce ball and cartridge, but the cartridge or shell, was of course empty. Very few loungers would care to remain in the room and wait for the expected explosion, and once out of the doors they would give room to each other. The saloonist procured three or four of the "bullet-shells," and the trick was a success from the start. When he had roped in three or four friends to aid him he could clear the room of loaters in one minute by the watch, and the fat on their ribs grew in thickness.

Yesterday morning an ungodly looking chap, who seemed to have been frost-bitten, came in, and whose old overcoat was too ragged to even tangle the cold, dropped into the place in a quiet way, and at once tried to surround the coal stove. The saloonist asked him if he didn't want a hot drink, and he replied:—
"Oh, I got a hot; I'll throw off by the fire after an hour or two."

Pretty soon a hint was given him that he could buy a ten cent cigar for five cents and that reminded him that he had a clay pipe in his pocket. The saloonist thereupon determined to scare him out, and while fixing the fire placed one of the receivers on the stove and heaped away, with the exclamation that some head had contrived to assassinate him. The stranger rose up, realized the peril and called out:—
"How long before that damned thing will shoot off?"

"You haven't a minute to live if you don't get out of doors!" was the mild answer, as the saloonist made a dive for the rear room.
"Peter Adams," began the stranger, ash-shook off his old overcoat, "you ain't got a tarnation thing to live for, and you might as well go under now when cozzins are cheap. Bounce up, old boy, and die with your boots on. Whoop!"
"Picking up a stool, he knocked the hot water can off the stove at the first blow, and he was whaling away at the beer tables when the saloonist rushed in and screamed out:—
"Fly! fly, or you're a dead man!"

"Welcome King of terrors!" whooped Peter as he tossed a table over the bartender's head.
Three or four men came in to help secure him, but before they had succeeded in jamming him behind the coal box they had bumps and bruises enough to last them for a month.
"I am the clothes-pin that never flies from nothing nor nor hardly!" remarked Peter, as they finally let him up, and sought to get \$20 damages.
He hadn't a real cent, and when he had jumped through the window and entered down the alley his faded and ragged overcoat alone remained to tell that he had been there.—*Free Press.*

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We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can. Where we have a local agent all monies can be paid to him, thereby avoiding the trouble and risk of sending them by mail. Care should be taken when making payments to obtain a receipt, and subscribers are hereby cautioned against paying money to any person except our duly authorized agents. Our St. Thomas subscribers should pay money to no person except Mr. John Doyle, Merchant, or ourselves.

We are pleased to inform our patrons that we have secured the services of Mr. Patrick O'Reilly as permanent travelling agent for the Record. Any favors accorded to him will be duly appreciated by us.

Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catharines and district.

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THE POPES ENCYCLICAL.

We publish this week the full text of the Encyclical Letter, which has been addressed by his Holiness, Leo XIII., to the prelates of the Catholic Church throughout the world. We recommend our readers to give it as serious and reverential a perusal as a document from the highest authority of the Church, and dealing with subjects so vitally affecting mankind demands. It would be impossible, within the space of our brief remarks, to dwell upon, or even to enumerate, the high lessons of Christian morality, and the reasonable admonitions contained in the letter of his Holiness; and it would be equally impossible for any one to peruse it without being impressed by the anxious solicitude which it displays for the happiness of men.

GERMAN DISCONTENT.

The Germans are beginning to discover that in spite of the immense wealth of which they deprived France as a war indemnity, they have decreased in prosperity in proportion to the roughshod manner in which Bismarck rides over their liberties, and persecutes equally Catholics and Socialists. France, on the other hand, despite her immense loss by the war, has become immensely prosperous, though she gives full freedom of religious worship. Indeed her religious tolerance is even extreme, for Protestant ministers receive much larger pay than Catholic priests. The discontent and insecurity felt throughout Germany is thus admitted even by the Berlin *Kronze*. The Emperor William and Prince Bismarck would be better occupied in trying to produce happiness among their subjects, than in fining and imprisoning the Catholic clergy, whose lives are spent in improving the condition of the people. Here is what the Berlin *Kronze* says:

"A heavy burden of care presses on men's minds, and all the glitter of political achievements of our time cannot conceal that feeling of discomfort. A happy man, a man really contented with his own lot and with the present situation, is rarer than a white swallow."

THE GLASGOW BANK TRIAL.

It is with peculiar satisfaction and even pride, that people living under the aegis of the British constitution often descend upon the glorious privileges accorded to British subjects all the world over. Under the serious conviction that they enjoy more freedom than any other people on the face of the earth, they loudly proclaim that "British Justice" is something sacred and inviolable. In the rank, the opulence, the learning and long-tried honor of the men who constitute what is known as the English Bench, the subjects of Great Britain imagine that they have a sufficient guarantee that justice will always be administered impartially. But is this the case? We are sorry to say that it is not. In the application of the law, Great Britain may be said to be as punctilious as any other nation, but in the rendering of justice there are too many evidences of the vagaries of the judiciary. Our readers have already heard about the Glasgow Bank failure, and the awful amount of misery it entailed upon those who were the victims of fraud, theft and embezzlement to such an enormous extent; but will surely surprise them to hear that the perpetrators of this huge Scotch swindle have been almost allowed to go Scot-

free. A cablegram dated Edinburgh, Feb. 1st, says:

"The Directors of the Glasgow Bank, Stronach and Potter, convicted of fraud, theft and embezzlement, were sentenced to 18 months' imprisonment. Five other Directors, convicted of uttering false abstracts of balance sheets, were sentenced to eight months' imprisonment. The sentence created considerable surprise on account of its leniency."

The presiding Judge said he considered the circumstance that the prisoners had not falsified the accounts for their personal benefit, but in the mistaken idea that it was for the public good."

We often heard that a man could commit almost any crime in the United States—especially in the way of swindling—with impunity, if he only had enough of money. It appears however that Great Britain bids fair to outstrip the United States in the art of swindling, and that the judiciary of that country are determined to prove to the world that they can be as lenient in their treatment of "smart men" as their counterparts on this side of the Atlantic. The presiding judge considered that the swindlers only made a mistake, hence the leniency of the sentence. A case once came under our notice not a hundred miles from London, in which the presiding judge acted in a manner so similar—though on a minor scale—that we feel almost warranted in assuming that there must be a special act of extenuation in the British code for bankers. In the case to which we refer a bank clerk was found guilty of stealing something like \$1,400 from his employers, but the judge considered that the fact of his being respectfully connected, &c., was a sufficiently extenuating circumstance, so he only sentenced him to six months in the Central Prison. He was allowed, however, to rusticate in the county jail for the greater part of the time, under the plea that there was no room for him at the Central Prison. At the same court, but not by the same judge, a poor woman who picked up fifty cents in the house of a swindler for whom she had been doing some work, was sentenced to two years in the penitentiary; and neither her poverty, nor the fact that the money had been actually placed in her way for the purpose of tempting her, were taken into consideration as extenuating circumstances. This is nothing of course in magnitude compared with the case of the Glasgow Bank directors, but there is an amount of sameness about it which forcibly illustrates the fact that justice can be sometimes most outrageously caricatured. It has been reported that Potter was so hypocritically sanctimonious that he would not rest the Monday morning papers because the type had been set up on Sunday. Perhaps the learned judge considered this pious observance of the Sabbath sufficiently extenuating for the condoning of his crimes.

ROOM YET FOR IMPROVEMENT.

Some time ago one of the Toronto dailies, in an article meant to be kindly, upon the recent Encyclical, used the following sentence: "We cannot help suggesting that it would be an improvement, if, instead of one encyclical addressed to the faithful in all quarters of the world, there were two or three, with such variations as might be suitable to the different tastes, surroundings and proclivities of different peoples."

Now whether we call this the very sublimity of innocent candor, or give it a very different name, it gives us occasion to say a word upon the changed tone of the press in the discussion of these matters. One does not need a grey head to remember the time when the secular papers—notably the author of the above extract—thought they did their duty to themselves and the public by ignoring the Pope altogether, or when they mentioned him at all, by covering him with ridicule and abuse, and by being careful, even in the latter case, to give only such portions of his utterances as the funny man of the press-room could most easily distort into farce and nonsense.

What a change since these days! Now not merely is the Pope not ignored, but there has grown up a spirit of ostentatious attention to all that he says and does; and though there is yet a deal of misunderstanding, a deal of perversion, and not a little of downright plain lying; still, on the whole, we think the change is for the better. For if it has failed to bring the newspaper accounts of Papal sayings and doings up to the level of our reasonable expectations, it has at least, in great part, done away with the tantalizing, distressing uncertainty in which, as in a bottomless bog, the average un-Catholic found himself with regard to the question, Who, or rather, what is the Pope?

We write *what* deliberately, because with- out wishing to say anything extravagant at all, anxious indeed to keep far within the truth, we are quite satisfied that thirty-four years ago a great many otherwise hard-headed men, and all the young folks outside of the Church, had very hazy notions as to whether the Pope was a man, or a wild beast, or a power, or a set of doctrines, or a country, or a symbol, or what not. The average mind would have expressed itself thus if it had reflected, "How can the Pope be a man and be guilty of all the wickedness father and mother, and all the neighbors, say he is;

"and then the minister, I remember, proved very clearly that he was—I forget now which it was, but either the horn of a beast, or the beast itself; a strange kind of animal with ten horns, common enough, they say, 'in the East, but not found in Canada. And then again, you don't forget the Rev. 'Rawkin Simper, (he took the minister's place here last vacation, and, shabby enough, 'tried to supplant him), well he showed from some part of the Bible that the Pope sat upon seven hills, and each hill was a mountain. Surely no man could do that.'"

This is not an unfair presentation of men's thoughts a few years ago upon this interesting question. It would not be true, or near the truth now, except in very rare cases; and in consequence we are persuaded the old no-Popery cry can never be made so effective for harm as it used to be. People, it is notorious, are easily frightened in the dark; the least noise, a black stump, an innocent cow chewing her cud by the quite wayside; indeed almost anything is quite enough to throw them into a scare because the darkness has predisposed them to it. So in the ignorance or moral darkness of the ordinary un-Catholic; the most silly story was quite sufficient, indeed nothing could be too little, provided the Pope's name was mentioned at all, to set their nerves a-shivering, and drive them to the doing and doing and saying of things which neither fanaticism nor bigotry, nor indeed anything else but downright vulgar fear, could account for. The papers therefore have done us a service by qualifying their ignorance. We don't think they meant it, or foresaw it even; still the good work is, in a sense, done, the darkness is broken in upon, is disappearing, and with it the frightful nightmare, in the paroxysms of which the poor dupes of the traditional lying about the Pope used to shriek and scream in a manner that was very painful, and do things that made them positively dangerous.

Now that they know at least that the Pope is a man, a very good-looking, venerable man, with a taste for poetry, and very distinguished abilities both in science and literature, they may hate him indeed, as of old—we are afraid they do—may, they may fear him too, but their fear will have a rational, intelligent element in it. It will be the fear sensible men entertain of an opponent who is both very able and very strongly entrenched, not the wild panic of the no-Popery times, when even the hardest-headed ran mad, and the kindest did most cruel things.

If this view be correct, as we think it is, we can afford to be grateful to the writers that, willingly or not, have helped to do us such a service. It is a great gain to find such a change effected, and we hereby thank the papers for the part they have taken in the work; and in the warmth of our feelings we are going a little further—perhaps an extravagant length. We are going to ask that since they find it worth their while to allude often to the Pope and his doings, they would go one step further and know enough on such matters to enable them to keep clear of writing silliness. We don't expect anything like technical knowledge; that would be too much, but as the art critic ought to know at least what art is, and the author of the agricultural column be able, if appealed to, to tell the difference between a hedge and a stump-fence, so the writer on Roman affairs ought to acquaint himself with the meaning at least of the terms used in Roman documents. This is not setting up a high standard, surely, though we cannot help saying that even with such a standard it would go hard with an innocent and diverting friend who speaks about local encyclicals.

WHAT DID THE WORLD GAIN BY THE REFORMATION?

If the student of history looks to the Reformation for anything of consistency he will be sorely disappointed. In nothing was it consistent with itself. As a theological movement it was inconsistent. The doctrine of justification by faith alone, called in the barbarous Latin of the period *solifidianism*, was the earliest, as it was without doubt the most prominent article of its creed. In support of this Luther bellowed in bad Latin and worse theology until his friends were ashamed of his ignorance, his enemies taken aback by his temerity, and himself black in the face. Even Melancthon (Schwartzler), who even in his early youth was deemed competent to criticize Erasmus himself—even Melancthon, with all his learning and calm critical acumen, looked upon this doctrine, long after it had been purged from Luther's insane ravings, as the turning point of the whole dispute. And how did the Reformation leave this doctrine? In such a state that Barnet (a Protestant witness of no mean authority) was able to say "that after it had been purged from the Antinomian extravagance of Luther there was found, if not an absolute *verbal*, yet rather a *subtle* and by no means practical difference between them—'solves and the Church of Rome.' Surely this is 'much fuss and little feathers,' and is hardly worth dignifying with the preten-

tious title of a Reformation." In the quadrangular duel on the Real Presence between the Lutherans, the Helvetic Reformers, the Church of England, and what they are pleased to style the Church of Rome, the dispute was as much mixed up as in the triangular duel in Captain Marryat's "Midshipman Easy," in which Midshipman Easy complained that he was firing at a man that had never offended him, and a man was firing at him whom he had never offended. Be that as it may, until the Reformers themselves (who as a Protestant writer says, "bewildered themselves and strove to perplex their antagonists with incompatible and unintelligible propositions"), had made up their minds on the subject, it was unnecessary for the Church of Rome to trouble herself about them. Certain it is, a set of jarring disputants on a vital point of this kind can never, without the utmost stretch of the proprieties, be deemed a consistent theological movement, much less a Reformation.

It may be said, and as a fact, is often said, that the essential principle of Protestantism is something different from all this—that the Reformation was in fact a struggle for freedom from all authority in religious belief, or in other words, was a struggle for that which goes by the name of the right of private judgment. But it is precisely here that the Reformation most fails as a consistent movement. The private judgment fought for by the Reformers was only a bogus private judgment—the right for them to judge for themselves, but not for anybody else to do the same. The Reformation was in fact only a change of masters, and such masters! A change from the decrees of the Universal Church to those of the Confession of Augsburg or Zurich! The only private judgment allowed was against the Catholic Church. Private judgment against the Augsburg or Zurich confessions was as much deemed heresy by the Reformers as their detection had been deemed heresy by the Catholic Church. A Protestant might of course become an Anabaptist or an Arian; but he was nevertheless deemed a heretic in doing so, and that by the very men who had belloped the loudest for private judgment as against the Church of Rome. Private judgment, if it means anything, means the right of all to judge for themselves. Now if all had a right to judge for themselves, whence these denunciations even against the Catholic Church. If private judgment was to be the order of the day, the Catholic Church had a right to it as much as any one else. She was the part of a very large part of the all, and she could not consistently be excluded from that right of all by those who considered it a right of all. Every denunciation then uttered against the Catholic Church (and their name is "legion") was a proof of the bogus nature of that private judgment which was to be substituted for the divinely guaranteed infallibility of the Universal Church, and to be deemed a Reformation.

But the Reformation not only denied the right of private judgment to Catholics—it denied it also to its own followers. Protestantism, however, much its name may imply the contrary, is a positive creed: more distinctly positive, perhaps, in the Lutheran than in the Swiss Churches, but in each assuming a determined and dogmatic character. The Confession of Augsburg was the first step made in the direction of a common dogma, and in the Confession of Augsburg "Catholic infallibility" was replaced, as a Protestant writer admits, "by a not less uncompromising and intolerant dogmatism, availing itself 'like the other of the secular power, and arrogating to itself, like the other, the assistance of the spirit of God.' If this was the case, where was the Reformation? Granted the intolerance of Catholic infallibility, this substitution of Lutheran and Calvinistic infallibility and dogmatism is surely, as far as the world is concerned, very much like the substitution of King Hog for King Stork. Where then this great Reformation of which some boast so loudly? Where that consistency which men have a right to exact from a great religious revolution? Where the sense of so much fuss for so little feathers? SACERDOS.

(To be continued.)

R. C. SEPARATE SCHOOLS.

Catholic ratepayers residing in municipalities where Separate Schools are established should not neglect having their names placed on the list of Separate School supporters on or before the 1st day of March, in order that their taxes may be applied to the support of said schools. This is a duty that Catholic taxpayers should take pleasure in discharging. In Ontario, as our readers are aware, we have the educating of our children in our own hands; we are empowered by the law to establish Separate Schools to the support of which every Catholic ratepayer may have his school-tax applied providing he reside within three miles of a separate school house, and complies with the requirements of the School Act relating to notification of Clerk of Municipality &c. [See extract a below.]

Our Separate Schools receive too, a share of the Government Grant in common with Public Schools, said government grant being based on the average daily attendance in all Separate and Public Schools alike. This should be considered one of the many

reasons why Catholic parents should see that their children are regular in their attendance at our schools. Separate School Trustee Boards are elected in the same manner as those of Public Schools; have the same duties to perform, and nearly the same powers. A part of the duty of Separate School Boards is to guard against financial loss to the schools by neglecting to have the roll of Separate School supporters properly attended to; they should during the month of February in each year revise their roll of supporters, see that there are no omissions, that the names of all Catholic taxpayers within their jurisdiction are legally enrolled, and that said roll is transmitted to the Clerk of the Municipality on or before the time specified in the act for such. [See extract b.]

Separate School Teachers (excepting those belonging to Religious Communities) receive their certificates of qualification from the same Board of Examiners as Public School Teachers, and Separate Schools are subject to the same inspection as Public Schools. [See extract c.] The Sisters of Religious Communities at present teaching in nearly all our Separate Schools in the cities and towns of Ontario, are ladies of considerable experience in teaching, and have proved themselves at least equal to any other lady teachers in the Province in teaching successfully the various branches forming the Public School course, and far superior to all others in imparting that higher knowledge, that religious training in harmony with the teachings of Our Holy Mother Church which all Catholics worthy of the name prize above everything else. The most momentous trust that can be placed in one's hands is certainly the care and education of youth; yet how limited is the preparation of many for that noble work. Catholic parents—how careful you should be in selecting those in whose hands you place the moulding of your dear child's mind! Are there any better adapted for such trust than those good ladies of our Religious Communities? The opponents of our Schools, of everything Catholic, when they fail to find any other cause of attack, call in question the qualification of those teachers, but to such we might say, the Catholic Separate School supporters are satisfied with, yes, are proud to have such teachers, and "it is none of your business," however, said teachers are qualified as teachers by the "highest tribunal in the land—the Legislature." [See extract d.] While the Catholics of Ontario are very grateful for the rights which they enjoy in the shape of Separate Schools, for which our Bishops and Priests fought nobly, and while in this very important matter, the educational training of our youth, we are in advance of those countries that boast so much of "Civil and Religious Liberty," (an expression, which in the words of Rev. Father Stafford, is a farce, a humbug, a delusion, a fraud and a snare—in any country in which true freedom of education does not exist) still our Separate School Act of Ontario, in its present state is far from being perfect; in it are many defects, which if remedied would greatly improve the Separate while at the same time would not in the least impair the Public Schools. It is our intention on a future occasion to point out these defects in order that our readers may thoroughly understand the difficulties with which our Separate Schools have to contend, and with the hope that ere long said difficulties may be

Extracts from the Ontario Separate School Act.

(A.) "Every person paying rates, whether as proprietor or tenant, who, by himself or his agent, on or before the first day of March in any year, gives or who, on or before the first day of March of the present year, has given to the Clerk of the Municipality notice in writing that he is a Roman Catholic, and a supporter of a separate school situated in the said municipality, or in a municipality contiguous thereto, shall be exempt from the payment of all rates imposed for the support of public schools, and of public school libraries, or for the purchase of land or erection of buildings for public school purposes, within the city, town, incorporated village or section in which he resides, for the current year, and every subsequent year thereafter while he continues a supporter of a separate school. And such notice shall not be required to be renewed annually." "No person shall be deemed a supporter of any separate school unless he resides within three miles (in a direct line) of the site of the school house."

(B.) "Every separate school shall be entitled to a share in the fund annually granted by the legislature of this province for the support of public schools, and shall be entitled also to a share of the rates of public grants, investments and allotments for public school purposes now made or hereafter to be made by the province or municipal authorities, according to the average number of pupils attending such school during the twelve next preceding months, or during the number of months which may have elapsed from the establishment of a new separate school, as compared with the average number of pupils attending school in the same city, town, village or township." "It shall be the duty of the trustees of every separate school to transmit to the clerk of the municipality, or clerks of the municipalities, on or before the first day of June in each year, a correct list of the names and residences of all persons supporting the separate schools under this management; and every ratepayer whose name shall not appear on such list shall be rated for the support of public schools."

(C.) "The teachers of separate schools under this Act shall be subject to the same examinations, and receive their certificates of qualification in the same manner as public school teachers generally." (D.) "Every priest, minister, ecclesiastic, or person forming part of a religious community instituted for educational purposes, and every person of the female sex, being a member of any religious community, shall be in every case exempt from undergoing an examination before any of the said boards," and are qualified to be teachers in R. C. separate schools."

Additional Extract—"The R. C. Separate Schools (with their registers) shall be subject to such inspection as may be directed from time to time by the Minister of Education, and shall be subject also to such regulations as may be imposed from time to time by the Education Department." "The Minister of Education, all judges, members of the legislature, the heads of the municipal bodies in their respective localities, the inspectors of public schools, and clergymen of the R. C. Church, shall be visitors of separate schools."

"Under the B. N. America Act, local legislators may legislate in regard to separate schools, provided that the legislation is not such as prejudicially affects the rights or privileges heretofore possessed by such schools."

One of the dangers of the popular amusement of coasting was set forth in the person of a Halifax boy, who was recently fatally injured by running into a lamp post.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD LEO XIII.

BY DIVINE PROVIDENCE POPE. To all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, In the Grace and Communion of the Apostolic See.

LETTER TO OUR VENERABLE BROTHERS, ALL THE PATRIARCHS, PRIMATE ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD, IN THE GRACE AND COMMUNION OF THE APOSTOLIC SEE.

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Letters addressed to the Bishops of the whole world, combated, at one time, the wicked designs of the sects, and, at another time, by name, the pest of Socialism, which was already bursting forth from them.

But it is to be lamented that those to whom has been committed the care of the public good, deceived by the machinations of impious men, and terrified by their threats, have harboured suspicions and even hostile dispositions towards the Church, not perceiving that the attempts of the sects would be powerless if the teaching of the Catholic Church and the authority of the Roman Pontiff, both among princes and among peoples, had ever remained duly honored.

For, although the Socialists, misusing the Gospel itself in order to more easily to receive the unvarying in the habit of distorting its meaning to suit their purpose, there is still so vast a difference between their depraved teachings and the most pure doctrine of Christ, that there cannot be a greater for what participation hath justice with injustice?

It is plain that the Church does wisely in impressing upon the many subject to authority the Apostolic precept: There is no power but from God, and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God.

But, that the rulers of nations may use the power confided to them to save and not to destroy, the Church of Christ seasonably recalls to the minds of princes the severity of the Supreme Judge; and using the words of Divine Wisdom calls upon all in the name of God: Give ear, ye that rule the people, and that those yourselves in multitude of nations.

Even that domestic relation which is the foundation of all society and government necessarily feels and experiences the salutary influence of the Church in the orderly regulation and preservation of civil society. For you know, Venerable Brethren, that the true principle of this society is to be found in the first instance in the indissoluble union of husband and wife according to the necessity of natural law, and is perfected in the mutual relations and obligations of parents and children, masters and servants.

careful for the preservation of public and domestic peace in the doctrine and principals which she lays down on the subject of government and the division of the possessions which are provided for the necessities and convenience of life.

For while the Socialists falsely hold the right of property to be merely a human invention, repugnant to the natural equality of men, and claiming a community of goods, contend that poverty should not be borne with patience, and that the rights and possessions of the wealthy may be violated with impunity, the Church, with far greater justice and utility, acknowledges that the inequality among men, which is seen in the natural distribution of mental and bodily gifts, exists also in the possession of property, and enjoins the inviolability of the right of property, and ownership, which has a natural foundation;

And therefore, Venerable Brethren, We, upon whom the government of the whole Church rests, as at the commencement of our Pontificate We pointed out to the nations and Princes, exposed to the fury of the tempest of the place of refuge where they might best seek for safety, now again, moved by the extremity of the impending peril, raise to them once more Our Apostolic voice, and entreat them, for the sake of their own and their people's welfare, to hearken to and obey the Church, which is the only authority in the Church of Christ, a power to avert the plague of Socialism, which must not be to found either in human laws, or in the rigour of magistrates, or in the force of arms.

And you, Venerable Brethren, who daily see the origin and nature of the evils pressing upon Us, strive with all the power of your souls, to imbue the minds of deeply with the Catholic doctrine. Labour that all men from their tenderest years may be imbued with the doctrine of God, with His love and honour His name, render due obedience to the power of Princes and of the laws, moderate their desires, and diligently uphold the order established by God in civil and domestic society.

May He, Venerable Brethren, assist Our undertakings and yours, to whom we are obliged to refer the beginning and the end of every good thing. The very consideration of these days in which the anniversary of the Nativity of the Lord is observed with its annual celebration encourages us to hope for every present help, for Christ commands us to know also that the nation which at His birth He brought in afresh, when the world was already growing old and fallen well-nigh into the extremity of evil; and He has promised to give to us also the peace which He then announced by Angels to mankind.

Given at Rome, at St. Peter's, on the 28th day of December, 1878. In the first year of Our Pontificate.

LOCAL GLEANINGS.

St. Valentines Day will be here next week, and already the stationers' windows have become radiant with pictures and "poetry."

7 births, 11 marriages and 5 deaths represent the vital statistics of St. Thomas for the month of January, as registered with the Town Clerk.

At a meeting of the Board of Education on Tuesday last the appointment of a Head Master for the High School was referred to the School Management Committee, to report two weeks hence.

ADMITTED TO BAIL.—The two Lewis brothers, of St. Thomas, charged with counterfeiting, have been admitted to bail on the application of Mr. Oler, of Toronto, acting under the instruction of their counsel, Mr. Warren Rock, Q. C., of this city.

CONFIRMATION.—On Sunday last his Lordship Bishop Walsh administered the sacrament of confirmation to about forty children at Woodstock, and preached an appropriate sermon in which he displayed his usual masterly eloquence.

DETERRMINED TO HAVE A WIFE.—Some time ago a young man left Parkhill for Detroit with the intention of popping the question to the sole object of his affections, but on seeing her he was so overwhelmed that he lost courage.

are possibly unacquainted with the Victoria Hall which is situated on Clarence street, and is the most comfortable and best managed hall in the city.

The St. Patrick's Benevolent Society gave one of their popular entertainments at the Holman Opera House on Friday last, and were greeted with a large and appreciative audience.

REMOVAL.—Wm. Smith, machinist and practical repairer of sewing machines, has removed to 253 Dundas street, near Wellington.

It will pay you to buy Boots and Shoes at Pocock Bros. They keep a full line of ladies and gentlemen's fine goods.

We are prepared to fit up public buildings, churches and private residences with Brussels Carpets, Velvet Carpets, Turkey Carpets, Tapestry Carpets, 2 1/2 Ply Carpets, Kidderminster Carpets, Union Carpets, Dutch Carpets, Stair Carpets with rods, Cocoa Matting, Fancy Matting, beautiful Window Curtains, Repps and Fringes, English and American Oil Cloths, from one yard to eight yards wide, Matting, Feather Beds and Pillows, Carpets and Oil Cloths, cut and matched free of charge.

MARKET REPORT. CORRECTED TO THE HOUR OF GOING TO PRESS. London, Ont., February 4, 1878.

AMUSEMENTS.

The reappearance of Mrs. Scott Siddons before a London audience on the 29th ult, was the nucleus of crowding the Victoria Hall to its fullest capacity.

Toronto Street Market.

Barley, 50c to 55c. Wheat—Spring 75c to 82c; red winter, 80c to 85c; Treadwell, 80c to 82c; 100 lb, 80c to 82c. Oats, 25c to 30c. Beans, 25c to 30c. Potatoes, 10c to 12c. Flour, superfine, \$1.30; superfine extra, \$1.00; extra, \$1.00; superior, \$1.00. Butter, 16c to 18c.

NEW BOOK.

"The Future of Catholic Peoples," an essay contrasting Protestant and Catholic efforts for civilization, by Baron de Hauleville, with prefatory notes by Cardinal Manning, Cardinal Dechamps and Pius IX., and an appendix containing notes from various authoritative sources. New York, Hickey & Co., Publishers of "The Vatican Library," 11 Barclay Street, pp. 310, price \$1.50.

The Divine Teacher of mankind, announcing the first principles of the new Christian philosophy which was to regenerate the world, began by preaching the blessedness of poverty. "Abandon all solicitude," He said to His followers—"Say not 'What shall we eat, or what shall we drink, or wherewithal shall we be clothed?' For after all these things do heathens seek." The heathens of that day, and those of every generation since until our own, have taken their revenge upon this doctrine, by asserting that even if the "Kingdom of Heaven" belongs to the poor the "Kingdoms of this world, and the glory of them, are their own. It is an old claim—but it is as idle now as it was on the lips of the father of lies when he first tempted, with it the Saviour of men. For, though, in His will, at whatever cost, our Lord bade men "take no thought for the morrow," He promised that those who obeyed, and who truly sought just the accomplishment of God's justice, "all these things should be added."

The work of the Baron de Hauleville, on "The Future of Catholic Peoples," just published by Hickey & Co., 11 Barclay Street, New York, (price \$1.50), is a brilliant and convincing proof that the history of all nations, which have preserved their Catholicity, illustrates the literal fulfilment of this Divine promise. It takes up the hackneyed accusations of ignorance, poverty, backward civilization, with which Protestantism, Modern Liberalism, and even Paganism reproach the Church, and, while it holds firmly to the Christian verity, that the goods of this world are not to be sought for themselves, it yet proves to demonstration that not only have none possessed these goods in so great a measure as Catholic peoples, but that the periods of modern nation's greatest worldly prosperity have been those of its most ardent Catholicity. It is a magazine of facts illustrative of this thesis, well arranged and admirably put. Its statistics of comparative Catholic morality and Protestant immorality are very important. Its value as a controversial weapon may be judged from the high praises it has received from judges so competent as Pope Pius IX., Cardinal Dechamps and Cardinal Manning. It has been translated in Italy, Germany, England, and America. The American publishers, Hickey & Co., New York, have added important notes to it. Its great merit, as Cardinal Dechamps points out, is that it continues and supplements the immortal work of Balmes.

CATHOLIC GLEANINGS.

A correspondent in Philadelphia, Pa., has written to obtain full information regarding the different religious orders in the United States, male and female, and expresses a wish to have it given in the *Ave Maria*. To do this satisfactorily, would require much greater space than we have at our disposal. We refer our correspondent to Mr. J. O'Kane Murray's "Popular History of the Catholic Church in the United States," published by Messrs. Sadlier & Co., 31 Barclay St., New York, where he will find the fullest information.

The Carmelite Order is dear to the faithful, not only for its great antiquity, but also because it is in an especial manner the Order of the Blessed Virgin. In its ranks there have been some of the most holy and illustrious men and women of the Church. Amongst them it will be sufficient to mention the names of St. Cyril and Albert, in the East; of Andrew Corsini and Magdalene de Pazzi, in Italy; of Teresa and the doctors of Salamanca, in Spain; of Peter Thomas, in France, and of Simon Stock, in England.

The want is often expressed by zealous Catholics of a book to put into the hands of unbelieving friends who seem even to doubt Christianity itself. To such persons, most of the doctrinal and controversial works in common use are unsuited. "Evidences of Religion," by Father John, S. J., published some time ago by Mr. O'Shea of New York, is a most excellent book, and fully supplies, we think, the want which has been so much felt. It is divided into two parts: in the first is proved the necessity and existence of a revealed religion, which is none other than that which Jesus Christ established; in the second, the Catholic Church is shown to be that religion.

DEATH OF A SISTER OF GERALD GRIFFIN.—A very remarkable lady died on the 5th inst at the Convent of the Sisters of Charity, Clarendon Bridge, Galway County. The deceased, who was superioress of the convent for the past thirty-three years, was sister of the gentle and gifted Gerald Griffin, and was the subject of his world-famed poem, "The Sister of Charity." She had attained the age of seventy-three, and was able, up to a few months ago, to discharge her duties as rectress of the convent and schools. The death of the amiable and accomplished Sister is greatly lamented, as she was beloved by old and young for miles around the convent.—*London Catholic Standard*.

THINGS WORTH FORGETTING.—How much wiser we would be if we could remember all the things worth remembering that occur day by day all around us. And how much better we should be if we could forget all that is worth forgetting. It is almost frightful and altogether humiliating to think how much is in the common ongoing of domestic and social life which deserves nothing but to be instantly and for ever forgotten. Yet it is amazing how large a class there is who have no other business but to repeat and perpetuate these very things. This is the vocation of gossip—an order of society that perpetrates more mischief than all the combined plagues of Egypt put together. Blessed is that man or woman who can let drop all the burrs and thistles, instead of picking them up and fastening on to the passenger. Would we let the vexing and malicious sayings die, how fast the lacerated and scandal-ridden world would get healed and tranquilized. Forget the gossipings and bickerings, and backbitings and means immundos, and remember only the little gleam of sunshine and poetry that can illumine the humblest life, if we only drive away and forget the clouds engendered by things that should never be remembered.

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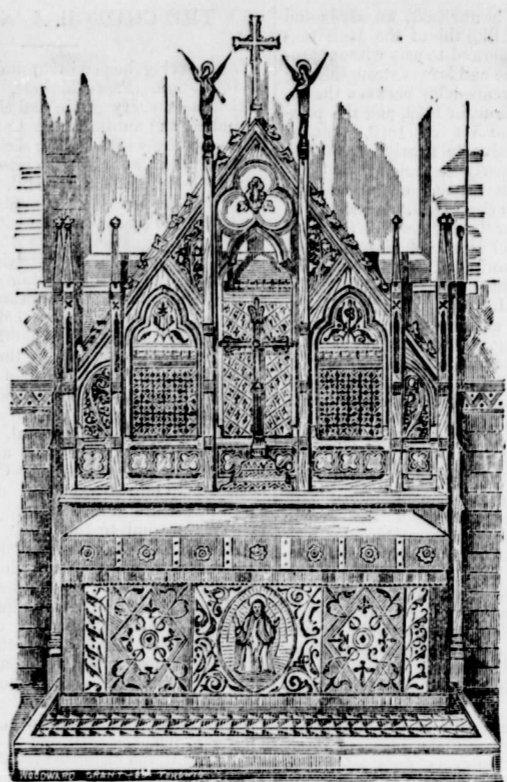
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