Catholic Record. The

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

VOL. 5.

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NO. 233

MOM

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FORSTER ANSWERED.

Mr. Parnell Exposes the Ex-Secretary's Malice and Dishonesty.

DEFYING ENGLISH OPINION.

On the resumption of the adjourned debate of the address in the English House of Commons, on the 23d February,
Mr. Parnell, who was received with loud and continued Irish cheers, said—I wish to intervene for a very short while and very limited extent in this debate. I can assure the House—and I may venture to make the assurance with the greatest possible respect, although some people may think it not a respectful assurance to make, but still I make it with the greatest possible respect—I can assure the House that it is not from any belief that anythat it is not from any belief that anything I can say, or wish to say at this time, will have the slightest effect on the public opinion of the House (loud Irish cheers), or upon the public opinion of this country (renewed Irish cheers.) I have been accustomed during my political life to rely upon the public opinion of those whom I have desired to help (loud Irish cheers), and with whose aid I have worked for the cause of prespective and freedom. for the cause of prosperity and freedom in Ireland (great Irish cheering); and the utmost that I desire to do in the very few words which I shall address to this House is to make my position clear to the Irish people at home and abroad (great Irish cheering) from the unjust aspersions which have been cast upon them by a man who ought to be a-hamed to devote (cries of "Oh, oh," and Irish cheers)—who ought to be ashamed, I say, to devote his high ability to the task of traducing them (loud Irish cheers.) I don't wish to reply to the questions of the right hon, gentleman (cries of oh, and Irish cheers.) I consider that he has no right to question me (Irish cheers), standing, as he does, in a position very little better than an informer with regard to the secrets of the men with whom he was associated, and he has not even the pretext of that remarkable informer whose proceedings we have lately heard of. He had not even the pretext of that miserable man, that he was attempting to save his own life (Irish cheers.) No, sir; other motives of less importance seemed to have weighed with the right hon. gentleman in the extra-ordinary course which he has adopted on

the present occasion of going out of his

way to collect together a series of extracts,

accurate in his quotations, there might have been some excuse for it; but, unfor-

tunately, upon this occasion also he has displayed the same remarkable ignorance

as to matters of fact in connection with

gentleman had even been

Irish affairs, as he displayed during his tenure of office as Chief Secretary for Ireland (hear, hear, and cheers.) REPUDIATING THE "IRISH WORLD." He has charged me with the responsi-bility for writings in the Irish World. Sir, I suppose if there is one newspaper that I differ with more than another, that I have read less of, that I have studied less, it is the Irish World. The right hon. gentleman appears to have been studying the Irish World very closely during the progress of this land movement (laughter), and if he considered that the articles of produce crime in Ireland, why did he not exercise the power, the common law power, which he subsequently exercised, and refuse to allow that newspaper to circulate in Ireland? (Irish cheers). What is the difference between the responsibility of the right hon, gentleman who read these articles, who knew their tenor and what their result would be, and who refused to take the responsibility of preventing their circulation among the peasantry, and that of the man who never articles which are now brought up as an accusation against me, because, indeed, Mr. Patrick Ford, in his office in Brooklyn or in New York, chooses to direct his newspaper for the purpose of destroying, or attempting to destroy, the movement which we have been so carefully building up in Ireland (Irish cheers) programme are not my aims, and objects, and programme (hish sheers) programme (Itish cheers.) I have had very little time to look into the speech of right hon, gentleman and to arrange against me in order, but I think another of his great points was that great points was that which he e, not against me, but against my friend the member for Mallow and some paragraphs which appeared in that

DISHONEST ACCUSATIONS.

He asked me, "Does the hon, member for Cork approve of the articles in United Ireland?" and I nodded my head. I sup-United Ireland either before or since my imprisonment, but what was my surprise

to find after he had gone further that he

to find after he had gone further that he was alluding to some paragraphs in that newspaper at the time when my hon. friend, the member for Mallow, the responsible editor—and, recollect, the editor responsible in the eyes of the law—when he and myself, together with the majority of the staff, were in prison (loud Irish cheers,) when we were denied the privilege of seeing a single copy of that newspaper, when it was utterly impossible, so close was the watch kept by the jailers of the right hon. gentleman, who fulfilled their trust well and faithfully, as I know—so close was the watch of the jailers of the right hon. gentleman that it was perfectly impossible to obtain a single copy of that newspaper. And yet the right hon. gentleman does not scruple taking advantage—and, recollect, this is what makes such conduct guilty, it is the conduct which has marked his career ever since he became Chief Secretary—taking advantage of the ignorance of this house on Irish questions (Irish cheers), taking advantage of the prejudices which prevailed in this country in reference to Ireland—of course there are reasons for these prejudices, for there must be prejudice and ignorance when one nation attempts the impossible task of governing another—taking advantage of the trials in Dublin, where twenty men will have to face a tribunal constituted under the Crimes Act, which is to say whether they are to live or not—taking under the Crimes Act, which is to say whether they are to live or not—taking advantage of all those unprecedented and extraordinary circumstances which sur-round us at the present time—the right hon, gentleman selects in this way writings and passages and incidents these for the purpose of foun purpose of founding an accusation against me, and making me responsible for the words of others (Irish cheers.) And, furthermore, he is not only guilty of the sins of commission, he is guilty of the sins of commission, he is guilty of suppression also [Irish cheers.] Not only is the suggestio false but the suppressio veri applicable to his speech [Irish cheers.] The heading of these paragraphs was, I believe, "Incidents of the Campaign," but the very moment my hone friend the member for Mallow was released from prign and resumed source. leased from prison and resumed control of his paper, that very moment the heading disappeared | Irish cheers.] It is, I say, infamous and shocking that we should have any account. have such accusations made against us in this House, of acts over which we could not by any possibility have the slightest control [greatest Irish cheering.]

THE CONSPIRACY PROCEEDINGS.

Now, I do not propose to accept the rather indecent invitation which has been held out to me to discuss the recent pro-ceedings in Dublin (hear, hear). I have been asked to give an explanation with regard to the preliminary investigation at Kilmainham. The right hon, gentleman the Home Secretary, who is a lawyer of great eminence and ability, rebuked the right hon, gentleman the member for the University of Dublin for asking him to go into them. The right hon gentleman into them. The right hon, gentleman, however, shortly afterwards applauded the subsequent speech of his hon. friend when he invited me to go into these matters, and not only loudly applauded, but rolled way to collect together a series of extracts, perhaps nine or ten in number, out of a number of speeches—many hundreds and perhaps thousands—delivered during the land movement by other people, and not only loudy applauded, but rolled on his seat in ecstacy (hear, hear, and Irish cheers). I don't wish to refer to the evidence which is now being given before the courts of Dublin, but as that evidence has been by the Dublin correspondents of the London papers garbled in the most extraordinary way, I will just refer so far as to state the evidence actually way. perhaps nine or ten in number, out of a number of speeches—many hundreds and perhaps thousands—delivered during the land movement by other people, and not by me, upon which to found an accusation what the evidence actually was-I mean the evidence which is supposed to throw suspicion on some members of the Land League—as having connected them with these terrible assassinations in the Phenix Park (hear, hear). Now, sir, the state-ments that were made in that direction were made by the approver Carey. There is no need to comment upon that fact beyond saying that they were statements, not of fact, but of belief. They are three in number. Firstly, Carey swore that he met a person in the garb of a priest, that he was introduced to him as Father Murphy, and that this man was informed (Carey) that he was going down into the country to form a branch of the Invincible organization. Carey then said that he was afterwards informed, but he did not say by whom, that this Father Murphy was Sheridan of Tubbercurry. Secondly, Carey swore that some amongst his comrades believed the money came from America but others believed it came from the Land League. This, again, the House would bear in mind, was only a statement of belief, and the House will acquit me of any desire to comment on this evidence. I simply quote it to show what the evidence really was, and I am perfectly satisfied to allow the House to draw its own conclusions (Irish cheers). Thirdly, Carey swore that a woman, who he was informed was Mrs. Frank Byrne, wife of the secretary of the English Land Confederation, brought him weapons. That, too, is hearsay evidence. I wish to point out again that all of these statements of Carey's would not have been admitted were it not that this was a case of conspiracy, and were it not that he had sworn that he heard these statements made by some amongst the prisoners who were charged with being participators in the conspiracy (Irish cheers). The evidence, I say again, was hearsay evidence; and, so far as we have hearsay evidence; and, so far as we have gone, the third statement that the woman

her, and she was discharged with profuse apologies [Irish cheers]. THE LAND LEAGUE AND THE PRISONERS.

The second of the other statements, namely, with regard to the source from which the money came, seems to rest on what was said by his comrades, and which posed that the right hon gentleman I am perfectly willing to admit, and which alluded to the articles that appeared in I believe to be true—that some of these men got cheques for the support of their families from the Sustentation Fund

who brought the weapons was Mrs. Frank Byrne, has been abundantly disproved, for when Mrs. Byrne was brought over

for identification Carey failed to

tion Fund to give money to the families of all prisoners, and not very often it was given to the prisoners themselves, and it was given because the families of the prisoners were deprived of the ordinary means of support by the imprisonment of the bread-winner; and I believe evidence will be produced to show that Edward McCaffrey, one of the prisoners, actually sent back his cheque to the Ladies' Land League and told them that he did not belong to the Land League, that he did not sympathize with their objects, and that he did nothing that would entitle him League sent these men cheques, in common with hundreds of other suspects through-out Ireland, has been put forward as implicating us in a grave suspicion of hav-ing found money for the purpose of com-mitting the Phænix Park murder [Irish cheers].

Now, sir, with regard to Mr. Sheridan. A statement has been made, and very extensively circulated in the English news papers, that I offered the services of Mr. Sheridan to the English Government for the purpose of putting down outrages in the West of Ireland, and considered him a fit person for the work, because he knew all the details of these outrages. This statement is raised upon a celebrated Government memorandum which the right hon, gentleman states he furnished to his colleagues, and which they were in full possession of at the time they decided upon possession of at the time they decided upon our release (hear, hear, from the Irish members.) But it is right to point out for the information of the English public that the right hon, gentleman is directly that the right hon, gentleman is directly contradicted with regard to that government memorandum and the statements upon which it is based by my hon, friend, the member of Clare (hear, hear.) My hon, friend, the member for Clare wrote to all the London newspapers on the 18th May—that was, I think, the day following the publication of the Cabinet secret by the right hon, gentleman, the member for Bradford: "The following are the facts. I myself know nothing about the organi-I myself know nothing about the organization of the Land League, but I told Mr. Forster that I had been informed by Mr. Parnell the day before that if the arrears Parnell the day before that if the arrears question was settled that organization would explain the boon to the people, and tell them that they ought to assist the operation of the remedial measure in the tranquilizing of the country. I added that Mr. Parnell had expressed his belief that Messrs. Davitt, Egan, Sheridan, and Boyton would use all their exertions if placed in a position to do so to advance. Boyton would use all their exertions if placed in a position to do so, to advance the pacification of the country and that Mr. Sheridan's influence was of special importance in the West, owing to the fact that he had been the chief Land League organizer in Connaught, while Boyton had held a similar appointment in Leinster. Upon these points," he concluded, "I knew no more" (Irish cheers.) So that we at once come to this, that a question of grave dispute with regard to a matter of grave dispute with regard to a matter of fact, has arisen between the right hom. gentleman the member for Bradford and the hon, graud member for Clare (hear, hear) Now six it is a very recognish. hear.) Now, sir, it is a very remarkable thing that the right hon, gentleman should not have mentioned those other names (Irish cheers,) in his Cabinet mem-

Mr. Forster—They were not mentioned Mr. Forster—They were not mentioned to me ("Oh," from the Irish members).
Captain O'Shea rose amidst ories of "order" from the Ministerial benches on which the hon. and gallant member sat down, but there being cries of "O'Shea," he rose and walked hurriedly out of the house as if to obtain some document, a movement which provoked considerable amusement. siderable amusement.

Mr. Parnell-Mr. Davitt was released immediately afterwards owing to the representations which were made by the hon member for Clare. Why was Mr. hon, member for Clare. Why was Mr. Davitt's name not included in this Cabinet memorandum? (Irish cheers). Why was Mr. Boyton's name not included in this Cabinet memorandum? (renewed cheers) who had left Ireland immediately after his release, and who, it was known, could not return to Ireland without being arrested. Why was Mr. Egan's name not included in the Cabinet memorandum? (Irish cheers). Why was it that only Mr. Sheridan's name was selected for the purpose of attempting to make out that I was privy to, and knew of some connection of Mr.

while in prison. Those cheques, it is right to tell the House, were sent to hundreds of families of prisoners throughout the country. It was the ordinary custom of the managers of the Sustentathe right hon. gentleman has deposed me from my position as a permanent Irish politician, I admit that he has been very successful in that. I have taken very little successful in that. I have taken very little part in Irish politics since my release from Kilmainham. I expressed my reason for that upon the passing of the Crimes Act. I said that in my judgment the Crimes Act would result in such a state of affairs that between the Government and the secret societies it would be impossible for constitutional agitation to exist in Ireland (hear, hear, from the Irish members). I believe so still (hear, hear.) And what is the item of news which was published in the journals of yesterday cabled from America? That Mr. Patrick Ford of the Irish World who weld the little world. America / That Mr. Fathek Ford of the Irish World, who used to collect money for the purpose of sending it to us, is now collecting it for a very different purpose, (hear, hear from the Irish members). The right has gortlanguage may also helps it as right hon, gentleman may claim it as a part of his work (Irish cheers). I regret

part of his work (Irish cheers). I regret that it should be so.

A BITTER RESUME.

I look with the utmost apprehension to the future relations between England and the luture relations between England and Ireland (hear, hear). I see that it is impossible to stem the current of prejudice which has arisen within the last few days. I regret that the officials charged with the administration of this act are unfitted for their post (Irish cheers). I am afraid the right hon, gentleman the present chief Secretary to the Lord Lieutenant must admit that to the fullest extent (hear, hear, from that to the fullest extent (hear, hear, from Irish members); and looking round upon the member for Bradford, he must say to himself, "Why am I here while he is there" (hear, hear). Why was the right hon, gentleman the member for Bradford, who had acquired experience in the administration of Ireland, who, according to his own account, knew everything, although he was invariably wrong (Irish cheers)—why was he deposed from his position and the right hon. gentleman (Mr. Trevelyan)—a prentice although a very willing hand— placed in his stead? I feel, I think, that the Chief Secretary to the Lord Lieu-tenant must say to himself in the words of Scripture, 'I am not worthy to unloose his shoe latchet' (hear, hear). It would have been far better if you were going to pass an act of this kind, and to administer an act of this kind as you are going to administer it, and as you have been obliged to administer it—up to the hilt—by the seasoned politician who is now in disgrace (Irish cheers.) Call him ba (hear, hear.) Send him Spencer in the congenial a lows in Ireland (Irish che to look after the secre Dublin Castle (renewed equisitions of him to superintend the money (renewed chee distribute the taxes wh and starving peasan crimes not commit (renewed cheers.) All invite you to man your your ablest and best men misgoverning and oppressing Ireland her horizon may a cloudy, I believe th vive the present ones. And althouslow it will be so ar, hear), and the Leon time will come who House and the y will admit once a generous, a brave ducting them into the terrible course which, I am sorry to say, the Government appears to be determined to enter—that they will reject these guides and leaders with just as much determination as they

with just as much determination as the rejected the services of the right hon. rejected the member for Bradford A Russian Protes'ant on Devotion to the Blessed Virgin.

God, which is so apparent among Protes tant seets, is attracting the attention of many pious men, who, although far from dogmas of the Catholicing the Blessed Virgin, are

honor, and esteem the holiness and spirit, ual rank of others higher than our own, all in the spirit of love in unity in Christ, and the true faith and fear of God. Now, and the true faith and fear of God. Now, I repeat it, I think there is something very like pride in the way which Lutherans and Protestants refuse help from a created being, but only directly from Christ, and cannot bring themselves to the humility of saying: "O Most Holy Mother of God, pray for us."

HOW GAMBETTA ROSE TO POWER.

The following passages are taken from a very interesting sketch of Leon Gambetta which Mr. F. H. O'Donnell, M. P., has supplied to the Freeman's Journal:— The secret of Gambetta's power was above all things in the fact that he was the best advertised politician of the century. Wonderful is the magic of a well placed advertisement. A Dublin master of the bill-sticking science "proclaims to all crea-tion that men are wise who advertise in every generation." The increasing tenevery generation." The increasing tendency is to transport the methods of commerce into politics. Puffa politician, like a Holloway's pill, and he is sure to go down in a similar fashion with a portion of the public. M. Gambetta, who always had an eye to business, and who commenced his career with the double advertisement of the Baudin trial and the Provisional Dictatorship, continued to employ ional Dictatorship, continued to employ the agency of a clique of satellites and fetch-and-carry men of unsurpassed serretici-and-carry men of unsurpassed servility, a group of newspapers which, like so many barrel organs, ground out his praises from the metropolis to the frontiers, while into the bargain this united array of the political revolutionists and

the Masonic leagues and lodges supplied him with a devoted rank and file in his warfare against the established institu-tions and religious belief of the nation. Of course, the entire brigade of profes-sional Revolutionists were at Gambetta's disposal, as they would be at the disposal of any other disturber of existing order, o long as that ambitious adventurer only so long as that ambitious adventurer only appeared as an assailant of established authority and government. It was not until, like the general run of such reformers of society, he proceeded to try and set up another authority and another government—namely, his own—that a breach ensued between him and the gentlemen of the barricades. Then only the latter came to his meetings, not to applaud, but to groan, while he, forsaking the soft flatterles of other days, when, to quote his own graceful metaphor, he vowed "never to cut off his Radical tail," denounced his interrupters as "drunken slaves," and warned them that he would soon "hunt

such brigands to their dens." The terms of amity between Gambetta and the Freemasons were more permanent and the Freemisons were founded on more en-because they were founded on more en-during "principles." A time came when fortunate Gambetta saw the need of a Government, to pay for by them would be would be seen all and send and send that is, his own domination, but he saw no by them would be French Freemasonry, which is a special conspiracy against Christianity, and which has even eliminated from its ritual that acknowledgment of a "Grand Architect of the Universe," which serves to disguise the religious barrenness of most varieties of fident as to the ear). Although at this moment who had made the destruction of religion our people will sur-ession (Irish cheers) by every means, and especially by the systematic corruption of the young, the object of his life and the ally of his ambi tion. As early as the year 1868, when Leon Gambetta was candidate for the succession of the illustrious Berryer at Mar-seilles, the future author of the "Laicisation of the Schools" had placed on record his defiance of the Eternal Judge, before whom he was to appear one day in the midst of his work of evil. In the Map of 1868, addressing the Radical electors of Marseilles in the Palais Lyrique, converders, who are con-he terrible course sion, Gambetta exclaimed that "Religion was the principal enemy of humanity, and all religions should be assailed without distinction." Wherever there was a Masonic lodge, there was a Gambettist committee room. Wherever there was a Masonic office-bearer, there was a Gambettist committee man. The fraternity in Ger committee man. The Internity in the many even could overlook national hat-reds on behalf of such a brother, and in heartfelt gratitude for his exploits against ne culture of the Jesuit and the ignor ance of the child presented him with the drinking flagon of Martin Luther, to re-mind him, perhaps, of the man who, if he had not similarly cast off Christianity, had at least inflicted dire hurt upon the Church

pose of attempting to make out that I was privy to, and knew of some connection of Mr. Sheridan with outrage or attempted outrage (hear, hear, from the Irish members). Sir, Heav these questions to be answered by members who may have a better know ledge with regard to what actually passed than I have. I hope, however, their significance will be considered and pondered on by the House. The right hon, gentleman has confeed myself for (toud Irish cheers). The right hon, gentleman has confeed myself for (toud Irish cheers). The right hon, gentleman has confessed that he attempted to obtain a has confessed that he attempted to obtain a has confessed that he attempted to obtain a firsh cheers). He has a shade me to defend myself for (toud Irish cheers). He has a demandated by the fell in that attempt the foeth is people (Irish cheers). He has a demondated by the fell in that attempt the lost his own credit (renewed Irish cheers). He has a deposed me from some imaginary position which he was a pleased to assign to me, but at least I have this consolation—that he also deposed in the process of pulling the right hon, gentleman and myself out of the ditch. I consider the process of pulling the right hon, gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider the process of pulling the right hon gentleman and myself out of the ditch. I consider Rome. When Gambetta capped the edifice of reach such items of intelligence as might weaken the impression of his untiring vigilance and gigantic labors, and the constituency of the Gambettist journa's were entranced and edited with tales of the entranced and edited with tales of the great man's industry and zeal even while

ment of the reigning favorite in the Rue Bonaparte betokened the duration of the joyous supper party. But the personal staff of the Dictator was his masterpiece. staff of the Dictator was his masterpiece. Guarding against possible independence or lukewarmness by picking his lieutenants up out of nothing, he attached them to him by the most sincere conviction that the Gambettists would be miserably insignificant without Gambetta. Subject to this arrangement, he paid them well, though not out of his own pocket, by putting them in the way of living at the expense of the French nation. If you were to compare the list of office-holders in the State and the municipalities five were to compare the list of office-holders in the State and the municipalities five years ago with the list as it stands to-day, the efficiency as well as the economy of this method of remunerating childlike devotion could not escape the most casual attention. To do him justice, he usually preferred smart young men, though he did not lay much stress on oratorical ability, as he felt that his ascendency of fluent speech needed no auxiliary. If his talent lay in silence he would have provided himself with a gushing Cicero-in-waiting. lay in silence he would have provided himself with a gushing Cicero-in-waiting, just as he chose a Challemel-Lacour to do his electioneering, or a Paul Bert to do his science. If he had not prematurely frightenel even the obsequiousness of his Republican majority by the insolent disclosure of his plan for placing the returning officers of every French department in the Central Caucus, who knows how much further the moral leprosy might have further the moral leprosy might have eaten into the vitals of the country? But the religion he assailed has survived him, and the patriotism which he degraded to an instrument and a tool may yet emulate the honour of more glorious days, when unstained leadership shall arise to yindicate the august ideals of a free people and revive the traditions of an immortal land.

The Poet Klopstock.

Of the German poets Klopstock is almost the only Protestant whose name is worthy to be mentioned among those who were fervently devout. For religious devotion, earnest, humble, yet trustful and happy, was the last and least esteemed of the virtues taught by Luther and his followers. "O my God!" as St. Francis de Sales was wont to say on occasional less. followers. "O my God!" as St. Francis de Sales was wont to say on occasions less solemn, "how Protestantism has led away from study and despising of self, from honor of the cross and suffering, to self-laudation, self-exultation, and the seeking of worldly gifts and goods!" Therefore a Catholic wishes the more that Klopstock had been born in the south and the kish nad been born in the south, and that his loving heart had been prompted in its as-pirations by the faith which had actuated the Minnesinger, and to which the south pirations by the faith which had actuated the Minnesinger, and to which the south of Germany has in the main continued steadfast. But North Germany, like Eng-land with its universities, has endeavored for three hundred years to suppress the development of Catholic genius by with-balding from it. or allowing relieved development of Catholic genius by withholding from it, or allowing reluctantly
to it, facilities that are freely afforded to
those who defy the government that
Christ had set up for the Church which He
founded. Before Klopstock, Thomasius,
himself a Lutheran, had been driven from
Leipsic, his native town, because tired and
sick of hearing continually the announcement of the new doctrine that overything ment of the new doctribe that everything which came from the king must be acknowledged as coming from God and ergo all kings ought to be Lutheran, he made bold to say in native German ppinion that it is an unbecoming thing to recommend one's religion to mighty po-centates for temporal interests. It is one tentates for temporal interests. It is one thing to charge true religion with being opposed to the common weal, and another thing to affirm that it promotes the temporal advantages of great princes in and for themselves. The former is clearly false, as even the fathers of the primitive church of the Christian religion have often spoken to this point. For the spoken to this point. But the second does not follow from this. True religion aims only at everlasting well-being"—Col. R. M. Johnston, in Catholic World.

Pius IX With Children.

How faithfully did Pius IX, imitate the tenderness of Jesus with little children!
A boy of twelve, having a mother who was
very poor, old and infirm, wrote to the Pope, begging him to give him 37 paoli (a coin worth about five pence) to buy certain articles that were absolutely necessary for her use, and added that he would go to the Valican the next day to receive them. Pius IX. admitted the child to his presence, who with simplicity repeated his request. who with simplicity repeated his request, Pius IX. gave him a gold coin. "But, Holy Father, this has only the value of 20 paoli: I must have 17 more." The Holy Father gave him another gold coin, and the child, thanking him, added: "Now I have three ftoo many, an I am sorry to say I have not the change." The popelaughed, told him not to mind, and sent him away. On making iron in the change. On making inquiries, he found that the child was and object of charity, and he sent for him and told him that he would pay for his education. "I am deeply grateful to you, Holy Father, but I cannot accept; I have to make my old mother's bed, I cook for her, I cannot leave her." The Pope was much surprised to find the child had such a high sense of duty, and replied: "Well, since you are so poor, I will pro-vide for you beth."—Hlustrated Catholic American.

And well the visitors may so say, for the room was dark, so dark you Virgin, our Saviour, St. Joseph, the Apostprepared by Messrs. J. R. Maxwell, whose advertisement on page 7 is worth reading.

eekness to our Creator's power, Submission to His will. Oh, not for nothing were those words
To God above addressed.
He furnished an example bright
For us to imitate.
That in our darkest woes we might
Be happy in our state;
That should our spirit faint refuse
Its heavy load to bear.
We might be call'd to duty back
By this affecting prayer.

TRUE TO TRUST. THE STORY OF A PORTRAIT.

CHAPTER XIX.

London was a picturesque old city at the period when Catherine went to reside there. Very different both in size and appearance from the gigantic accumulation of brick and mortar which now bears that name; as different perhaps as the Lin-din of the ancient Britons from the London of

of the ancient Britons from the London of the sixteenth century.

Had the young girl been obliged to live in one of the crowded thoroughfares of modern London, to breathe its atmosphere modern London, to breathers atmosphere of fog and smoke, and listen to its inces-sant noise and turmoil, she would have sant noise and turmoil, she would have felt even more acutely than she did the change from country to town life. The gabled houses, with high pointed roofs and latticed windows, and the narrow streets, had none of the dull uniform ap-nearance of town buildings of the present streets, had none of the dull uniform appearance of town buildings of the present day. Beautiful spires were to be seen high above the roof-tops, seeming to dart towards heaven, fit emblems of the ardent faith of the middle ages which had called them into existence. Catherine admired the city, which surpassed all she had ever imagined of its size and magnificence; nevertheless she, whose childhood and early youth had been passed amid the pleasant scenery of Devon and the wild landscapes of the Cornish coast, could not be insensible to the loss of those beauties of nature which had always delighted her young heart; nor could she but miss the young heart; nor could she but miss the joys and freedom of country life. Yet she was of too kind and grateful a disposhe was of too kind and grateful a dispo-sition to allow her good friends to see, more than she could help, that anything was painful to her in her new mode of life. And soon her cheerful happy spirit found enjoyment in the busy occupation of Master Alwin's establishment. Sometimes when alone with Barbara, she and the child would talk, with a pleas-ure not unmingled with regret of the sunny

she and the child would talk, with a pleasure not unmingled with regret, of the sunny meadows and shady woodland paths they had left, and of the wild flowers they loved to gather; and as their thoughts wandered back to those times, the memory of the dear friends who then smiled upon them, and whose presence had shed gladness around them, came floating back, surrounded by that mellow light with which time hallows recollections of the past.

past.

The room in which Catherine and Barbara usually sat at work (sometimes alone, sometimes with Dame Cicely) was upstairs, and served as a store-room; the pan walls were dark with age, the low was crossed by large beams, and ceiling was crossed by large beams, and as the windows were small, and in deep recesses, the chamber had that peculiar recesses, the chamber had that peculiar and unpleasant gloom which characterized buildings of that period. The light penetrated cautiously, it might seem, into the room, and though a bright gleam might fall on some of the well-polished pieces of furniture that stood nearest the window, all else lay obscure in shade. There were numerous cupboards on all sides, and Dame Cicely had shown the contents of them to her young friends; one contained the her young friends; one contained the house linen; in another clothes that might be of use to the poor were carefully put by; a third held the store of groceries necessary for the family; each press being arranged with the greatest neatness and

Catherine and Barbara thought they had seen everything in the room, when one day the latter, who was searching for a ball of wool which had rolled along the floor, discovered that one of the panels in

"Is there a cupboard there also?" i quired the child, addressing Dame Cicely.
The old lady replied in the affirmative, adding that it was quite full, but of what she did not is was quite full, but of what she did not say; and often after that day Barbara would look at the panel, wonder-ing why a cupboard had been made in that place, for it must, she thought, be very small.

small.

Three weeks had elapsed since the return of the merchant to his shop. It was Sunday, and a very wet day; the family and household and a few Catholic neighbors had joined together in prayer, it being, as then mostly the case, impossible for them to assist at Mass. The devotions were terminated, and Catherine and Barbara remained alone in that room which bara remained alone in that room which has been already described; the former was turning over the leaves of her old Missal when Dame Cicely re-entered.
"That is a handsome book," she

That is a nandsome book, sne said, taking it into her hand. "Canst thou read it without difficulty?"

"Yes," replied the young girl; "mother taught me to read and write when I was

quite a child." "And art thou fond of reading?"

"O very fond. Dear mother had a few sooks which I have read over many books which I have read over many times. When I used to go to see good Dame Andrew, I sometimes flooked into her books; but she had not many."
"Over much reading is bad, Catherine," said the old dame. "I never read aught had but my prayer-book, and am none

said the old dame. "I never read aught else but my prayer-book, and am none the worse for that; many good folks do not even know their letters. But since you seem fond of learning, methinks it is no harm to make use of the talents God has given you, and so I shell not mind. has given you, and so I shall not mind ng you a book just to read on holi

days or in the long winter evenings."

As Dame Cicely said this, she took the large bunch of keys which hung from her waistland, and waistband, and, separating a small one

If You are Ruined in health fo the use of any or that promise so largely, with long fictitious testimonials, have no fear. Resort to Hop Bitters at once, and in a short time you will have the most robust and blooming Rev. Isaac N. Augustin. "Discovery" sold by druggists.

from the rest, proceeded towards the little cupboard which she unlocked. Barbara drew near, delighted to have a view of the

drew near, designated interior.

The panel opened from the ground to about the height of a man's head; the depth inside did not exceed six inches, and the few narrow shelves only held some old rubbish. Barbara and Catherine looked rubbish street with surprise; there were rubbish. Barbara and Catherine looked at each other with surprise; there were certainly no books there or anything else of value. But the dame touched a spring and what had seemed to be the end of the cupboard opened back, displaying to view a space large enough to admit a person; there were shelves all round. "Here," said Dame Cicely, "we keep the vestments and all that is necessary for the offering of the holy sacrifice of the Mass; and here, too, the priest had to hide once when our priest had to hide once when our

too, the priest had to hide once when our house was searched. The pursuivants opened the front cupboard, but they did uot find this out, Thank God!"
"Catherine, take this book," she added, handing her an old volume which she had chosen from amongsta few others that lay on the ground in a corner.

The young girl seized it with joy, and read with some difficulty the half-effaced title, which announced that the contents was the Legend of St. Bega, Virgin and Abesse, printed from the manuscript of a monk, who wrote some centuries after the death of the holy nun. It was one of those early specimens of printing known death of the holy nun. It was one of those early specimens of printing known as block-books, the impression being taken from letters cut out in a block of wood, which caused them to be of a somewhat clumsy form.

"My grand-uncle was a printer and engraver," said Dame Cicely, "and when I was a girl my mother used to take me to see him. He loved me very much, and being fond of old books himself, he gave me this one, which he prized; but for my

me this one, which he prized; but for my part, I never cared to read, and preferred my spinning-wheel to a book any day; so it has been lying by these forty years and

more."

Catherine thanked her kind friend, and seating herself in one of the high-backed chairs near the window, she began to

How little do most of us think, when How little do most of us think, when we hand a book to a young person, that the whole future of that soul may perhaps be influenced by what it there reads!

Catherine was just at that age when the Catherine was just at that age when the mind and heart are most impressionable, and the feelings are stronger than the judgment. She was seventeen, and a feeling hitherto unknown to her had of late passed over that lightsome nature; it made her thoughtful but not sad; it occupied her interiorly; but none of her daily duties were on that account neglected.

What that feeling was, from whence it proceeded, or to what it tended, she could not clearly ascertain. It wat not discon-

not clearly ascertain. It was not discon-tent with her present situation, and yet it teht with her present situation, and yet it made her heart yearn for something more perfect; as long, however, as she had Barbara to educate, she was fully satisfied to devote all her time and energies to that object; but when the great work should be fulfalled, what coarse of life should she fullow? Although the juntly reserved follow? Although she justly esteemed follow? Although she Justry esteemed those who led really good lives in the world, she felt called to something higher. She knew not what, but she prayed each day that God's will might be made maniday that God's will might be made manifest to her, and she continued cheerfully to perform the duties of her station, waiting with childlike confidence until her Heavenly Father should point out the manifest the mighal her to follow

Heavenly Father should point out the road He wished her to follow.

Such, then, was the disposition of Catherine's mind when Dame Cicely unburied from her mysterious press the long-forgotten book, and bestowed it on her young friend. The rain continued to fall in torgents, and the girl remained by the win friend. The rain continued to tall in torrents, and the girl remained by the window reading. She followed with interest
the life of the saintly princess.

The quaint language of the Saxon
monk, and the clumsy form of the old
letter prevented her from proceeding

monk, and the clumsy form of the old letters, prevented her from proceeding very rapidly, but this by no means abated her ardor; indeed, her attention was so fixed on the book, that, had not little Barbara reminded her of the hour, the mid-day meal would have been unbooked.

The Responsibility of the Liquor Responsibility of the Liqu

During the week Catherine found little time to devote to reading; now and then a few spare moments were spent by her in deciphering a page of the old volume; but when Sunday came round again she was able to sit down quietly and enjoy her treasure. With what delight she heard the good monk's description of the large monastery which St. Bega erected at Hartlepool, Heorthen, or Hertesie, as the peninsula was called of old. How her young soul relished the account of the fervent keeping of fasts and watching; of the chanting of hymns and psalms, and the study of holy books, to all of which its pious inmates devoted themselves! A life free from those distracting cares which must engross the attention of which must engross the attention of Christians engaged in the world; a life Christians engaged in the world; a life whelly consecrated to the service of God, and for His sake to the wants, both spiritual and temporal, of his suffering children—such was the beautiful vision which the history of Saint Bega and her nuns placed before Catherine. If only that life could be one day hers, thought she; but then she feared it was temerity in one subject to numerous imperfactions to as subject to numerous imperfections to aspire to so high a state. And then, where pire to so high a state. And then, where could she now find a convent in England? Those peaceful abodes, where sanctity and learning had so long flourished, were determined the state of the same peace of the same state. stroyed; she remembered her mother tell-ing her how their holy inmates had been stroyed; she team, and been ing her how their holy inmates had been ruthlessly driven from their secluded homes, and the precious altar furniture, and even the money destined for the poor carried off by profane hands. There and even the money destined for the poor carried off by profane hands. There seemed therefore, humanly speaking, no possibility of her ever following a con-ventual life; but Catherine knew that God Wenter the but catherine knew that God has merciful designs on all souls, and that He will guide those that confide in Him, whatever be their lot in this world; she therefore remained in peace. TO BE CONTINUED.

"Now Well and Strong

SHIPMAN, Illinois. Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I wish to state that my daughter, aged 18, was pronounced incurable and was fast failing as the doctors thought, health from any cause, especially from dozen bottles of your "Golden Medical Discovery" for her and she commenced with consumption. I obtained a half dozen bottles of your "Golden Medical improving at once, and is now well and

The Bilious, is a disorder of the human system. A technical definition of the term is this: pertaining to the bile; disordered in respect to the bile; as, a bilious patient; dependant on an excess of bile; as bilious temperature.

dependant on an excess of bile; as bilious temperment; bilious symptoms.

The word bile, when employed in the sense in which it is to be understood in this article, signifies, according to the Dictionaries, "a yellow, greenish, bitter, viscid, nauseous fluid secreted by the liver."

"Any derangement of the bile at once manifests itself in great bodily discomfort, in loss of appetite and in despondency," recently remarked an author of a valueable treatise upon this subject.

The same writer further adds: "Some of the following symptoms are usually prominent: Pain in the right side, which is very sensitive to pressure. The pain

prominent: Pain in the right side, which is very sensitive to pressure. The pain will sometimes appear to be located under the shoulder blade. There is also irregular appetite, flatulence, a sense of fullness in the region of the stomach, and, sooner or later, the skin and whites of the eyes become vellow the stock also solved and or later, the skin and whites of the eyes become yellow, the stools clay-colored and the urine yellow, depositing a copious sediment." The balance of the too familiar train of ills needs no further mention here. The bilious is, as will be seen, an affliction of great magnitude, and of varied forms of direct and indirect appearance. The disease is no respecter of perspective of perspectations. ance. The disease is no respecter of persons or localities. Its deadly and implac ble enemy is found in

It acts on the liver and kidneys at the same time, and by its mild but efficient cathartic effects, moves the bowels freely. The morbid poisons that have been the cause of all this disease and suffering will be thrown off; new life will be infused into every organ, and nature, thus aided will soon restore the patient to health.

Physicians of repute and standing, men who are honored for their probity, and respected and trusted for their scientific respected and trusted for their secential attainments, are using Kidney-Wort in their practice regularly. No stronger evidence of the worth of the remedy would dence of the worth of the remedy would seem to be necessary. Such endorsements are few and far between. We had almost said that they were without precedent in the history of a a proprietary remedy. Be that as it may, however, the fact remains established that Kidney-Wort is a matchestablished that Kinney-Wort is a match-less remedy, and one that needs only to be tested to demonstrate its rare merit as a healer of most of the common maladies of the human family.

the human family.

DR. PHILIP C. BALLOU,
lives at Monkton, Vt. Under date of April
20th, 1882, the doctor wrote to the proprietors of Kidney-Wort, and said, among
other things: "Nearly a year ago I wrote
to you about the success I had had in the
use of Kidney-Wort in my Practice. The
past year I have used it more than ever. past year I have used it more than ever, and with the best results. It cured Mr. an Lawrence, of this town, of a terrible Ethan Lawrence, of this fown, of a terrible case of bloated kidney disorder. I have also treated many other diseases successfully with it. Constipation, in all its forms yields to it, and in rheumatic affections I have known it to give almost immediate relief. In female disorders it is equally successful. Take it all in all it is the most successful. Take it all in all it is the most wonderful medicine I have ever used." Dr. Ballou does not stand alone in his experience with this remedy. R. K. Clark, M. D. of South Hero, Vt., says: "Kidney-Wort does all that is claimed for it." Whilst Dr. C. M. Summerlin, of Sun Hill, Washington Co., Georgia says, in a nutshell: "Kidney-Wort cured my wife when my own and other physicians, prescriptors." my own and other physicians' prescrip-tions only palliated her troubles."

THE SALOON.

ON SALOON-KEEPING.

North-western Chronicle Report. Bishop Ireland took occasion at the held in Pfeifer's Hall, last Monday night, to explain clearly his views on saloon-keeping. The report which has been extensively circulated by the press, that all saloon-keepers have been excommunicated in the diocese of St. Paul, has already been contradicted in these columns, and the correction has been extenumns, and the correction has been extensively copied by the secular and religious papers of the country. But as between the report and the contradiction, it seems to remain uncertain as to what are Bishop Ireiand's real views on the matter, we reproduce substantially his words as spoken at the meeting:

Saloon-keeping in itself, and entirely apart from any consideration of the method by which the business is conducted, method by which the business is conducted, is not necessarily sinful, any more than the drinking of liquor in moderate quantities and with proper restrictions, is in itself wrong. The trouble, in both cases, is that the limits between what is, and what is not permissible, are very indistinct and difficult to define; and saloons, as we practically find them, are vastly different from saloons in the abstract. Saloons, as usually conducted, need very little specific condemnation from priest or bishop; they already stand condemned before man and God. Saloon keeping in itself is permissible on the following conditions:

sible on the following conditions 1st. If the saloon-keeper is careful never to allow his establishment to be opened, or a drop of liquor sold on Sun-days, he has taken the first step toward conducting his business on legitimate prin-There is no reason why saloons should remain open on Sundays while the law closing dry goods stores, for instance, is rigidly enforced. Of the two, dry goods stores are more beneficial, more necessary, and have consequently a better right to

remain open.

2d. Selling liquor to minors is something which not only the law of the land forbids, but common sense teaches us, is a forbids, but common sense teaches us, is a great and dangerous evil. To encourage the taste for liquor in adults is bad enough, to cultivate it in children, whose charac-

Young and middle-aged men, suffering

BILIOUSNESS AND BILIOUS PATIENTS.

Pertaining to Bile, Bilious Symptoms,
Bilious Temperaments—The Remedy.

The Bilious, is a disorder of the human

The Bilious, is a disorder of the human Yet how many saloons are there where the slightest objection would be offered by the proprietor to the most terrible blas-

phemy or oaths.

The saloon-keeper should, furthermore. The saloon-keeper should, furthermore, never sell to a man who has already been drinking so much that an additional glass would produce intoxication, nor should he ever sell a drop to the habitual drunk-

These are in brief the rules of strict the-ology that should guide and regulate saloon-keeping. And now we can ask the question: In how many saloons, as they practically exist and do business, are those conditions

Is it to be wondered at, therefore, that we caution our people against salcon-

in the lower chest arise from a disordered liver and not imperfect lungs. A severe pain in the head was once thought to come kept by those who are not of their own nationality, and if there were no Irish saloon-keepers there would be few Irish

Men who are tempted to engage in the saloon business because it is easy work and the profits are large, should rather seek employment. employment in any other occupation, breaking stones on the public highway if necessary, and God will bless and prosper them for their determination to avoid this abominable traffic. Whisky money never lasts it brings no blessing with it

institution where they would have good care. She said she was the eldest of a family of seven children, and that they had always lived happily and comfortably with their parents, until her father started a saloon. Then her mother took to drinking after which their travelle came fast

cession, sought to occupy the first place in church and tried by generous contribu-tions to religious and charitable objects to purchase for themselves the respectability which their business surely does not afford

We keep in our houses wines and inquors, which we offer to all who visit us. We are ashamed to receive company without passing around the social glass, as it is called, at weddings, baptisms, and some-also badly involved. I could retain nothing out passing around the social glass, as it is called, at weddings, baptisms, and sometimes even at funerals—for King Alcohol does not even respect the dead—we invite our friends to drink, we are afraid to vious friends to drink the friends the f late custom, to stand up boldly for our principles.

Saloons in connection with grocery stores are another potent source of intemperance. Under the guise of buying of perance. Under the guise of buying of groceries, men—sometimes even women—frequent these places. Many who would not go to saloons drop into the grocery store, which thus becomes a veil to hide the shame of dram drinking.

The friends of temperance should resolve never to deal at stores where liquor is sold, and they should influence their neighbors.

never to deal at stores where liquor is sold, and they should influence their neighbors to imitate their example, so that the keep-ing of saloons in connection with groceries would be rendered unprofitable, and con-sequently would be abandoned.

"ROUGH ON RATS" clears out rats, nice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15c.

DISEASE GATHERS' STRENGTH as it advances. Annihilate it at its birth. When the bowels become sluggish, digestion feeble, or the liver torpid they should be aroused and stimulated with Northrop & aroused and stimulated with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, a medicine foremost in usefulness among alteratives. It should not be abandoned if an immediate cure is not effected, but be used as it deserves, systematically and with persistence. It will then prove that it is thorough. Sold by Harkness & Co., Druggists, Dundas

A Rope about our Necks.

A weak stomach or enfeebled circulation is like a rope about our necks. We are strung up and unstrung alternately till existence becomes unbearable. Bur-dock Blood Bitters will arrest all this Young and middle-aged men, suffering from nervous debility and kindred affections, as loss of memory and hypochondria, should enclose three stamps for Part VII of World's Dispensary Dime Series of pamphlets. Address World's DISPENSOF SARY MEDICAL ASSOCIATION, Buffalo, N. Y. STINGING irritation, inflammation, all

Will Wonders ever Cease.

No matter how great one's experience, there is always something yet to be met with which calls forth our astonishment. with which calls forth our astonishment. New-papers now and then, as well as the public in general, find this to be so. A case in point are the investigations instituted by the "Chicago Tribune," "Times," "Cincinnati Star," and other papers in regard to the rather remarkable claims advanced in favor of an article which has been placed before the people by means of the press and otherwise. In every instance these editorial investigations have resulted in a complete triumph for the article referred to.

The claims made regarding it were not

The claims made regarding it were not only fully sustained, but scores of prominent and influential citizens were everywhere found, who from their personal experience and observations accorded their enthusiastic indorsement. The following extracts from letters of citizens of Fort Wayne, are specimens of testimonials re-

we caution our people against salconkeeping?
The Bishop of Richmond in his lenten
pastoral says:
"Considering how great are the evils
and how shameful and wide-spread are the
scandals that are caused by drink, it would
indeed be a joy to our heart if that happy
day would ever arrive when our Catholics would have nothing to do with dispensing drink to the public."
We re-echo his words for the diocese of
St. Paul.
This city has fewer Irish Catholic saloon
keepers in proportion to its Irish Catholic
population than any city in the Union,
but it must have fewer yet. Over how
many saloons do we not see a Celtic name?
Itishmead a disordered
wayne, are specimens of testimonials received from all sections of the country.
Under date of January 17th, Mr. John
G. Fledderman, the well known Merchant
Tailor, in Union Block, writes: "I was a
sufferer for many years with Neuralgia
and Rheumatism, and found no relief until
I tried St. Jacobs Oil. After using two
bottles I was entirely cured. I shall alwave keep it in the house, and will not
fail to recommend it to my friends."
pain in the back, the liver was deranged;
if a pain came in the lower chest the lungs
were affected and consumption was near;
it is now known that a pain in the back
indicates diseased kidneys, while troubles
in the lower chest sizes from a disordered from some partial derangement of the brain; it is now known that troubles in other parts of the body and away from the head, cause headaches and that only by removing the cause can the pain be cured. It is a matter of

PRIVATE HISTORY
that General Washington was bled to

it, and attend to them at once, continued: 'Let us look at this matter a little more

The human body is the most perfect and yet the most delicate of all with their parents, until her fathef started a saloon. Then her mother took to drinking, after which their trouble came fast. Justice Walsh remarked that it was the saddest case that has ever been brought before him. The children were sent to the Home for the Friendless. The time has passed for saloon-keepers to rule in Church and State. The day was, when at the St. Patrick's day parade they rode on horseback at the head of the procession, sought to occupy the first place in content of the precautions and care are not exerprecautions and care are not exer-This is one of the most vital questions of life. People may avoid it for the present, but there is certain to come a

purchase for themselves the respectability which their business surely does not afford them.

Such things are no longer facts of the day in St. Paul; and throughout the country at large, they are rapidly becoming only memories of the past.

Saloon-keepers should not rule in politics: no good result for either the part of the politics in a good result for either the politics. country at large, they are rapidly becoming only memories of the past.

Saloon-keepers should not rule in politics; no good result for either city or State can be hoped for, when they purchase votes for their candidates by distributing beer or whisky, and when office holders receive from them their inspirations as to what is politically right or wrong. Alcohol must, at most, only expect to be tolerated, it should not rule. The Bishop then spoke at most, only expect to be tolerated, it should not rule. The Bishop then spoke of "home saloons," and said:

At this time I was so weak I could not raise my head from the pi low and I

FAINTED REPEATEDLY,
My heart beat so rapidly it was with upon my stomach, while the most intense pains in my back and bowels caused me o long for death as a relief. It was at this critical juncture that a physical long-ing which I felt (and which I most firmly believe was an inspiration) caused me to send for the leaves of a plant I had once known in medical practice. After great difficulty I at last secured them and began their use in the form of tea. I noticed a lessening of the pain at once; I began to mend rapidly; in five weeks I was able to be about, and in two months I became to be about, and in two months I became perfectly well and have so continued to suffered; it is day. It was only natural that such a result should have caused me to investigate most thoroughly. I carefully examined fields in medicine never before examined I sought the cause of physical will be cause of physical will be caused in the caused plored, I sought the cause of physical order and disorder, happiness and pain, and I found the kidneys and liver to be

"Having found this great truth, I saw clearly the cause of my recovery. The simple vegetable leaf I kad used was a food and restorer to my well nigh exhausted kidneys and liver. It had come to them when their life was nearly gone and by its simple, yet powerful influence, had purified, strengthened and restored them and saved me from death. Realizing the great benefit which a knowledge of the constitutions."

any permanent effect, until she was induced to try Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, and I am happy to say it has exceeded our anticipations. I have no hesitation in recommending it as a Royal Remedy for all affections of the Lungs and Chest, and for all classes of Wasting Diseases, and building up of Weak Constitutions." them and saved me from death. Realizing the great benefit which a knowledge of this truth would give to the world I began in a modest way to treat those afflicted and in every case I found the same

HAPPY RESULTS
which I had experienced. Not only this, but many who were not conscious of any physical trouble, but who, at my sugges-tion, begin the use of the remedy which had saved my life, found their health steadily health steadily improving and their strength continually increasing. So universal, where used, was this true, that I determined the entire world should share in its results, and I therefore placed the formula for its preparation in the hands of

Mr. H. H. Warner, a gentleman whom it cured of a severe kidney disease, and who, by reason of his personal worth, high standing and liberality, has become known and popular to the entire world. This gentleman at once began the manufacture of the remedy on a most extensive scale, and to-day, Warner's safe Cure, the pure remedy that saved my life, is known and used in all parts of the world and can be found on the shelves of every drug store.

"I am aware a prejudice exists toward proprietary medicines, and that such prejudice is too often wellfounded, but the value of a pure remedy is no less because it is a proprietary medicine. A justifiable prejudice exists toward quack doctors, but is it right that this prejudice should extend towards all the doctors who are earnestly and intelligently trying to do their duty? Mr. H. H. Warner, a gentleman whom it

and intelligently trying to do their duty? Because Warner's Safe Cure saved my life Because Warner's Safe Cure saved my life before it became a proprietary medicine, is it reasonable to suppose that it will not cure others and keep still more from sickness now that it is sold with a government stamp on the wrapper? Such a theory would be childish."

The dealers they read some high some

The doctor then paid some high com-pliments to modern science, and closed

pliments to modern science, and closed his lecture as follows:

"How to restore the health when broken and how to keep the body perfect and free from disease must ever be man's highest study. That one of the greatest revelations of the present day has been made in ascertaining the true seat of health to be in the kidneys and liver all scientists now admit, and I can but feel that the discovadmit, and I can but feel that the discovery which I have been permitted to make, and which I have described to you is destined to prove the greatest, best and most reliable friend to those who suffer and long for happiness, as well as to those who desire to keep the joys they now possess."

The Heads of Great Men.

It is usually supposed that men of great intellectual powers have large and massive heads; but the theory, which Dr. Gilbert, physician to Queen Elizabeth, was the first breaking stones on the public highway if the necessary, and God will bless and prosper them for their determination to avoid this abominable traffic. Whisky money never lasts, it brings no blessing with it, and is often the price of sin, and not unfrequently it is obtained at the cost of the widow's tears shed over the poor child, who as sees led by whisky to ruin and eternal perdition. The saloon-keeper and his family are themselves often the victims of this terrible traffic in alcohol. A reacted in the saloon-keeper and his family are themselves often the victims of this terrible traffic in alcohol. A reacted in the saloon-keeper and his family are themselves often the victims of this terrible traffic in alcohol. A reacted in the saloon-keeper and his family are themselves often the victims of this terrible traffic in alcohol. A reacted in the saloon-keeper and his family are themselves often the victims of this terrible traffic in alcohol. A reacted in the saloon-keeper and his family are themselves often the victims of this terrible traffic in alcohol. A reacted in the saloon-keeper and his family are themselves often the victims of this terrible traffic which are the price of sin, and not unfrequently it is obtained at the cost of the widow's tears shed over the poor child, who again took away a large amount of the vital fluid. Thus in succession four physicians drew away the life of a great man who was intended by nature for an old age, and who premature for an old age, and who prematurely died—murdered by malpractice—the called who 'bled him conciled, who again took away a large amount of the vital fluid. Thus in succession four physicians drew away the life of a great man who was intended by their large heads, but this is attributable to the painters, who agreed with the general opinion and wished naturely died—murdered by malpractice—the call bleeding!"

The speaker the graphically described another period which came upon the call bleeding!"

The speaker the graphically described and two brothers aged and Epicurus, among many others, are mentioned as instances. Some are even lowbrowed, as Burton, the author of "The Anatomy of Melancholy;" Sir Thomas Browne and Albert Durer. The average forehead of the Greek sculptures in the rieze from the Parthenon is, we are told, "lower, if anything, than what is seen in modern foreheads." The gods themselves modern foreheads." The gods themselves are represented with "ordinary, if not low brows." Thus it appears that the popular tion on the matter is erroneous, and that there may be great men without big heads - in other words, a Geneva watch is capable of keeping as good time as an eight-day clock.—Journal of Science.

Millions of packages of the Diamond Dyes have been sold without a single complaint. Everywhere they are the fa-

vorite Dyes. A common, and often fatal, disease is Jaundice. Regulate the action of the Liver, and cleanse the blood with Burdock Blood Bitters, and the worst case may be

speedily cured. Mr. A. Fisher, of the Toronto Globe, says: "I take great pleasure in recommending Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure to the public. I have suffered with Dyspepsia for some time, and have tried several remedies without receiving any benefit Being recommended to do so. I used one bottle, and must say that I find the resul bottle, and must say that I and the result perfectly satisfactory, not being troubled with this distressing disease since, and would recommend others similarly afflicted to purchase a bottle at once and try it, as I am satisfied they will receive benefit from its use." Sold by Harkness & Co., Druggists, Dundas St.

Would you avoid the Biliary complaints incidental to spring and summer? Cleanse the system with Burdock Blood Bitters. It regulates the Liver, Bowels, Kidneys and Blood, and is the purest tonic in the world. Trial bottles 10 cents.

Well as Ever.
Lottie Howard writes from Buffalo, N. Y.:—"My system became greatly debilitated through arduous professional duties; suffered from nausea, sick headache and biliousness. Tried Burdock Blood Bitters with the most beneficial effect. Am well

Mr. J. B. Cuthbertson, Toronto, writes: plored, I sought the cause of physical order and disorder, happiness and pain, and I found the kidneys and liver to be the governors, whose motions regulate the entire system."

After describing at length the offices of the kidneys and liver, and their important part in life, the doctor went on to say:

"Having found this great truth, I saw clearly the cause of any recovery. The sign of Cell 12000.

ROYAL REMEDY for all affections of the Lungs and Chest, and for all classes of Wasting Diseases, and building up of Weak Constitutions."

Davy & Clark, Druggists, Renfrew, date of June 3rd, write:—"Burdock Blood Bitters, though comparatively a new preparation, has taken the lead in this locality as a blood purifier our sales of it being ity as a blood purifier, our sales of it being equal to that of all other medicines used for the purpose during the last year."
"BUCHUPAIBA." Quick, complete c Quick, complete cure,

all annoying Kidney Diseases. \$1, at all annoying Kidney Diseases. \$1, at Druggists.

Erysipelas, Scrofula, Salt Rheum, Eruptions, and all diseases of the Skin and Blood are promptly cured by Burdock Blood Bitters. It purges all foul humors from the system, imparting strength and vigor at the same time. MARCH 30, 1883.

The Woods of Troch.

FROM THE IRISH. With the rings shining fair Of her rich head of hair— With the beam flashing blue from h These heart-strings of mine Are like fibres they twine When they fetter the fawn that mus

Yet, if Fortune would give
That with her I might live,
Like the winds should I fly to my q
For my fond heart abides
Where the bright one resides,
Where the tall woods of Trooh flouri

Now then let us depart, O thou prize of my heart! And in love's rosy bowers we'll abide There's a murmur of bees, And of waves, and of trees, Where the tall woods of Trooh mant!

The apple is there,
And the nuts cluster fair,
And the berry hangs red on the bough;
Then away love with me,
There is sward to the knee
Under Trooh's summer foliage now.

The linnet shall pour
From its blossomy bower,
And the throstle shall shed from the sprage Such warblings divine
When they know you are mine,
All the woods—all the world shall be gay!

CHRISTIAN EDUCATION.

PASTORAL LETTER OF BISHOP FARRELL But, will home teaching, even wh united to the teaching in the Church, sufficient to form a thorough Christi education? This is a question that nee

the deepest consideration by all who a

anxious for the Christian training and d answer it properly we must lay dow some preliminary truths. In the fir place, we must bear in mind that the va place, we must bear in mind that the va majority of parents, and certainly Catholic parents, belongs to the workin and industrial classes, and that it is diffi-cult, not to say almost impossible, after the severe and exhausting labors of the day, that they can find time or strength even if they always had the requising knowledge, to develop the Christia growth of their children. Then, again how many poor people, though full of how many poor people, though full of faith and anxious for their children's we faith and anxious for their children's wel-fare, are not well qualified to instruct the bright little ones who fill their home! On the other hand, the work of the priest i very limited; the time that he can spar very short. He can only see these children on Sunday, as a general rule, and then he has many other duties to fulfil, and we have seen how little can be effected in the short time at his disposal. But during the week, during all the time when the during those hours of mental activity their school studies, what will enable then to grow in their faith and in the knowledge f their religion if they have no assistar and no teaching? Here, then, appears the necessity of Christian schools, to the work of Christian schools, to continue the work of Christian parents, to help the work of Christian ministers, and complete the work of Christian education What the parents began in their hon what the parents began in their hon what the priest continues in the churches school must develop and fortify. This what it behooves you to consider. It is a subject far more important than many control of the contro Catholics imagine. The enemies of the Church instinctively realize it. From the conduct of those who make war upon religion, and who with wonderful unanimselect as their favorite and most powerful weapon godless schools and mere secular teaching, sensible Catholics, even if they had no other motive to determine them, no authority to guide them, should learn what to think of such schools and such teaching. It is right to learn even from an enemy; and precisely, because the foes of Christianity attach such importance to the banishment of the religious. to the banishment of the religious element from schools, so should all sincere Christians unite most earnestly in preserving and guarding for the schools of their children the sacred influence of religion. But for you, my brethren, as we shall show you hereafter, there is higher ground than this to stand upon. There is the unanimous teaching of the Catholic hierarchy throughout the world; the voice of the Bishops of America as spoken in various Councils; the voice of the Bishops of Ireland, Germany, France and England; the land, Germany, France and England; the voice of the Bishops of the Old World and the New; and clear above them all, directing and guiding all, the voice of the chief Pastor of the flock,—the voice of Christ's vicar,—the voice of the successor of St. Peter who was charged with feeding both the lambs and the sheep of Christ. Never, except upon positive articles of faith, has there been such unanimity in the teachings of the chief pastors of the Church as with regard to the evils of godless schools. For regard to the evils of godless schools. For you, dear brethren, this authority ought to be, and is, we trust, sufficient to deter mine your assent. But we desire to go more fully into the matter, and state some of the core which is the control of the core which is the control of the core which is the control of the core which is the c of the reasons which should make you, as Catholics, and which will also, we hope, soon induce every Christian man, every one who believes in Christ and who desires to save his soul, to feel, as certain and not to be doubted, that Christian schools are needed if we wish to train up the future generations as Christian, and that godless schools will not only destroy supernatural faith and all belief in revelation, but that they will sap parental authority, under-mine the family, and diminish the social

and civic virtues.

In the first place, we need scarcely mind you that the Catholic Church has ever been the friend and protectress of a! true knowledge. Her whole history prove how carefully she cultivated and fostered it in all ages. She established schools and universities in the darkest epochs; she made her monasteries storehouses of learning, where all the remains of Grecian and Roman literature that had escaped the invasions of the barbarians were carefully treasured up, and lovingly transmitted down to our times by the indefatigable labors of her monks. The wonderful ser vices which she rendered to human knowledge are now generally conceded even by those who do not submit to her teaching. The Church that founded all the great universities of the Old World; that established the first public schools for the children of the poor; that fostered all the fine arts; that invented Gothic architecture, and reared those mighty temples which are even yet unapproachable in their majesty and sublimity; that gave a soul to pesty and stomathy; that inspired Fra Angelico, Raphael and Michael Angelo; Palestrina, Mozart and Hayden; that encouraged every invention, the art of print. wh

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CHRISTIAN EDUCATION.

PASTORAL LETTER OF BISHOP FARRELL. But, will home teaching, even when united to the teaching in the Church, be sufficient to form a thorough Christian education? This is a question that needs the deepest consideration by all who are anxious for the Christian training and deanxious for the Christian training and development of the rising generation. To answer it properly we must lay down some preliminary truths. In the first place, we must bear in mind that the vast majority of parents, and certainly of Catholic parents, belongs to the working and industrial classes, and that it is difficult, not to say almost impossible, after the severe and exhausting labors of the the severe and exhausting labors of the day, that they can find time or strength, even if they always had the requisite knowledge, to develop the Christian growth of their children. Then, again, how many poor people, though full of faith and anxious for their children's welfare, are not well qualified to instruct the bright little ones who fill their home! On the other hand, the work of the priest is very limited; the time that he can spare very short. He can only see these children on Sunday, as a general rule, and then he has many other duties to fulfil, and we have seen how little can be effected in the short time at his disposal. But during the week, during all the time when the children are neither at home nor in church, luring those hours of mental activity in their school studies, what will enable them to grow in their faith and in the knowledge of their religion if they have no assistance Here, then, appears the necessity of Christian schools, to continue the work of Christian parents, to help on the work of Christian ministers, and to complete the work of Christian education.

What the parents began in their home, what the parents began in the church. What the parents began in their home, what the priest continues in the church, the school must develop and fortify. This is what it behooves you to consider. This is a subject far more important than many Catholics imagine. The enemies of the Church instinctively realize it. From the conduct of those who make war upon religion, and who with wonderful unanimity of the conduct of the conduct of the words at the expense of the others, or to the neglect of the others, is not education. To cram the child's memory without strengthening the indement for

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ing, the mariner's compass, the discoveries of astronomy, the reformation of the cal-endar,—the Church that for ared these and hundreds of other inventions of the human

This is our first proposition, that the Catholic Church loves and protects knowl-edge within its natural limits; and this oposition will be easily admitted even those outside of her, in proportion to by those outside of her, in proportion to the extent of their studies and rescarches in the domain of history; and will only be contested by those shallow sciolists who have picked up a little on its surface, without ever sounding its depths; or by designing men who, wishing to undermine all religion, find it convenient to callunall religion, find it convenient to calum-niate the Church, the true bulwark of Christianity, and therefore try to persuade thoughtless dupes that the Catholic Church is opposed to all knowledge. This is simply false, as it equally is that we are opposed to public schools in their true and full meaning.

The next point to which it may be well to call your attention is the common idea that the State has the right to teach. This cannot dictate the entire scheme of edu-cation or take it out of the hands of the parents. This is a principle which needs to be well remembered, since the ten-dency of all modern governments and states is a principle. their authority in the arrangement of sys-tems of education. But though we pro-

Catholics imagine. The enemies of the Church instinctively realize it. From the conduct of those who make war upon religion, and who with wonderful unanimity select as their favorite and most powerful weapon godless schools and mere secular teaching, sensible Catholics, even if they had no other motive to determine them, no authority to guide them, should learn what to think of such schools and such teaching. It is right to learn even from an enemy; and precisely, because the foes of Christianity attach such importance to the banishment of the religious element from schools, so should all sincere Christians unite most earnestly in preserving and guarding for the schools of their children the sacred influence of religion. But for you, my brethren, as we shall show you hereafter, there is higher ground than this to stand upon. There is the unanimous teaching of the Catholic hierarchy throughout the world; the voice of the Bishops of America as spoken in various instruct well. It only instructs,—i Bishops of America as spoken in various Councils; the voice of the Bishops of Ire-Instruct well. It only instructs,—it claims no more; it simply intends to supply to the memory and to the intelligence a certain number of facts and dates which have little or no influence upon the voice of the Bishops of the Old World and the New; and clear above them all, directthe moment that the instruction, as far as it goes, is true and correct, and that the intelligence of the child is not perverted Pastor of the flock,—the voice of Christ's vicar,—the voice of the successor of St. Peter who was charged with feeding both the lambs and the sheep of Christ. Never, except upon positive articles of faith, has there been such unanimity in the teachings of the chief pastors of the Church as with intelligence of the child is not perverted by false knowledge, how will that knowledge fit him for his duties in life to God and to his country? He has learned, we suppose, all the ordinary branches taught. He can read and write and cipher; he has bearned a little of the sciences and as He can read and write and cipher; he has learned a little of the sciences, and as many other things of the kind as he is able to acquire. What then? Is his heart any way changed? are his passions thereby conquered? are the evil instincts of his soul thereby vanquished? He grows up a smart, intelligent boy, keen and brightwitted, able to hold his own against others. But what principle has he to guide him, what law to direct him, what motives to restrain him? His learning, separated from all religion, or only veneered by a weak coating of the vaguest more fully into the matter, and state some to save his soul, to feel, as certain and not reneered by a weak coating of the vaguest morality, can only serve to make him morality, can only serve to make him more dangerous than even the ignorant man. The better armed he is by his knowledge the more powerful he becomes for evil, unless religious principles restrain him. But those religious principles the him. But those religious principles his education will not give him. It is not necessary, dear brethren, to point out to you in detail the evils arising from this godless education. You well know that godless education. You well know that the great crimes against society are not committed by illiterate men. Isolated cases of violence, robbery, and other sins are often perpetrated by the ignorant and the uneducated. But the crimes that go to the very heart of society and shake it to its foundations—the frauds on public funds; the robbery of savings-banks and insurance offices, by which countless numbers are made to mourn; the public gambling in stocks; the unsettling of public credit; the squandering and the pilfering of the treasures of the state; the creation of those huge monopolies that threaten to destroy the very liberties of a nation; the unlimited power of corporations and industrial companies, by which the artisan and the laborer may be despoiled of the odless education. You well know that and the laborer may and the laborer may be despoiled of the fruits of his honest toil—these, and many more such evils, are not the work of

mind cannot be set down as opposed to knowledge and to science.

that the State has the right to teach. This is not a Christian idea; it is a pagan one. It was natural for the pagans who deified the State, and worshipped it as a divinity, to believe that the State could enter into the human conscience and take possession of the human soul. But Christianity, in casting down the old idols, raised up man from his degradation, and made his conscience and his soul a temple into which no state, no earthly power, can enter. When the Lord laid down the law, "Render unto the Lord laid down the law, "Render unto Cesar the things that are Cesar's and to God the things that are God's." He estab-lished the principle of God's sovereignity over the human soul. When the Apostles proclaimed that, "it is better to obey God rather than men," they struck the key-note of true liberty, "that freedom where-with "high have a struck the struck the key-ment of the struck that the struck the struck the struck with "high have a struck the struck the struck that with Christ has made us free." (I Galatians iv. 31.) The State is not appointed to each; the Church alone has that mission. State cannot deprive a parent of the right to bring up his children in his own way, as long as he does not inflict an injury on the State. The father has a livine right and a divine obligation to educate his child, and it would be tyranny perate father for whom he can have no respect, what will keep him true to his Church? Just as he learns from his comrades to ridicule the language or the country of his parents, he will quickly learn to despise their faith. Children, in school, influence each other more than many imagine, and an unfashionable religion finds reverse from the control of the country deprive him of it, unless for a notor-us abuse or violation of this right. The assist the parents; it may insist that the children shall be brought up as good citizens. But the State ought not and those schools contain vile calumnie against the Catholic Church, misrepre false statements in the text-books of hi

moral nature of the child. Granting for

restraint upon the passions; (6) they impose an enormous tax, every year growing greater, upon the entire community, and a very unjust and unnecessary tax upon a large section of that community.

To you, dear brethren, and we think to all fair-minded persons who have any love for the Christian faith and who desire to ee, for the honor of their country, a godly race of men and women growing up in the future, we think that the foregoing considerations will be amply sufficient to determine you against the present godless system of public instruction. But as, unfortunately, there are still some Catholics who, either because they have been brought up under the dark shadows of these schools, or because their personal interests are superior to their religious feeling, or because they are deeply influenced by public opinion, cannot be brought to see the evils inherent in the system, we deem it right to add to our own decision

tic principles are spreading, when public honesty and public morality are at such a few of these decisions, as the limits of our Pastoral letter forbid any more.

The Holy Father, Pius IX., in the not benefited the country. We will not dwell on the moral corruption of these schools. We leave that painful subject to be treated by other pens. But we point to be treated by other pens. But we point to be subject to be treated by other pens. But we point to be subject to be treated by other pens. But we point to be subject to be treated by other pens. But we point to be subject to schools. We leave that passed by other pens. But we point be treated by other pens. But we point be treated by other pens. But we point be treated by other pens. olics can approve of a system of educating youth which is unconnected with the Catholic faith and the power of the Church, . But we point out to you the loss of religious convic-tions, the growth of religious indifference, and the spread of infidelity, as the neces-sary consequences of the absence of all religious teaching. The teachers, for inand which regards the knowledge of mereand which regards the knowledge of merely natural things, and only, or at least primarily, the end of social life." The whole Catholic world has accepted the condemnation of this proposition.

Again in 1875, the sacred Congregation de Propaganda Fide sent a letter to all the bishops of the United States, giving them directions and instructions on this subject of the public schools. We quote from it the following passage: "This system the sacred congregation considers stance, in the immense majority of schools belong to different forms of religion. belong to different forms of religion. Now, without even supposing that these teachers go out of their way to attack our faith, if they have any settled convictions

themselves-and what teacher worthy of the name is without such convictions ?will they not necessarily influence and warp the children's minds? Is any parent mad enough to believe that the teacher with decided religious convictions—not to speak of decided religious antipathies—can for six hours each day hold the closest relations with the child without, unconsciously if you will, influencing the doctrinal conviction of those with whom he is so associated, whose full and free confidence he has secured, of whose moral system the sacred congregation considers by its nature to be fraught with danger and very hostile to Catholicity. For, since the system of such like schools excludes all teaching of religion, the pupils neither learn in them the rudiments of faith, nor are instructed in the precepts of the Church: hence they will be deprived of the knowledge most necessary to man confidence he has secured, of whose m being he has made himself master? to man. without which a Christian life is impossi-ble. Now, in this kind of schools youth

have any settled convictions

ligion finds no mercy from them.

tory! and how much suppression of the truth wherever Catholics are concerned

used, that Catholics had any share in the early building up of this country, or took any part in securing its freedom? Then, what real knowledge of history, geogra-phy, and several other branches of science

can any one learn from those colorless, can any one learn from those coloriess, even if not falsified, accounts, where re-ligion must be ignored and its influence on the destinies of the world entirely con-

cealed? Hence we charge that these sche do not instruct well; for they do not and

share in the moulding of society, and directing the destinies of nations, to be

completely ignored without giving a false coloring to all the history of the

Finally, the system is unjust, because

the young are brought into the Church, feel it unjust to tax us for what our con-

sciences will not allow us to use, unless in

not go elsewhere

ases of extreme necessity, when we can-

Here then, dear brethren, you see that

the intellect; (2) they do not even instruct

well, since many branches of learning can only be studied in connection with reli-

in the rising generations; (5) they tend to loosen moral laws and do away with all

being he has made himself master? And when the child contrasts his gentlemanly teacher, who perhaps has no religion, with a poor, uneducated parent who teaches him badly his own faith, is it not very likely that he will lose all respect for religion and either despise or abandon it?

Then, again, from the companions of school-hours, often well cared for in their homes, who have learned to sneer at Catholic doctrines and to speak with contempt of Catholic worship, another danger arises for Catholic boys. Who does not know how much a school-boy dreads ridicule? and when he hears his Church seeds of vices in tender minds.

"Certain corruption likewise ensues from the fact that in these same schools cule? and when he hears his Unurch assailed by vile calumnies which he does not know enough to refute, and by the jeers of his schoolmates, how often will he blush for his religion, and be ashamed to

or in many of them, youths of both sexes are congregated in the same room for the recitation of lessons, and males and females are ordered to sit on the same bench (in eodem scamno): all which have the effect of lamentably exposing the young to loss in faith, and endangering of morals

belong to it? And if it should happen, as it only too often does happen, that at home he has an ignorant, brutal, intemperate father for whom he can have no respect what what which will be a like the same that at the same that we have no respect what will have the same that we have no "Now, if this proximate danger of perversion be not made remote, such schools cannot be frequented with a safe consci-

To these declarations, so grave and so binding on all Catholics, we will only add the public decision of the Plenary Council of Baltimore, held in 1866, at which fortyfour Bishops and two representatives of

But danger also comes to your children from the books used in these godless schools. Of course a great show of impartiality is made by eliminating what might be too of the course of th Bishops were present:
"The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catho-lic youth by their frequentation of public might be too offensive to Catholics; yet we know that many text-books used in schools in this country: Such is the nature of the system of teaching therein against the Catholic Church, inistepre-sentations of her doctrines, and sneers at the nations who profess them. How many employed, that it is not possible to pre-employed, that it is not possible to pre-vent young Catholics from incurring through its influence danger to their faith and morals; nor can we ascribe to any other cause that destructive spirit of indifferent-Who would know, for instance, if we only read the histories of America commonly used, that Catholics had any share in the sm which has made and is now making, such rapid strides in this country, and that corruption of morals which we have to corruption of morals which we have to deplore in those of tender years. Familiar intercourse with those of false religions, or of no religion; the daily use of authors who assail with calumny and sarcasm our holy religion, its practices, and even its saints—these gradually impair in the minds of Catholic children the vigor and influence of the true religion. Besides, the morals and examples of their fellow-scholars are generally so corrupt. do not instruct well; for they do not and cannot give the truth upon many branches that have to be learned, and leave a greater chaos and confusion in the mind than if nothing at all had been taught fellow-scholars are generally so corrupt, and so great their license in word and deed, that through continual contact with them, the modesty and piety of our them, the modesty and piety of our children, even of those who have been best trained at home, disappear like wax than if nothing at all had been taught upon those matters. We have not space in this letter to develop this idea at greater length, but we hope you yourselves will meditate upon it and see how important it is. Enough to say at present that religion has had too great a chare in the moulding of society, and

We also refer you to a little work, entitled The Judges of Faith and the Godless Schools, for a fuller development of this titled The Juc side of the question.

No Catholic can refuse to listen and to obey such positive instructions from the supreme Head of the Church and her diviuely appointed pastors.

Hence we are obliged in conscience to Finally, the system is unjust, because of the taxation imposed upon those who do not believe in it and who cannot adopt it. It would be almost as fair to establish a system of religion to which all should come, and build temples of worship for which we should all pay. We, who believe that religion is the best part of education, and that the school should be like the parch through which condemn the present godless, anti-Chris-tian, anti-parental system of public schools. But we are not obliged to condemn, and we do not condemn, public schools in themselves. We desire most heartily that themselves. We desire most heartily that there should be public schools for the education of all children of the land; we wish to see ignorance banished and true knowledge exalted and honored. But these should be like the porch through which schools should combine secular and religious training. And let it not be said that such a system is impossible. It is not so. It has been established elsewhere and

found to work well. It succeeded in France, until infidels resolved to make war upon religion; it succeeded in Ger-many, until a despotic Minister, through these public schools, so much vaunted, (1) do not educate, for they do not improve the heart, but at the most only instruct selfish ambition, partly destroyed its good effects; and finally, passing over other countries, it has succeeded in Canada, our next neighbor. There the Catholic Bishuss and particular of the catholic Bishuss and only be studied in connection with reli-gion; (3) they are not truly American, since they abridge unnecessarily the rights of citizens, and sap the foundations of authority, by encroaching on the rights and authority of parents; (4) they are unchristian and calculated to destroy Christian principles in the rights capacitions; (5) they tend to hops and priests are satisfied with the system which the Protestant majority of Upper Canada, or Ontario, has established. Cannot we, in this great republic, receive at least as much consideration as Catholics living under the British crown? and cannot our statesmen as easily devise a method satisfactory to all as Canadian politicians? We hope so; we believe so. We trust that the era of conciliation and good feeling is approaching; that our just claims will be considered favorably; and that all will be considered favorably; and that all Christian men will combine to make our schools truly Christian, in order that our children may be prepared for the great struggle against infidelity and atheism which is rapidly coming upon us. We appeal to American fair-play and to American honor, and we are not doubtful of our claims being heard.

of our claims being heard.
But, in the mean time we must so our own schools, at whatever sacrifice they may impose. Our children's souls must be saved and their faith preserved; and we are certain that those who so generously have built our churches and raised up s many glorious temples to the majesty of the Catholic faith will not hestitate to make equal sacrifices for the erection and maintenance of our religious schools, with out which our children will be exposed to the greatest dangers for their faith. And some of the judgments pronounced in the we firmly believe that there will be too are even yet unapproachable in their majesty and sublimity; that gave a soul to painting and to music; that inspired Fra Angelico, Raphael and Michael Angelo; that encouraged every invention, the art of print-

school. It is always going on, improving or retrograding, but never standing still. The mind is constantly receiving new kinds of food upon which it may grow strong or by which it may be seriously injured. This food is supplied principally by read-ing; and just as the reading is, so the mind will gain or loss. Lathic its control of the mind will gain or lose. In this country reading is universal, we might say; our children have a great thirst for it. need to stimulate it; but it has to be directed. Reading gives the turn to the minds of children; hence Christian education will gain or lose its effect, according to the reading of the child.

Here, dear brethren, we would have Here, dear brethren, we would have many things to say to parents upon the necessity of watching over carefully, and directing prudently, the tastes of their children in the selection of their reading books. How many parents who never take the trouble to see what their children are reading; who never advise them, never symmetrics with them never try to ren are reading; who never advise them, never sympathize with them, never try to gain their confidence, so that the children might be inclined to consult them and rely upon them! The vilest trash, the most obscene stories, the most irreligious tracts, may fall into the hands of these young meanly, who become interested young people, who become interested, excited, and inflamed with what they read. Their minds become unbalanced, their intellects darkened, their hearts corrupted, their morals depraved,-and the father their morals deprayed,—and the lather calmily goes on his way and never pays attention. His child is devouring poison; he never minds. We see every day the evil effects of such reading, crimes most serious and most vile committed under its influence; children abandoning their homes for wild adventures, boys learning dishonesty, girls losing their purity. evil is spreading to an enormous extent, and is all the more dangerous, because it does not always works openly. The evil of intemperance is very great, no doubt; and temperance societies do well to wage war upon it. But the effects of drunkenness are apparent; all can see the ruin and the desolation it causes. Not so with bad reading. It works stealthily upon the mind; it poisons slowly all the faculties. faculties; it dries up the generous impul-ses of the heart; it inflames all the corrupt passions of our nature; it enkindles which consumes and withers up all God's graces. Oh, would that our temperance societies and our other beneficial societies would unite in a crusade against bad reading! It is from it that evils worse even than drunkenness flow. Irreligion, impiety, infidelity, are some of its fruits. Yet how many fathers care nothing, do nothing, to save their children! How few, even Catholic parents, supply good books, good newspapers, interesting histories, for them! The daily papers, with all their shocking narratives of vice and crime with the and crime, with their bigoted attacks upon the Church and their distorted reports of Catholic affairs, are eagerly read, while perhaps not one Catholic paper ever enters the house. The child reads slanders about his Church; he never reads the answer. The poison is swallowed, and no antidote is at hand. We earnestly recommend you, then, dear brethren, to provide according to your means for the wholesome reading of your children. Few families but could afford to subscribe for one or two Catholic papers. We have now several good ones, well written, full of interesting matter, and able to furnish useful and varied information. Then we have Catholic World and the Catholic Quarterly, Catholic World and the Catholic Quarterly, which treat of the most interesting questions of the day. For the parents themselves we recommend two little books lately published, called the Christian Father and the Christian Mother, in which they will fully learn all their duties to their children. Lastly, we earnestly urge upon the parents to make religion pleasant, to make the home layable to win the

In this holy season of Lent you will have more leisure to meditate upon them. We are obliged by our charge to preach the Word to you in season and out of season. The Bishop, like the prophet of old, has to be on the word. on the watch to announce the danger and to summon to the battle for right and truth. To him is addressed the demand of the Lord, "Watchman, what of the night? watchman, what of the night?" (Isaias, xxi. II.) Soldier of the Lord, what dot thou (Isaias, xxi. II.) Soldier of the Lord, what dost thou see amidst the shadows of the night, threatening the peace and the happiness of my people? Look carefully: strain thy sight: turn thy ear to catch every sound. There may be danger in the darkness; the enemy with silent footfall may be approaching, and thy people are calmly slumbering, relying on thy vigilance. "Watchman, what of the night?" And shall we be able to reply in the words of the same prophet, "The hight? And shall we be able to reply in the words of the same prophet, "The watchman said, The morning cometh, also the night: if you seek, seek; return, come"? (Ibid., xxi. 12.)

Yes, we hope the morning with its beauty and its light, is coming to us all. Seek for help, O dearly beloved brethren! Seek for help, O dearly beloved brethren! Return to God with your whole hearts. The light of divine faith, the morning of religious truth, will beam upon us; but this will only come through a Christian education; and this education, we repeat in closing, must consist of the education of the Christian home, the education of the Christian home, the education of the hristian Church, and the education of the Christian Schools. Give this education to the Christian schools. Give this education to your children and they will rise up around you "and call you blessed." (Prov., xxxi.

This letter shall be read, either altogether or in part, at all the Masses in the churches where there are resident priests, on the first Sunday after its reception. Or the clergy can divide it into parts, and explain em each Sunday, until the whole is read. In the mission churches the pastors will In the mission entrenes the pastors will read it at the earliest opportunity. Given at Trenton, this 7th day of March, the Feast of St. Thomas of Aquin, Doctor of the Church, in the year of our Lord

+MICHAEL JOSEPH O'FARRELL, Bishop of Trenton. JAMES A. McFAUL, Secretary.

RELIABLE TESTIMONY.

Philadelphia, Pa., Sept. 6. 1882. Hop Bitters Co.

I am 74 years old, have lived 34 years I am 74 years old, have lived 34 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful, and breaking out in hot weather. I consulted several doctors and they told me it was incurable and I would have to take it with me in the grave. Some time take it with me in the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German Democrat that Hop Bitters was what I needed. I got a bottle, took it one week and was as well again as ever, and to my greatest surprise right from the first, my swelling went down gradually and I taking another bottle got entirely well of it. The wife of my neighbor had two such swellings on her had two such swellings on her and the swellings on the swellings. legs and three bottles cured her. I think this is a great triumph for your bitters.

JOHN STOLL.
No. 4 Young's Alley, above Willow St.

Stippshill, Ind., Nov. 13, 1881.

DEAR SIRS—I have read so much about
thop bitters and always being afflicted with neuralgia, weakness, diseased stomach, never having much health I tried a couple bottles; it has strengthened and helped me more than any medicine or doctor. I am now on my third bottle and am thank-ful that it has helped me. I will advise all that are afflicted to give it a trial.

Beat the World.
Rockville, Conn., March 6, 1882.

Hop Bitters Co.
I have been taking your Hop Bitters for veral weeks, and they beat the world.
L. S. Lewis, Lewis' axles machine.

Lectonia, Pa., April 13, 1882.

Hop Bitters Co.

I have not been well for three years, tried almost every kind of patent medi-cines and no less than seven doctors, one of Elmira, N. Y., none have done me any good. I finally tried your Hop Bitters and found them just the thing. I have praised them so highly there is a great number here who use them with great benefit and satisfaction.

Very Respectfully Yours, R. Hunt.

GENTLEMEN-The "Hop Bitters" meet with large sales and give general satisfaction, one case in particular you should know of. Mr. John B. Green, 728 Spring Garden St., Phila., Pa., has been suffering from kidney affection, which superinduced rheumatism. He tried physicians and remedies in vain. He was obliged to take morphine to induce sleep; his trouble was so great. Reading your advertisement in the "Christian at Work," he was prevailed upon by one of his daughters to try it. Three bottles effected a cure, and now he is an enthusiast for "Hop Bitters." He is one of the oldest residents in the locality named; and known as a gentleman of un-

nameo ; and an usual probity.

HENRY TOTTEN,

672 North 10th St., Philadelphia.

Office Jeiloway Mu. A. Association, Jelloway, O., Mar. 18, 82.

Hop Enters Manufacturing Co.

I have been using your Hop Bitters and find them what you recommend them to be for kidney disease, (viz., superior to all others.)

J. L. HILDERBRAND.

Vertigo, Dizziness and Blindness Office Utica Morning Herald, Utica, Feb. 18, 1882.

I have been troubled with vertigo since last July, and have suffered greatly every ngit after any considerable exertion, from dizziness and blindness. I tried two bot-tles of Hop Bitters, and since then have been entirely relieved. Respectfully yours, J. J. Flanigan.

upon the parents to make religion pleas ant, to make the home lovable, to win the confidence of their children, and then, by the help of the sacraments and by prayer, they will lead them on gently, yet firmly, in the pathways of virtue and honor.

Such, dearly beloved, are the reflections and considerations which we have felt it our duty to lay before you on this most important subject of Christian Education.

Hop Bitters Co.

June 15, 1881.

I have been suffering five years past with neuralgia, liver complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after using a few bottles I received a great benefit from them, and if I had used Hop Bitters regularly I would have been suffering five years past with neuralgia, liver complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after using a few bottles I received a great benefit from them, and if I have been suffering five years past with neuralgia, liver complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after using a few bottles I received a great benefit from them, and if I have been suffering five years past with neuralgia, liver complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after using a few bottles I received a great benefit from them, and if I have been suffering five years past with neuralgia, liver complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after using a few bottles I received a great benefit from them. Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases JAMES Coo Beelington, Barber County, W. Va.

Wicked for Clergymen.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or patent medicines, but when a doctors or patent medicines, but when a really meritorious article composed of valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore heerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them.

REV. B. R.—, Washington, D. C.

REV. B. R.—, Washington, D. C. A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years after he was advised that Hop Bitters would core him, because he was afreid of and cure him, because he was afraid of and prejudiced against the word "bitters." ince his cure he says none need fear but

trust in Hop Bitters.

My wife and daughter were made healthy by the use of Hop Bitters and I re-

healthy by the use of Hop Bitters and I recommend them to my people.—Methodist
Clergyman, Mexico, N. Y.
I had severe attacks of Gravel and Kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop
Bitters, and they cured me in a short time.

A distinguished lawyer and townerses. —A distinguished lawyer and temperance orator of Wayne County, N. Y.

Bright's Disease, Diabetes, Kidney, Liver, or Urinary Diseases.

Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worst cases, even when you have been made worse by some great puffed up pretended cure.

The smoker who has not yet tried the "Myrtle Navy" tobacco has a new pleasure before him in the use of "the weed," An investment of twenty-five cents will furnish him with the means of giving it a fair test. Let us advise him to make the experiment, he will find the tobacco to be all that its thousands of friends claim for it, and they are far from stingy in their

The Catholic Mecord ablished every Friday morning at 486 Rich-Mond Street.

THOS. COFFEY,
Publisher and Proprietor.

anual subscription \$2.00
x months 100
Arrears must be paid before the paper can

LETTER FROM HIS LORDSHIP BISHOP

LETTER FROM HIS LORDSHIP BISHOP

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATMOLIC BEOORD, I deem it my duty to announce to to subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what thas been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in useful commend it to the patronage and encouragement of the clergy and lality of the diocese.

Believe me, years sincerely.

Yours very sincerely,

+ John Walsh,

Bishop of London.

Mr. THOMAS COPPEY
Office of the "Catholic Record."
LETTER FROM BISHOP CLEARY. LETTER FROM BISHOF CLEAR 1.
Bishop's Palace, Kingston, 13th Nov., 1882.
DEAR SIR:—I am happy to be asked for a word of commendation to the Rev, Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writer supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

pure literature.

I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion of the Record among their congregations.

Yours faithfully.

JAMES VINCENT CLEARY,
Bishop of Kingston.

LIC RECORD.

Catholic Becord.

LONDON, FRIDAY, MAR. 30, 1883. REFLECTIONS FOR EASTER TIDE.

may indeed hail with gladness the soul and delight in the pollution and rising of the crucified Christ. But abomination of iniquity. if sin yet asserts supremacy over If one mortal sin be in itself s our souls, if we are yet bound to the dark and foul a deed in the sight of Fathers and mothers and all others knee to its "Grands" and "Deputy triumphal car of Satan, the rising of God, as to cause the forfeiture of who have received from God the Grands" for doing what they could the Man God must be unto us, instead divine grace and eternal glory, as to charge of watching over the educa- not well help. Mr. Dawson will and perdition.

ment, dark, dismal and cheerless. Sin is a rebellion against God. Now, Lucifer and countless hosts of ever. Christians should have at heart the the latter gentleman is one of the just and beneficent sovereign is ever opprobrium, what term of reproach tures as we are, in reflecting that in holy faith and eternal salvation for shame. Mr. Hawkins evidently and reprobation can be employed to our souls bear the guilt of unnum. that I now, my dear Brethren, speak forgets two things that he should designate the ingratitude, the base bered sins, each as grievous as that as I do. On the day of my conse- bear very clearly in mind, viz., that criminality of rebellion against that sin which depleted heaven of spirits cration, this prayer was pronounced the election of a Catholic by any Sovereign who is goodness and just- that had stood before the throne of over me: "May he love truth; let constituency, be it ever so Protestant, ice itself. Of such a character is the Most High joining in harmonithe rebellion of sin-it is base, it is ous jubilation, ascending from creafilthy, it is loathesome. Sin has tures of God's own love, filling the robbed heaven of the brightest and purest spirits that once adorned its courts and worshipped its God. It has caused upon earth all the evils that have from the day of its entry into the world, subverted nations, uals. When, reader, with heart

into the world the answer would be put an immediate term to the exist- instructions. The latter replied in mination. The opinions of Mr. Hawthat satan and sin had brought this foul monster on earth. What a progeny from an alliance of hate and horror!

The moment that mortal sun crosses a family threshold, witnesses the decadence of that family, for disgrace and disaster are its invariable attendants. The honor and the happiness of families are not only imperilled, but actually subverted, wherever this hellish monster lurks by the fireside. It may for a time lie in the hideous helplessness of torpor, but sooner or later its fangs will grind the limbs and its fiery tongue lap the blood of its victims.

History bears ample and emphatic

as the nations have forgotten God, they have been abandoned to humiliation and ruin. The total subversion of the kingdom and the lasting obliteration of the people of Israel are a conspicuous proof of the destructive power of sin. The disperion of the Jewish race throughout the world, and the preservation of its identity to-day, in itself the direst and severest of Providential visitations, is a hundred tongued manifestation of the enormity of sin. Sin is flocks. the death of the soul, for grace being the principle of spiritual life, its extinction causes absolutely and necessarily the cessation of that lite. Now, if men can not tolerate for any length of time the presence in their midst of the dead bodies of their We have just now seen the termina- dearest friends, if they hurry to contion of the holy season set apart by sign to the saddest of earthly tenethe Church for prayer, meditation ments the remains of those dearest and the special exercise of mortifi- to them on earth, how is it that sincation. We have now once more ners, whose souls are dead to grace, entered on the bright days of putrefying in the corruption of crime, Easter tide with all their soothing can suffer the constant companionand cheering gladness, with their ship of and putrefaction which enorations, setting forth the omnipo- some of diseases, how is it that they tence of God and foretokening the un- make no haste to free themselves mingled joyousness of hiseternalking- from its contact, but seem to rejoice quences of the condemnation pro- for every Catholic in Ontario knows dom. If we so spent the holy Lenten in its hideous and disgusting nois-God, whose vengeance overhangs the endowed with reason, we Christians guilty soul like an angry cloud, we seem to eschew purity of heart and

of joy and blessing, condemnation neutralize, if not to contravene the infinite mediation of Christ's passion If we gave but momentary con. and death as applied to the soul sideration to the enormity of sin, if stained with its guilt, what shall the reading or studying of these men. And we can tell this to Mr. we reflected for a time ever so brief we say of the effects of the multiupon the appalling consequences of plied transgressions of divine law— do not do all that within them lies could, if it came to the worst, in spite sin in heaven, in hell and upon the daily repeated outrages offered to prevent such evils they commit of Orangeism and Protestant fanatiearth, we should at once and forever to the majesty of God by so many sin, mortal in itself, sin which must cism, enjoy as large a representation branded upon earth with lasting tremble, weak and miserable creatis by this motive of supreme interest honest Catholic in the House blush mansions of the elect with melody and delight?

SECRET SOCIETIES IN SPAIN.

afflicted families and ruined individ- just now not only by the loathsome fided to his care. For this reason, presence but the cruel activity of in view of the judgment of God olic brotherhoods and sisterhoods bursting with grief, you kneel on secret organizations. In the Cortes which we all await, I have made seeking the same privilege, it has that which is to you the dearest spot | the government was a short time ago | known to you and again declare it, on earth, where the cross of Christ | questioned as to the existence of that you are obliged in conscience overshadows and protects the re- secret societies in Andalusia. The and under pain of mortal sin to premains of the mother who nurtured Minister of the Interior replied that vent any of the books condemned by you in the helplessness of infancy, he had for a year known of the ex- the Church being placed in the hands guided you in the turbulence of boy- istence of an organization known as of your children in school." No hood, cheered you in the struggle of the "Black Hand," and that the mat- sooner had the government become manhood, ask yourself what has ter had been referred to the judicial cognizant of the tenor of the pastoral caused this great sorrow? Or when authorities. A band of masked men, letter of the Bishop of Annecy than you think of the other dear departed, very probably members of some se- he was informed that it should be the fond sister who perished like the cret society, lately effected entrance submitted to the council of state. lily in the face of a wintry blast, into farm houses at Puerto Zurano, At the same time the prefect of the noble mother snatched from life in Andalusia, murdered the men, Haute-Savoic sent a detachment of like the sapling torn from earth by outraged the women and destroyed police to every cure with an order Hawkins asks why as a Catholic he the angry tempest, or the friend everything. Many plantations have prohibiting the reading in church of should raise his voice and vote with every fibre of whose existence, been in part destroyed by other law- the bishop's pastoral, under penalty against the bill? Sweet, lamb-like inwith every chord of whose feeling less bands in the same Province. At of torfeiture of the government allowyour own were intertwined even Malaga thirty-eight arrests were ance. like unto the clustering vine and the made, including that of an ex-mayor While most of the cures, paying no gentleman have asked why should and himself from the outrageous timid honey-suckle that luxuriate in of the city, for alleged complicity in attention to this insolent and unjus- he not become an Orangeman him.

break out at any moment elsewhere.

FRENCH SCHOOL BOOKS.

gation of the Index condemned four works published in France especially designed for the use of schools. What books can work more evil than school books, if they contain propositions opposed to the doctrines of revealed religion? It cannot, therefore, be a matter of surprise that the attestation to the fact that as often sacred congregation of the Index lost no time in condemning those manuals of civic instruction wherein many holy souls had already discovered not only errors of the most dangerous character, but a professed hatred of the church and its institu-

At the first opportune moment after the receipt of the condemnation of these books the bishops of France hastened to make it known to their

The Bishop of Annecy (Hauteemrly publish the condemnation in the form of a pastoral letter. This nounced by the Holy Father are it, that organized fanaticism repremortal sin; (2) Whosoever causes any that Orangemen have occasionally of these books to be read by any one supported Catholics for Parliament, vent by every means in their power by their Protestant fellow countryneither praise nor fear prevent his should not blind him to his obligaspeaking the truth. May he never tions as a Catholic, and that the call that good which is bad, nor that position of a member of the House bad which is good." I shall be of Commons is not higher than that on the accomplishment of the duty which pertains to every bishop to The Spanish peninsula is afflicted speak the truth to the faithful con-

the same sunlight and adorn the these deeds of violence. The Span- tifiable order, read the pastoral, some self. But the most objectionable man and fixed the responsibility for as they had risen from sin, their resurrecself who and what introduced Death the highest interests of civilization to prefect, telegraphed the bishop for unfortunate discourse is its ter- responsibility should rest.

ence of these secret organizations, or the significant word "Wait," and on kins, or any other particular individif this cannot be effected, so restrain the following Sunday read the pas- ual, do not, in a grave public controthem as to prevent such deeds of vio- toral himself in his cathedral church. versy, amount to a great deal. But them as to prevent such decasor vio.

The following day the bishop was Mr. Hawkins implies that on the Three Fountains, near Rome, under the dalusia, and which may through lax- made the recipient of hearty popuity on the part of the authorities, lar congratulations on account of his courageous conduct and fearless vindication of the rights of the Church. Other bishops, following the example of this illustrious prelate, took occa-Some time ago the sacred congresion in their Lenten pastorals to make known to their flocks the decision of the Holy See in reference to the books above mentioned. For this action they have been summoned before the council of state, with what result remains yet to be seen.

THE ORANGE BILL.

We have before us the Hansard Report of the debate on the Orange Bill in the House of Commons on the 19th inst. We do not now propose to enter into lengthened discussion on the subject, but the speeches of Messrs. Hawkins and Dawson on that occasion call for some brief notice at our hands. Both gentlemen claim to be Catholics and yet undertake the advocacy of Orange claims to legal recognition. As Catholics both should have known Savoie) was one of the first to sol- that no Catholic can lend countenance or assistance to secret associations seeking incorporation. They devoted prelate concluded his pas should have further known that toral in the following terms: "Our Orangeism, besides being a secret Holy Father the Pope has ordained society, and therefore objectionable to be inscribed on the list of works to Catholics, has a certain avowed which the faithful cannot read the public purpose, and that is, the very four following, (1) Moral and civic effacement of Catholicity and its in-Instruction; man; the citizen, for the stitutions. Mr. Dawson went so far use of primary schools, by Jules in his shameless recreancy as to in-Steeg; (2) Elements of moral and timate that the Catholics of Ontario civic instruction, by Gabriel Cam- are not represented according to pagne; (3) Moral and civic instruc- their population because Catholics wondrous and mysterious commem- sues upon death from the most loath- tion for young girls, by Mme. Henri have refused fair play and justice to Greville; (4) Civic Instruction at Protestants. Mr. Dawson surely school, by Paul Bert. The conse knows better than this. He knows, season as to free ourselves from the omeness. Like the beasts of the these: (1, Whosoever purchases one sented by Orangeism and other bonds of sin, as to make peace with field that wallow in mire, we men of these books, or having purchased associations, has been the largest facit previous to its condemnation tor in the excluding of Catholics keeps it in his possession is guilty of from Parliament. We will not deny else is guil'y of mortal sin; (3) but are not prepared to go on bended tion of children are bound by a duty, surely admit that Catholics should at once sacred and absolute, to pre- not as such be rejected at the polls books by their children. If parents Dawson, that the Catholics of Ontario abandon that path of iniquity where men—the wreaking pollution, the bring on themselves and their chile as they do to day. Better by far, we have so long vainly sought hap rank and blasphemous iniquity that dren the most terrible consequences. however, have no representation piness but have ever met disappoint- characterizes humanity? If one Before all things, above all things, than such as Messrs. Dawson and mortal sin caused the bright angel no matter what the consequence, Hawkins afford us. The speech of if revolt from the sway of a mild, glorious spirits to sink into the bottomless abyss of woe, should we not God, and the salvation of souls. It ever read. It must have made every practice. judged by God himself most cer- of membership of the Catholic tainly soon, may hap this very night, Church. Comparisons are generally bishop of Toronto. His Grace's ill- verily proved himself God. His Lordship odious, but one more odious than ness was of the very severest char- dwelt on the circumstances attending the that made by Mr. Hawkins in likening the case of the Orangemen seeking incorporation, to that of Cathcertainly never been our lot to trious prelate has survived the asnotice. Mr. Hawkins states that the Orangemen are loyal. That may be; their loyalty has never yet been tested. But when he tells us that the Orange Association has not been illiberal towards Catholics he tells us that which is notoriously not a fact. The Orange Society stands pledged by public resolution to the destruction of our Separate schools, to the effacement of Catholic institutions. Mr.

nocence! thou art surely amiable!

Orange question he speaks the views, wishes and feelings of the Catholics of Ontario. He does nothing of the kind. The Catholies of Ontario are made of different stuff from what Mr. Hawkins thinks. They have heart, conscience, and fidelity to religion, and, cannot, therefore, countenance anything so unpatriotic and so un-Catholic as Orange incorporation. The bill now before Parliament is not only a menace to Catholies throughout the Dominion, but an assault on the liberties and autonomy of the great Catholic province of Quebec. La Verite voices the sentiment of the French press and

people when it says: "This bill is not only an insult to the Catholics of the Dominion but a serious attack on the rights of the Provinces. Two Provinces, Ontario and Quebec, have refused to recognize the society. The Province of Quebec has even declared it illegal. And now a desire is manifested to place the Federal Parliament in conflict with the two principal Provinces of the Union. Take care; this is a dangerous game."

ACKNOWLEDGMENT. We have to acknowledge with thanks the receipt from Mrs. Aaron Workman, Postmistress of Hereford, Compton Co., Que., of a copy of the Coleraine Chronicle and North of Ireland Advertiser. The copy of that journal so kindly sent us contains a letter specially marked by the sender, we presume, written from London by a Mr. Alexander. The letter bears the formidable title of "Wesley and his sects and Popery," quite enough to take one's breath away. We have much pleasure in informing Mrs. Workman that we have read the letter and really must say that while we always looked upon Mr. Wesley as the victim of self-delusion, we never thought him so bad as Mr. Alexander would make

That gentleman disposes of Popery, as he terms it, in "a few words." These few words consist of a column of incoherencies and misrepresentations too vile and too absurd to be noticed in these columns. If Mrs. Workman sent us the Coleraine paper for our enlightenment we are London. happy to inform her that it has effected that purpose, but probably in a sense very different from that which she intended. It has indeed enlightened us on the groundlessness so-called "Church of Ireland," as set forth by Mr. Alexander. If she really shares the views of that gentlestudy "Butler's Catechism," compiled for the use of children, but invaluable to all in quest of enlighten-Christian faith and true evangelical

ARCHBISHOP LYNCH.

steady and rapid improvement in world, for on that day Christ, by rising from the condition of His Grace the Arch. the dead, had conquered sin and death and acter, and at one time fears were entertained that its results might be fatal. The danger is now, however, to his resurrection as the crucial test of passed, and all join in thankfulness his divinity, and his enemies, reflecting on to God that this honored and illus- his repeated and solemn asseverations on saults of disease, and the hope is echoed in every Canadian heart and home that His Grace may for many long years be spared to the Church and to the country upon which his labors and merits reflect so much referred to the various resurrections from credit, and to the people amongst the dead recorded in the New Testament so much good.

MR. PARNELL'S SPEECH.

a full report of Mr. Parnell's speech resurrection essentially differed from all in reply to the bitter attack of ex- | the others in this respect, (1) it was Christ secretary Forster. The Irish leader | who raised himself from the dead, wherenever spoke to better advantage. as the others were raised to life by him, same streamlet, if you asked your- ish government owes to itself and to few, alarmed by the threats of the part of Mr. Hawkins'inconclusive and Irish crime on the heads whereon tion should be ever as Christ's, enduring

THE TRAPPISTS.

A member of the Italian chamber of Deputies recently demanded the suppres control of the Trappists. His demand was met by a reply from Signor Bonnacci, who held that the colony had been founded to the satisfaction of all, and that its results had won universal approval. A visit to the abbey of the Three Fountains is not to-day, he said, a mere poetic promenade; the place is visited by thoughtful men anxious to admire its workings and derive instruction therefrom. The monks, inspired with a true love of humanity, have taken every measure necessary to protect the health of the prisoners condemned to labor under their charge. In a moral sense these prisoners conduct themselves so well, that the Superior was enabled lately to say that they could not complain even of a theft of fruits on the part of any of them. Whenever it is proposed to transfer them elsewhere they refuse, saying, "Here we are well placed in regard of health." The climate has been improved by plantations of eucalyptus, olives and vines, and there is every reason to believe that the neighborhood of the abbey will become thickly populated.

The Minister, Signor Baccelli, fully concurred in and confirmed the statements of the deputy Bonnacci. He further added that the works to which the prisoners are bound, besides their intrinsic utility, are those for which they have the greatest aptitude. He declared that the hygienic condition of the establishment was good, praised the activity, intelligence and discipline of the Trappist fathers, and concluded by stating that the government, instead of removing them, looked on it as a duty to contribute to the development and further success of their good work.

HOLY WEEK.

The solemnities of Holy Week were oberved with all due impressiveness in this city. On Holy Thursday His Lordship consecrated the Holy Oils. During this ceremony he was assisted by the city clergy and by Fathers Flannery, St. Thomas Bayard, Sarnia; Feron, Strathroy; and MacRae, Goderich. The repository was decorated with rare skill and effect, and throughout the day large numbers of people visited the Blessed Sacrament.

On Good Friday took place the adoration of the Cross, in which a large congregation participated. Father Tiernan spoke oth carnestly and effectively in explanation of the ceremony. The Mass of the Presanctified was celebrated by the Rev. Father Feron.

On Holy Saturday Father Tiernan conducted all the services at the Cathedral, which were unusually well attended. From Holy Thursday till Easter Sunday inclusively fully one thousand persons must have approached the Holy Table in

EASTER IN LONDON.

The great festival of Easter was observed with becoming solemnity in Lonof the claims to divine origin of the don. There were Masses in the Cathedral at 7, 8.30 and 10.30. His Lordship, the Bishop, celebrated first Mass and gave Holy Communion to fully three hundred man we commend to her earnest at this Mass was one of the largest ever gathered within the walls of old St. Peter's. At 8.30, Mass was celebrated by Rev. Father Tiernan in presence of another ment on matters connected with crowded congregation. At 10.30 High Mass was sung by Rt. Rev. Mgr. Bruyere. His Lordship assisted at the throne in cope and mitre, and after the first gospel addressed the congregation in a touching and impressive discourse on the solemnity It is with the heartiest feelings of of the day. He said it was an occasion of gratification that we announce a joy and gladness to the whole Christian showed it to be a manifestation of divine power. Our Lord had always referred the subject, took every human precaution to keep him within the grave where their malignity and the iniquity of mankind had laid him. But their cunning and all human strength was of no avail against the power of God, and Christ rose triumphant on the third day. His Lordship whom his ministrations have effected as having been operated by the Son of God. There was the resurrection of Lazarus, that of the widow's son, that of the ruler's daughter, and We give our readers in this issue day after his crucifixion. This latter his own rising from the grave on the third and (2) Christ once risen, never again sank into the tomb, while the others, and perpetual. He concluded by an urgent

MAR. 30, 1883

At Vespers, which were sung p. m , Rev. Father Tiernan off The musical service was, both a Mass and Vespers, of a very high and elicited just commendation for large congregations which filled the at both services.

At St. Mary's Church Father officiated at 8.30 and 10.30, admin Holy Communion to a very larg ber of persous. No fewer than hundred persons can have approac Holy Table at the various masses city. The Easter Offertory for the amounted to \$1100.

TIMELY REMONSTRANC

A delegation of leading French tra cently waited on President Grevy, t out the grave injury inflicted on commerce by the frequency of M ial crises in France. The M Universal makes the following con on the subject : "The merchants' de received at the Elyseum, having i to the President's mind the high they had formed at his advent Chief Magistracy, very politely clearly, intimated that in these hop had been completely disappointed. emphatically called upon him to influence to bring about the solution crisis that could not be prolonged v inflicting irreparable injury on th vital interests of the country and prestige amongst the nations."

This language implies a formal proval of the policy of violence an scription to which M. Grevy has helping hand. But the delegates a more precise and positive:

"Profoundly attached," say the republican institutions, we know their development and existence it bound up with the commercial, ind agricultural and financial prosperity country. And this prosperity can be compromised if France sees Ministerial crises continue without tion, and the national legislature de itself constantly, not to the practi forms impatiently awaited by the but undignified and fruitless discus

These words will give ground for tion to these restless and epilepti ticians who sacrifice national inter their own low and envious pa They prove in eloquent terms wi course, every one knows, that the th men of the country are not with the of proscription.

OBITUARY.

We publish with very great pl the following obituary notice of th Sister M. Helen MacMahon, whose we some time ago announced. It is the pen of a lady intimetely acqu with the deceased religious. The 1 death of Sister M. Helen, set forth perishable characters the saving and ing influence of Catholicism. Fo even amongst Catholics, know the be and lofty saintliness of the hidden life eloister. That beauty and saintline never be made fully manifest till the accounting day. It is only now an that even a glimpse can be obtain such a life with its happy influence

ample as that of Sister M. Helen: Our loved and saintly Sister M. McMahon passed away from the conity, to which she had endeared her her rare virtues, on Feb. 11th. 1883 has left such a bright example of rel perfection that it deserves to be reas the sequel to a secular life of mo mable piety. While yet in the wo lively faith and ardent zeal enhance ligion, as was asserted by an eminen late of the church who was intimate quainted with her. Her love of the den life made her shrink from obser den life made her shrink to and endeavor to hide, as it were, natural talents with which she was dowed in no ordinary degree. Co natural talents with which she we dowed in no ordinary degree. Co and cheerful in the discharge of any assigned her by holy obedience, she s in her humility, to compensate, b strict observance, for what she term incapability. Shortly before her in reply to those who thought her in

in reply to those who thought her to answer the early bell of the callsaid: "A pity I would not try to dat least when I am good for nothing. Her observance of the holy resilence was perfectly exact. A few defore her death she had occasion twithout any ostentation, that she repeat every sentence she had utter time of silence for a month, so fe time of silence for a month, so fe did she endeavor to be, and so little there to remember. A sister who is cupied the samecell with her for two and whose duties brought her in frecontact with her, asserts that durin time she had never known her to co

a breach of silence or charity. No less remarkable was her spi poverty and detachment. Though rem so suddenly from active duty by the of death, she had not even in her p sion the smallest trifle, not even a p or medal; even her clothing was a dence of her love of her holy vow. An edifying instance of her perfe tachment from family ties merits s He will take care of them. I fee stealing the time that I devote to n lations, though I would gladly pr

In prompt and cheerful obediene our dear sister shone pre-eminently pressing every one by her great r

their best interests.

appeal to all in favor of a lasting amend-

At Vespers, which were sung at 3.30, p. m , Rev. Father Tiernan officiated. The musical service was, both at High Mass and Vespers, of a very high order, and elicited just commendation from the large congregations which filled the Church at both services.

At St. Mary's Church Father Cornyn officiated at 8.30 and 10.30, administering Holy Communion to a very large number of persous. No fewer than seven hundred persons can have approached the Holy Table at the various masses in the city. The Easter Offertory for the clergy amounted to \$1100.

TIMELY REMONSTRANCE.

A delegation of leading French traders re cently waited on President Grevy, to point out the grave injury inflicted on French commerce by the frequency of Ministerial crises in France. The Moniteur Universal makes the following comments on the subject : "The merchants' delegates received at the Elyseum, having recalled to the President's mind the high hopes they had formed at his advent to the Chief Magistracy, very politely, but clearly, intimated that in these hopes they had been completely disappointed. They emphatically called upon him to use his influence to bring about the solution of a crisis that could not be prolonged without inflicting irreparable injury on the most vital interests of the country and on its prestige amongst the nations."

This language implies a formal disapproval of the policy of violence and proscription to which M. Grevy has lent a helping hand. But the delegates are still more precise and positive:

"Profoundly attached," say they, "to republican institutions, we know that their development and existence itself are bound up with the commercial, industrial, agricultural and financial prosperity of the country. And this prosperity cannot but be compromised if France sees these Ministerial crises continue without cessation, and the national legislature devoting itself constantly, not to the practical reforms impatiently awaited by the nation,

but undignified and fruitless discussions. These words will give ground for reflect tion to these restless and epileptic politicians who sacrifice national interest to their own low and envious passions. They prove in eloquent terms what, of course, every one knows, that the thinking men of the country are not with the party of proscription.

OBITUARY.

We publish with very great pleasure the following obituary notice of the late Sister M. Helen MacMahon, whose death we some time ago announced. It is from the pen of a lady intimately acquainted with the deceased religious. The life and death of Sister M. Helen, set forth in imperishable characters the saving and elevating influence of Catholicism. For few, even amongst Catholics, know the beauties and lofty saintliness of the hidden life of the eloister. That beauty and saintliness will never be made fully manifest till the great | favorable to Canada. accounting day. It is only now and then that even a glimpse can be obtained of such a life with its happy influence of example as that of Sister M. Helen:

Our loved and saintly Sister M. Helen McMahon passed away from the community, to which she had endeared herself by her rare virtues, on Feb. 11th, 1883. She has left such a bright example of religious perfection that it deserves to be recorded as the sequel to a secular life of most estimable piety. While yet in the world her lively faith and ardent zeal enhanced religion, as was asserted by an eminent pre late of the church who was intimately acquainted with her. Her love of the hidden life made her shrink from observation and endeavor to hide, as it were, those natural talents with which she was endowed in no ordinary degree. Content and cheerful in the discharge of any duty assigned her by holy obedience, she in her humility, to compensate, by her strict observance, for what she termed he incapability. Shortly before her death in reply to those who thought her unable to answer the early bell of the caller, she said: "A pity I would not try to do that at least when I am good for nothing."

Her observance of the holy rule of silence was perfectly exact. A few days before her death she had occasion to say, without any ostentation, that she could repeat every sentence she had uttered in repeat every sentence sne man uttered in time of silence for a month, so faithful did she endeavor to be, and so little was there to remember. A sister who had occupied the same cell with her for two years, and whose duties brought her in frequent contact with her, asserts that during that time she had never known her to commit

A breach of silence or charity.

No less remarkable was her spirit of poverty and detachment. Though removed o suddenly from active duty by the hand so studenty from active duty by the hand of death, she had not even in her possession the smallest trifle, not even a picture or medal; even her clothing was an evidence of her love of her holy vow.

An edifying instance of her perfect de tachment from family ties merits special In a letter written to Rev. not at all anxious on their account. Heave them in the hands of God, knowing that He will take care of them. I feel like stealing the time that I devote to my relations, though I would gladly promote their best interests

In prompt and cheerful obedience also

for superiors whose slightest wish she an ticipated. Her pupils, and all who came in contact with her, were edified by her constant remembrance of God's presence, her motto "All for Jesus" being truly exemplified in her every act, her holy influence had a salutary effect on the wildest children. Since her death letters have come from those who lived with her in the ovitiate and elsewhere, containing th eclarations that the writer had never known Sister M. Helen to commit

single imperfection.

It is to be remarked that during the last few weeks of her life, she very frequently referred to her death, saying to one pupil "I will make up these missed le

"I will make up these missed lessons, and this is your piece marked in case anything should happen to me." This was to the young lady who received dear Sister M. Helen's last lesson.

To another whom she was consoling for the loss of a friend, she said, "We must all die, my dear child, I may be the next." Words which proved prophetic.

From the first days of her illness she spoke of death and of the possibility of the attack proving serious, though the physician gave no reason for thinking so. Her self-control in suffering, her gratitude to those in attendance, and her extreme consideration for them are not to be forgotten.

In the long hours of agony from 10 P. M. till 4.30 a. M., she never asked for re-lief, but patient, resigned and thankful, conscious to the last, she seemed intensely alive to the great act of dying. She prayed incessantly, and her fervent aspir-ation: "Sweet Jesus, my only Hope," could be distinctly heard in every part of

the corridor.

Her last annual retreat had been name "The Will of God Retreat." Helen often referred to it and on the last day of her life, she said it seemed ominous, repeating "It is surely the Will of God that I should be here."

Towards the close of her illness, when her sufferings were intense, she said to a Sister near her, "Will you shout in my ear the will of God."

FROM OTTAWA.

After the debate and division on the

Orange Bill, on Monday, the 1(th, Mr. Ross (Middlesex) moved for correspondence relating to reciprocity with the United States. He held that 90 per cent of an export trade was done with Great Britain and the United States, the latter being the largest customer. In Ontario the total exports were \$37,000,000, of which the United States took \$29,000,000. From Quebec the United States took \$6,000,000. Nova Scotia sent 1. New Brunswick 1 British Columbia 1, Prince Edward Island and Manitoba 1-6 of their exports to the United States. Taking another set of figures to exemplify the same point and to show that Canadian raw materials, wanted, he claimed that the Americans took 60 per cent. of our agricultural products, 43 per cent. of the products of the forest, and 30 per cent. of the exports of animals and products. Further, he contended that we bought from our neighbors nearly as much as we sold them. ring to the Reciprocity Treaty of 1854, he quoted figures to show that it had in-creased the Canadian trade from \$17,000, 000 in 1853 to \$82,000,000 in 1865. He admitted that trade increased even after the treaty was abrogated, but held that Canada had simply been compelled to seek other markets, and had prospered, not because of, but in spite of abrogation. He conceived it to be Canada's duty to seek for a renewal of that treaty, or one equally favorable to Canada.

Mr. White (Cardwell) found fault with the speech of Mr. Ross if the object of the latter were to secure a reciprocity treaty. He thought it was for the United States to take the first steps towards negotiations with the Dominion. He argued that the course of public opinion in the United States, as shown by the late tariff reforms, tended towards freer trade relations be tween Canada and the United States. He asserted that Canada was in matters of trade independent of the United States that new markets had been opened, and that the country had continued to prosue since the abrogation of the Reciprocity Treaty. The best plan was for Canada to maintain its own dignity, and pursue its own policy independent of any policy that the United States might make or see fit to

Mr. Charlton defended Mr. Ross and expressed his conviction that the National icy notwithstanding all that had been said in its praise, had not had a sufficient time. It had come into operation just when a wave of prosperity began to flow over the civilized world, but it was not yet known how it would stand the strain of a period of general depression. At its best it will be found to be but a poor substitute for a free trade with the United States. The time had come for overtures for a reciprocity treaty, and he hoped the Government would take advantage of the opportunity.

REGINA AND LIEUT. GOV. DEWDNEY. Mr. Casey moved for papers relating to the locating of the seat of Government of the Northwest Territories and headquarters of the Mounted Police at Regina, etc. He said it would naturally be supposed that the Government would secure a place on the river, and a place of natural advan-tages, none of which Regina seemed to

Sir John Macdonald found fault with Mr. Casey's strictures on Lieut. Gov. Dewdney and expressed implicit faith in Mr. Dewdney's probity, ability and judgment. The Government buildings at Regina, he said, were merely ready-made wooden houses, taken up from the older Provinces. The Government would do nothing in the way of building until the cost of operations in that line were reduced. Good brick clay was found there, and when prices went down the Govern-ment would build a brick Post Office and Custom House, and if the Governor was very good would build him a brick resid-

After some further observations from In prompt and cheerful obedience also our dear sister shone pre-eminently, impressing every one by her great respect the House spent some time in committee

on the bill relating to Banks and Banking.

Mr. Colby in the chair. The bill was after some time reported with amendments and concurred in.

The House then resumed consideration

of the bill to provide for the punishment of adultery, seduction and like offences as amended by committee of the whole.

Mr. Charlton said the vote of the committee of the whole to strike out the

clause referring to seduction under promise of marriage was not recorded on the journals of the House. He thought those who were opposed to that clause should place their votes on record, and he would, therefore give them an opportunity of do-ing so. He accordingly moved that the bill be referred back to committee of the whole to restore the clause that had been struck out.

After some discussion the motion was

After some discussion the motion was put and carried by 91 to 74. The House then went into Committee, Mr. Ives in the chair and reported the bill with amendments. Further discussion on the question was then postponed. Several bills were then advanced a stage, amongst others Mr. Robertson's (Hamilton) to provide for the punishment of wife beating. On Wednesday Mr. Blake moved for an address for a statement of the number of

address for a statement of the number of persons entering Manitoba by rail during each month of the last calendar year, &c. He said the member for Pictou (Tupper), in moving the address, had given a number of figures, and he would like to see the data on which those statements were

made.

Hon. Mr. Pope said all the information asked for would be found in the annual report of the Department of Agriculture, which would be brought down immediately for the control of t ately after recess. The number of emigrants from the United States was largely ncreased this year by the number of French Canadians returning to Quebec on account of the number of factories which had been started giving them employment which they had previously had to seek in the factories of New England.

The motion was carried. The estimates were on the same day laid on the table and Sir. L. Tilley promised to deliver his budget speech on Friday the 30th. The estimates for 1883 show a total of \$29,961,989.08 against 28,073,-796.81 for 1882.3.

Amongst the items in the estimates for current year are the following for harbors and rivers.—Cobourg, \$20,000; Port Hope, \$14,000; Toronto, \$117,500; Rondeau, \$4,000; Kincardine, \$7,000; Port Elgin, \$6,100; Goderich, \$5,000; Collingwood, \$26,000; Wiarton, \$5,000; Meaford, \$3,000; Wiarton, \$5,000; Meaford, \$3,000; M 000; Kingston, \$12,500; Little Current, \$10,000; Kingsville, \$5,000; River Sydenham, \$5,000; Newcastle, \$8,000; Chantry Island, \$5,000; River Otanabee, \$1,200 Little Bear Creek, \$5,000; surveys of Lakes Huron and Superior, \$5,000.
Post Offices—St. Thomas, to complete,

\$28,000; Chatham, to complete, \$16,500; London, \$3,600.
It is gratifying to know that the Hon. M. Chapleau's health has been completely restored by his sojourn in Califor-nia and that he will be enabled to take his which were such a source of wealth to canada, were just what the United States carly next month. The House adjourned on Wednesday for eight days. of importance is expected to occupy the attention of Parliament till after the

The solemnities of Holy week were observed with all due impressiveness in On Holy Thursday, Pontifical High
Mass was celebrated in the Basilica at 9 a.
m., by His Lordship, the Bishop of Ottawa. This ceremony was accompanied by blessing of the Oil. At two o'clock in the afternoon took place the Washing of the Feet, the Bishop performing the ceremony, washing the feet of twelve of the choristers.
On Good Friday the "Mass of the Presanctified" was solemnly celebrated by His Lordship Bishop Grandin, of St. Albert's, and the sermon of the Passion delivered i English. At three o'clock in the afternoon the Stations of the Cross took place. and in the evening at seven, the sermon on the Passion was delivered in French. On Holy Saturday, the blessing of water was proceeded with at 8 a. m., and was followed by High Mass celebrated by the Very ed by High Mass celebrated by the Very Rev. Vicar General Routhier. On Easter Sunday masses were celebrated at 6 and 8 a. m., and High Mass by the Bishop of Ottawa at 10 o'clock. The choir rendered an especially fine musical service. On Sunday evening at 7 o'clock the Rev. Father Barber, of the Order of Oblates, ter-minated his learned series of Lenter Con-

minated his learned series of Lenten Con ferences in English.

At St. Patrick's Church there was service every night at 7:15, with a sermon by Rev. Father Burke, Redemptorist, of Quebec. On Thursday morning solemn High Mass commenced at 8 o'clock; on Good Friday he Mass of the Pre-sanctified commenced at the same hour; and on Holy Saturday the ceremonies began at 7:30. On Friday the Stations of the Cross were held at 3 o'clock in the afternoon. High Mass was celebrated on Easter Sunday, and was unusually impressive, the altar being decorated especi-ally for the occasion, the musical portion being of unusual excellence.

ST. JOSEPH'S CHURCH.
At St. Joseph's Church, Mass was celebrate ed at the following hours: Holy Thursday, 8 a. m., Good Friday, 8 a. m., and Holy Saturday 7:30 a. m. The choir had made great preparations for Easter Sunday, and rendered with great skill and effect Des-forge's Grand Mass at 10 a. m. In the evening also the musical service special one, and more than ordinarily good.

Two Australian Priests Drowned While

Bathing. Again have we to chronicle another of those accidents which have been of frequent occurrence in Kiama during the past two years, and this case—the drowning of the Rev. Fathers M'Grath and Clarke on Friday last—is a very sad one indeed. It appears that Archbishop Vaughan, who is on a tour through the southern district prior to his visit to Europe in April next, was staying at the Presbytery, and Fathers Ryan, M'Grath and Clark were also staying there on a visit. At about 11 o'clock Friday the two latter gentlemen went to Kendall's Beach, in company with Father Ryan, to have a bathe in the surf; they undressed and went in the water, and were not in long when they were taken out some distance by the tide, and not

Clarke struggling, but thought he was amusing himself. It transpired that the reverend gentleman was struggling hard for life, and Father M'Grath in going to his rescue became exhausted, and could not return to shore. So, sad to relate, both life was to relate, both clergymen were drowned before any possible assistance could be rendered. The bodies were afterwards recovered by Dr. Caird and Mr. M'Culloch (a gentleman staying in town), whose conduct, as will be staying in town), whose conduct, as will be observed elsewhere, is about to be deservedly recognized. Father M'Grath, who was stationed at Shoalhaven, was 33 years of age, was born in the county of Limerick, Ireland, and had been in the colony for the past 10 years. Father Clarke was 26 years of age, was born in the county of Meath, Ireland, and had been in the colony 15 months. As soon as the sad accident 15 months. As soon as the sad accident became known in Shoalhaven, in which district Father M'Grath was much respected, quite a concourse of people started for Kiama, and attended the funeral of both the deceased gentlemen, which took place at 1 o'clock on Saturday afternoon, the procession moving to Gerringong cemetery, where the remains were inter and the service was conducted by Arch bishop Vaughan. May they respeace.—Kiama Reporter, January 15.

A UNION SPRINGS PHILUCIFER.

Buffalo Catholic Union

An esteemed subscriber sends us a scrap, cut from some newspaper, in which a cor-respondent of scepus proclivities criticises a sermon preached in Union Springs, by a Protestant minister, on the devil and his The sceptic critic takes occasion of the sermon to ask a litany of question mixed up with his own statements and inferences, and concludes by asking: "Will some divine give us some light on this

while it is not the business of a Catholic editor to defend Protestant minister from the consequences of their false position, we must confess that when we of them condemning the devil and his works we believe they are doing a very good thing; that if they, as a rule, spent more of their time and energy in that direction and less of both in attacking the Catholic Church they would put in much more effective work. As long as Protes-tant ministers attack the devil and his works, they may count on the sympathy and active co-operation of the Catholic

clergy.

The friend who sent us the slip containing the sceptic's questions asks us to reply to them. In doing so we must observe in the first place that the whole article-its questions, statements and inferences are based on ignorance of Christian principles. The writer evidently thinks he knows all about those principles; his ignorance of them never occurred to him. And yet he is as ignorant of them as Sitting Bull is of the metaphysics of Aristotle or the pan-

dects of Justinian. There are none so liable to err as those who have a half hold or a smattering and superficial knowledge of great truths. This is what is the matter with those tonguey people of our day who imagine that to run counter to the common sense of the race to which they belong is a sign of mental superiority and genius. Never having studied Christianity profoundly they do not understand its philosophy, and being ignorant of this, they imagine they see at every step absurdities and contradictions. It does not occur to them that a religion that has commanded the admiration and allegiance of the greatest minds the race has produced deserves at least a profound study; and that what appears absurd and contradictory to the did not so appear to those master minds. This should lead them to suspect that the apparent absurdities and contradictions arise not from Christianity but from their superficial knowledge of the religion they are so ready and so incompetent to judge.

The critic who requests some divine to throw some light on his talk is a small sized member of this class—a sardine, as it were, among cuttle-fish. He affords a good illustration of what we have just

We will now proceed to give his reasnings, accompanied by the necessary antidote.

CRITIC. "According to the creeds of he sectarian churches they must acknowedge him (the devil) as the second person n the Godhead, as the devil cannot be dis ensed with, without destroying the theory of man's salvation."

U & T. Even if we were to grant. which of course we do not, that the devil was indispensable, we fail to see that it would follow that he was the second person of the Godhead. In the theory of man's salvation, man was and is evidently indispensable—then if there is any virtue in the logic of this critic, man also must be called the solve of be acknowledged as the second person in the Godhead. Creation itself was indispensable in the theory of man's salvation—then creation must be acknowledged as the second person of the Godhead. Then every thing and circumstance indispensable to man's salvation would be a second peron in the Godhead! And yet the Union Springs philucifer dreamt he was reasoning CRITIC. "First, without God man would not have existed."

ED. U.& T. Correct.
CRITIC. "And without a devil man would never have fallen."
ED. U.& T. Where did you get this precious piece of information? Do you wish to insinuate that Christianity teaches it? It is matter of reclamble for the it? It is a matter of melancholy fact that the devil did have a hand in man's fall he was the occasion but not the cause,— much less was he the necessary cause. He was no more the cause of man's fall than the Union Spring's preacher's sermon was the cause of your bad logic. The minister gave you occasion to write; but it would not be true to say that without a minister you would never have talked bad logic. Just as the preacher is not responsible for your logic, although incidentally associated with it, so the devil is not responsible for man's fall, although he intended it and did all he could to bring it about. The cause of man's fall was the volition of Adam. The moment that the created volition ceased to vibrate in harmony with the divine volition there was discord and the fall. It was not in the power of the devil to force these two volitions to antagonize. That power was in man-Adam out some distance by the tide, and not being able to swim were, of course, in an awkward position. Father Ryan, who was on the cliffs a short distance from the on the cliffs a short distance from the effect it. Adam had free will; and

wherever there is free will there is the potentiality of falling—it exists there intrin-sically and needs no external agency to reduce it to art. Hence when you "without a devil man would not falten" you draw on the faucet of your badly instructed imagination.
CRITIC. "Without a Saviour there

CRITIC. "Without a Saviou would be no redemption of man." ED. U. & T. Of course, if man had not seen redeemed he would not have been redeemed,-would not have kad a re deemer. Your perspicacity here is admirable. But this remarkable fact was known

some time ag. Your observation has not even a snap of novelty about it.
CRITIC. "The Holy Ghost is the agent

n man's salvation."

ED. U. & T. It occurs to us just here to ask what theology you are teaching. Your idea is a Ko-i-noor in its way, but not being Christian theology we do not see that we need stop to admire it. We do, however, feel somewhat small to think that after all our studies in theology, an obscure correspondent from Union Springs hould tell us the duty of the Holy Ghost,

-God between us and irreverence. CRITIC. "We fail to see how one of these four can be dispensed with without destroying the system of man's salvation.

Eb. U. & T. By "these four" you mean God, the devil, the Saviour and the Holy God, the devil, the Saviour and the Holy Ghost. After having said, as you did, that the devil was necessary for man's fall, it is difficult to see how you can drag him in again by the ears and hold that he cannot be dispensed with when man is to be saved. It is hard to see how you can utilize him in two opposite directions. The savea. It is hard to see how you can utilize him in two opposite directions. The devil may have a logic that will reconcile this contradiction, but my dear sir, you must confine yourself to human logic when you write for the newspapers. We, there you write for the newspapers. We, therefore, kindly but most peremptorily exclude your friend from having anything to do with man's salvation. He has had, by permission of an inscrutable Providence, much to do in the tragedy of Man. He was a party to the fall though not a necessary one. We have had enough of him. The less you have to do with him the better. You offert to reabelitate. the better. Your efforts to rehabilitate him and give him a standing will no doubt be duly appreciated and properly re

Lest the force and beauty of his sorites might not be seen, the critic proceeds to rechew his argument, as a cow does her cud. We don't like to repeat things, but we are determined to follow this philucifer to the

end of his string.
CRITIC. "(1) Without a God there CRITIC. "(1) Without a God there would be no existence of man; (2) without a devil no fall; (3) without a fall no redemption; (4) without a redemption no use of a Saviour: (5) without a fall and

redemption no salvation for man."

ED. U. & T. We have put the figures in the above for convenience of reference. The first is self evident. The second is false and therefore not a Christian doc-trine. The third and forth are true, while the fifth involves a confusion of ideas. If man had not fallen he would there would have been no salvation for him for the same reason that there is no cure for a well man. If man had not fallen, he would have continued to move along towards his happy destiny without let or hindrance; but having fallen he needed to be lifted up, balanced and started on his path again. This is what is meant by redemption or salvation. The fall wa not a predestined part of his career, as your statement leaves to be inferred. was the result of man's free agency—the betrayal of a trust. Adam was what the lawvers would call the attorney in fact for the race to which he belonged and of which he was the origin. At the time which he was the origin. At the time he fell he was the race in its totality. Hence when he fell the race fell.

CRITIC. "The salvation of man rests wholly on the crucifying of the

ED. U. and T. This may be very good infidel theology, but it is not Christian. Christian theology teaches that inasmuch as God can do all things, he could have used other means for the rehabilitation of man besides the incarnation and death of Christ; therefore the death of the Saviour was not a necessary consequence of man's fall. The salvation of man then did not rest wholly on the crucifying of the Saviour, as you so confidently assert. CRITIC. "This makes the act of the Jews in putting Christ to death indispens-

ED. U. & T. What we have said above puts this statement to the wall. The remainder of what the philucifer of Union Springs says hinges on this mis-representation of Christian theology. Innuch as his deductions are drawn from false principles, ignorantly or otherwise credited to Christianity, they are of course false. Why don't these gabby infidels

study the catechism? They seem to believe that genius and wisdom consists in the ability to ask questions, not thinking that the questions which they imagine to be exeedingly "cute" bear with them the ear marks of ignorance. Ignorance is the greatest enemy Christianity has to contend with in the world; and of all the kinds of ignorance that sway the actions of men there is none so dangerous as selfconceited ignorance, because it always has a way of making an ass of its pos-

Know Nothingism Illogical.

How many Americans can trace back nerations and not find foreign blood? How many can go back two generations without this discovery. How many of us cannot even trace our own origin to two American parents? And yet the old spirit is not wholly dead. Often we hear people say, with a shrug of the shoulders, "Our next war is going to be a religious war." The hatred against the Roman Church seems to be not so much a matter of doctrine as a hatred of foreigners. In other words the Church is not an American invention, but came from the effete monarchies of the old world. Milwaukee -noted for the three Protestant rectors opposition to a cathedral—has lately disinguished itself again. On a late S when Protestants never work, or do any thing irreligious, pamphlets were circulated on the streets, and in the Protestant churches, strongly denouncing Catholic candidates for Congress. This is meanness which will sometimes return to those who originated it. It is a premium on hypocrisy. Men will pretend to be good Protestants, and in some cases, perhaps, communicate in meeting houses, just to

win votes. We have always admired the character of James II. who preferred to abdicate the English throne rather than to renounce religion, but we do not have much respect for the Orange usurper who succeeded him. Queen Victoria, by her interpretation of the law, is a church-woman in England and a Presbyterian in Scotland. The country is indebted to foreign Roman Catholics for fighting in her war. Shall they fight and receive no reward? If we can trust them armed, cannot we trust them in Congress.—Angle Catholic. (Ritualistic.)

In Memoriam.

Theresa Ligouri, beloved wife of J. James Kehoe, Barrister, Stratford.

The last sad rites are over, The requiem is sung,
The pure young life is ended,
—Which scarcely had begun.
The flower we trust is now transplanted
To the garden bright above,
And, bowed in deep submission,
We pray for the soul we love.

Yes, this is another burden,
A link in our chain of woe;
That the wife, the daughter, friend,
From this cold earth must go.
But ah i we should not mourn her,
Let's list to faith and pray
That ood, who gave her to us
Will her receive this day.

The kindness and attention
That a husband could bestow,
The prayers were vain we uttered.
For our darling had to go.
O! Refuglum peccatorum!
Waft her safely o'er the sea,
And through thy intercession,
Let us unite in eternity.

Almonte, March 20th, 1883.

A Prisoner Among the Boers.

During the Anglo-Boer war, the Right Rev. Dr. Jolivet, O. M. I., Vicar-Apos-tolic of Natal, in whose diocese Boerland and Zululand are included, happened to fall into the hands of the Boers and was

fall into the hands of the Boers and was made a prisoner of war. During his short captivity he was treated with the best regard and attention.

"On Sunday," he writes, "I obtained permission to visit the soldiers in prison, two of whom were wounded. I saw they were well treated. I addressed the Cathowere well treated. I addressed the Camb-lies more especially, and consoled them by assuring them they would be re-spected. Seeing that the Protestant soldiers, as well as a number of the Boers, who more or less understood English, wished to hear me, I collected them all together, and gave a sermon on resigna-tion in the hour of trial, presenting to them a perfect model in our Lord. The ubject was one which offended no party. After the instruction, an intelligent Boe who knew English well, accosted me ar

"To the Catholic church,' I replied.
"But you have preached the purest Christianity ?

'Undoubtedly, the Catholic Church always teaches the most perfect doctrine. Those who maintain the contrary are either ignorant or mendacious.

'This is new to me,' said he "At that moment a Boer officer called "At that moment a Boer officer called him away to act as interpreter. The Boers have the most absurd ideas about Catholicity, and it is in dissipating these that our schools do good on a grand scale. Every pupil who has passed through our classes becomes a witness, to whom no suspicion can attach, against the lying traditions in which they have been cradled from their infance."

from their infancy."
After a fortnight's detention, the Bishop obtained a safe conduct on the condition that he would do nothing inimical to the that he would do holding another the Boers, a promise he had no difficulty to give. He was then set free, and "as I was going away," says he, "a Dutchman was going away," says he, "a Dutchman shouted out in French: A pleasant journey! and all the Boers repeated a best they could: A pleasant journey! clapping their hands the while. Thus I left Potchefstroom in the midst of cheers, leaving many other prisoners envious of

A Priest and the Crucifix.

A somewhat novel incident occurred in A somewhat novel incident occurred in London recently, the presence of a priest, crucifix in hand, preaching in the courts and byways and exhorting the people of the great metropolis to attend the twelfth annual Mission in the Church of Saints Mary and Joseph. On the afternoon of the first Sunday of Lent Rev. F. Lawless, the rector of the church, addressed a large audience in Anne's row, one of the pur-lieue of Limehouse. He recited aloud the Litany of the Blessed Virgin, and after-wards made a short and earnest exhortation inviting all to come to the Mission. He than asked them to make their promise aloud, and all kneeling, with one voice, said: "We promise to come to the Mission." He then blessed them with the crucifix and departed to another part of the parish to repeat the call. The spot he chose next was Sophia street, in the very heart of the parish. There he addressed a far larger audience, and received the same promise, devoutly and earnestly made. He then proceeded to one of the greatest He then proceeded to one of the greatest centres of the population, Providence court, Blackwell (better known as Blind Billy's alley). Here there was a perfect throng, and the Rev. Father, with the crucifix held on high, spoke at considerable length, in accents never to be forgotten, on the sinful and neglectful lives many living in that locality were leading. Commanding all to kneel down, he bade them make their promise to come to the Mismake their promise to come to the Mission. In earnest and devotional tones, broken with sobs, they cried out, "We promise, Father, to come to the Mission." This ended the programme arranged by the Rev. Father. But a touching incident which here occurred caused him to take up a fourth position near the East India Dock gate. Many poor people crowded round him as he was leaving the court and begged him to go into their court that it might be blessed by his presence, and that their poor relations and friends living there might hear his voice and be encouraged to go to the Mission. The last place, then, in which he stood was Tavern court, So dense was the crowd that some of the men and boys had to get on to the roofs of out-houses, and the scene will never be forgotten when altogether they raised their voices in one "God bless you Father, we will come to the Missio evening service, when the Mission was opened, the church was crowded to excess, and those who needed the Mission

were, according to their promise, first in

the church.



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If thou dost bid thy friend farewell, But for one night though that farewell may

be,
s thou his hand in thine.
canat thou tell how far from thee
or caprice may lead his steps ere that
to-morrow comes?
have been known lightly to turn the
corner of a street, And days have grown to months, And months to lagging years, ere they Have looked in loving eyes again.

est word een the idle talk, lest with thee hence-Between the idle talk, lest with the forth,
Night and day, regret should walk.

HALF HOURS WITH THE SAINTS.

Saint Ignatius.

Saint Ignatius.

Holy Longing for Death.—St. Ignatius, third bishop of Antioch, having been condemned during the reign of Trajan to be devoured by wild beasts, and ordered to be sent on to Rome for the purpose of undergoing his martyrdom in the public amphitheatre, transmitted a letter before his arrival, wherein he thus addressed the Christians: "When shall my eyes then behold the ravening beasts that are to devour me? May they be sated by my blood! I fear lest they should spare me, as they have so many other martyrs. I will excite their rage, that they may rend me. Now indeed do I begin to be the disciple of Jesus Christ, and I desire nothing beyond, save that I may join Him in the abode of bliss. Flames, crucifying, wild beasts, the crushing of my bones, the dialocation of my limbs, and the mangling of my body, are of little moment: let the demon exhaust upon me the utmost torments, provided that it be given me to enjoy the vision of Christ Jesus." When he heard the lions roaring around him, he cried out, "I am the wheat of Christ, that is to be ground under the tooth of the beasts." St. Ignatius suffered martyrdom in the year 107.

MORAL REFLECTION.—If it be permitted to long for death, the right surely pertains to the soul of the just man, who knows that Heaven is his home. St. Paul said to the Philippians: "To abide still in the flesh is needful for you; but I am atraitened between two, having a desire to straitened between two, having a desire to be dissolved, and to be with Christ."—
(Philip. i. 23.)

Saint Brigid.

Love of God and your Neighbor.

St. Brigid, patroness of the Irish, who esteemed her as a second Mary, was born in the year of our Lord 453, and from an early period of her life devoted herself to the service of God. The sanctity of this consecrated maiden has been justly celebrated by the Venerable Bede and other great writers, who described her as having been constantly occupied in holy contemplation or the active exercise of charitable works. She founded the far-famed monastery of Kildəre, where she lived as abbes, and died in the year 523, after having glorified God for long years by the many virtues and miracles recorded in her history. With the example of this holy virgin before them, the Irish youth of both sexes made rapid progress in the acquisition of all those eminent characteristics which secured for them, through many ages, the designation of the children of the Saints.

Moral Reflection.—Let us always LOVE OF GOD AND YOUR NEIGHBOR,

MORAL REFLECTION.—Let us always bear in mind that, no matter what our state of life may be, we can sanctify ourselves by communing with God, and contributing to our neighbour's edification. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and thy neighbour as thyself."

The Purification.

The Parlification.

Paate in the Hotse of Gob.—The Greeks term the feast of the Parlification of the Blassed Virgin the Hypepants, by reason of one meeting of the sainty old man Simone of the Management of the Saviour of the Saviou

MORAL REFLECTION.—After Solomon had dedicated the Temple of Jerusalem, God appeared to him and said: "My eyes shall be open, and my ears attentive to the prayer of him that shall pray in this place."—(2 Paral. vii. 15.)

The Bad and Worthless

The Bad and Worthless are never imparted or gouvernepfeited. This is especially true of a family medicine, and it is positive proof that the remedy imparted is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medicine on earth, many imitations sprung up and began to steal the notices in which the press and people of the country had expressed the merits of H. B., and in every way trying to induce suffering invalids to use their stuff instead, expecting to make money on the credit and good name of H. B. Many others started nostroms put up in similar style to H. B., with variously devised names in which the word "Hop" or "Hops" were used in a way to induce people to believe they were the same as Hop Bitters. All such pretended remedies or cures, no matter what their style or name is, and especially those with the word "Hop" or "Hops" in their name or in any way connected with them or their name, are imitations or counterfeits. Beware of them. Touch none of them. Use nothing but genuine Hop Bitters, with a bunch or cluster of green Hops on the white label. Trust nothing else, Druggists and dealers are warned against dealing in imitations or counterfeits.

A GREAT REVELATION.

Synopsis of a Lecture Delivered by Dr. Selwyn Stanley Before the Metropolitan Scientific Association of London.

"The free and independent; thought of this age accepts statements only where they are proven to be truth, while the developments of mental power seem equally great in every other department of life. The valuable inventions of the day are counted by thousands. The increase of scientific study is universal. The spirit of inquiry in all fields is so marked as to cause comment on every side while neonle seem in in all fields is so marked as to cause comment on every side while people seem investigating and advancing in every direction which can help them morally, mentally or physically. This is specially true of the human body and everything which concerns it, and the truths which the people have found, even in the last fifty years, are simply marvelous. How really ignorant some cultured and supposeably scientific people were only a few years ago, as compared with the present day, may be better understood from a few

"A prominent American writer prepared an elaborate essay to prove that steamships could never cross the Atlantic, and his pamphlet was issued just in time to be carried by the first steamer that came to England. People once believed that the heart was the seat of life and health. It is now known that this grown is the state of the seat of life and health. heart was the seat of life and health. It is now known that this organ is only a pump, simply keeping in motion what other and more important organs of the body have created and transformed. It was once supposed that if a person felt a Messrs. D. B. Strope & Co., proprietors of the Depot Drug Store, 2-6 Calhoun Street, made this statement: "Among our customers St. Jacobs Oil is considered

our customers St. Jacobs Oil is considered the best liniment known. It always gives satisfaction, and never disappoints. It cured Mr. H. C. Ward, of severe Rheumatism in three days. We recommend it constantly." The Globe Chop House comes to the front with these Franks by the proprietor A. Gaisman Francisconer (When its proprietor, A. Geisman, Esq.: "When about eight years old, I met with a serious accident with a horse, by which my skull was fractured; ever since I have been subject to the most excruciating Rheumatic pains. The St. Jacobs Oil which I applied of late has given me almost total relief, and by its use I hope to which I applied of late has given me almost total relief, and by its use I hope to be entirely cured in a short time." The well known druggist, Mr. Otto Leffler, has this report to make: I have had a large trade in St. Jacobs Oil, and know of a great many cases where it effected a speedy cure of Rheumatism and Neuralgia. It sells on its merits." Messrs. Boyer & Campbell, of Waterloo, Indiana, write: "Mr. J. W. Walker, of this town, suffered with Rheumatism for fifteen years. After trying a great many remedies without with Rheumatism for fifteen years. After trying a great many remedies without experiencing even relief, he was induced to use St. Jacobs Oil, which completely cured him. He states that he feels like a new man." Among others who have experienced the effects of the Great German Remedy, might be mentioned Mr. Christian Krah, No. 59 Griffith Street, who was suffering so severely from Rheuma-Christian Krah, No. 59 Grillith Street, who was suffering so severely from Rheumatism, that he was unable to sleep or work. None of the many remedies he used benefited him, until "The Conqueror of Pain, St. Jacobs Oil" was applied, one bottle of which effected a perfect cure. Mr. Rudolph Jasper, No. 72 W. Washington Street, was likewise made happy by its use. Mr. was likewise made happy by its use. Mr. Rodemann the druggist, stated: "I must say that it is the best liniment I ever sold." To those wishing to get rid of pains, we would say, here is your choice "to strike oil."—Fort Wayne (Ind.) Sentinel.

The Church of Rome a Teacher.

The Rev. Mr. Beecher, in his sermon in Plymouth Church, on Sunday last, said of the Catholic Church:

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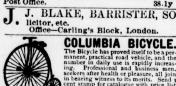
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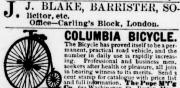
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ern States	5 00	1 00				
	3 00	1 00	10.00	8 00	1 30	6 30
G. I. R. East of Toronto, Kingston, Ottawa, Mon-		1 00	10 30	8 00	2 45	6 30
treal, Quebec and Maritime Provinces		1 00	5 00	8 00		6.30
	5, 7 30	1 00	5, 10 30	8 00	1 30	6 30
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Railway P. O. Mails for all places West of London, Detroit, Western States, Manitoba, &c	0.00	1 10		000		2 45
Thro Rage Windson Manitoba Details William		1 15			2 45	
Thro Bags—Windsor, Manitoba, Detroit, W'rnStates Thro Bags—Chatham		1 15	10 30	8 00	2 45	
Mt. Brydges	1.11	i 15	10 30	8 00	2 45	
Newbury	5 00	1 15				6130
Sarnia Branch, G. W. R.	5 00	1 15				2,45
Thro Bags-Petrolia, Sarnia, Watford and Wyom.						
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Railway P. O. Mails for all places West		1 15		0 00	2 45	
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Port Stanley	7 30	1 15		9 00	2 45	6 30
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ondon, Huron & Bruce-All places between Lon	5 00			8 00		
Port Stanley. Port Dover & L. H. Mails London, Huron & Bruce—All places between London, White Church, Ripley, Kincardine & Lucknow.						
White Church, Ripley, Kincardine & Lucknow.	7 00		1		0.00	
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V. G. & B. South Extension	5 00			11 00	0 90	
V., G. & B.	5 00	1 99	2 30	8 00	1 30	6 30
hro Bags—Hensall, Lucan, Exeter, Clinton, Blyth, Wingham, Lucknow and Kincardine.					100	0 00
		2 30			11 00	
L. H. West of Stratford	7 15	1 15		8 00		
T. R. West of Stratford L. H. between Paris and Stratford						6 30
. L. H. between Paris and Stratford		12 00				6 30
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	7 15			11 30		6 30
bro Page Goderick	7 15 1	2 00	4 65	8 00	11 30	0.00
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The (Tuesday and Friday) Cherry Grove, St Ives,			- 50	50		0 00
he Grove, Clinton and Seaforth		2 00				6 30
For Great Pritain The latest b				11 30		
fondays, at 1 p. m., per Cunard packet, via New York ian packet, via Halifax; Thursdays, at 1 p. m., per Inm	lattan		6- 0			-

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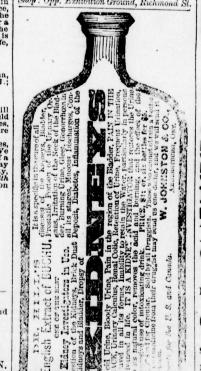
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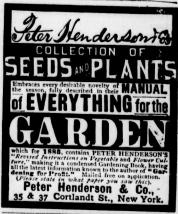
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lard, London.

LATEST CABLE NEWS.

London, March 22, 1883.—The Pall Mail Gazette expresses the surprise felt by everyone at the comments of the American Press on the Lady Florence Dixie affair which have been cabled here. Nobody here now believes a single word of the whole story, and all allusions to it in the House of Commons excite roars of laughter on every side. The St. James Gazette, the most anti-Irish journal in London joins the Daily News, the Pall Gazette, the most anti-Irish journal in London, joins the Daily News, the Pall Mall and other papers in pointing out that nothing of the occurrence described by Lady Dixie was seen or heard either by her husband or by a gardener who was ner husband of by a gardener who was only thirty yards away, or by a gentleman who had a full view of the scene of the alleged outrage or by the people working in the next field.

Archbishop Croke's letter on the Par-nell Testimonial Fund has been followed

nell Testimonial Fund has been followed by a similar letter from Mr. E. Dwyer Gray, M. P. The appeal is meeting with a brisk response, three hundred pounds having been received in two days. The object of Mr. Parnell's present visit to Paris is to instruct all sections of French opinion on the merits of the Irish question, and counteract English cal-numy, which is as constantly at work

umny, which is as constantly at work there as in America. Mr. Parnell has decided to make no distinction among

the journalists or statesmen of France, or other foreign countries, holding himself open to interviews by all alike.

Mr. Parnell went to Paris on Saturday. It has been arranged that he will go to America, Mr. Sexton remaining to watch proceedings in Parliament. proceedings in Parliament.

Most Rev. John McEvilly, Archbishop

Most Rev. John McEvilly, Archbishop of Tuan, replying to Earl Spencer the Lord Lieutenant, on behalf of the Catholic bishops in Ireland, writes that the action of the government in insisting on extending relief to the distressed people through the workhouse is an outrage on humanity and a covert system of exterminating the native race.

native race.

Archbishop Croke has sent £50 as a contribution to the testimonial fund for Mr. Parnell. Mr. Gray, M. P., has con-

The Belfast Grand Jury have found a The Belfast Grand Jury have found a true bill against the thirteen young men who were arrested last October, charged with conspiracy, and being members of the Armagh Assassination Society. It is stated that one of the Dublin informers will testify at Belfast.

Henry Rowles, one of the Dublin prisoners, died in an epileptic fit in Kilmainham Jail, on Sunday night.

James Carey, the informer, has received letters from all parts of the Kingdom notifying him that there are plenty of men

notifying him that there are pienty of men to take the places of those arrested. He is now not allowed to read the newspapers

containing attacks upon him.

A large employer at Birkenhead, England, has discharged all of his Irish workmen, declaring that he would no longer disgrace himself by paying people who foster assassins.

The London police are said to be in pos-The London police are said to be in possession of a clue to the explosion in the office of the Local Government Board on Thursday week. A woman observed and has fully described the appearance of a man who was apparently placing an infernal macl ine against the building.

A cablegram from Dublin, Thursday last says, Counsel for the prisoners charged with "conspiracy to murder" are confident that they will be able to shake the testimony of Carey. A committee of ladies is soliciting funds to defray the expenses of defending the prisoners.

defending the prisoners.

Cardinal Manning, says a London cable-

gram of the 22d inst, has issued an appeal asking for a collection in aid of the distressed people in Ireland.

The Dublin Freeman's Journal of the

22d inst., says a number of inspectors on duty in Ireland have been drafted to Lon-don as extra detectives. Their duty will be to watch persons suspected of connection with outrages and conspiracy.

A most extraordinary rumor has gained currency in England to the effect that the

manner of conveying arms and ammunition to Ireland was the safest and least susceptible of detection that could be imagined. After some preliminary arrangements a coffin was prepared with an inscribed plate on the lid setting forth the respective of a lecture which the leading points of a lecture which inscribed plate on the nd, setting forth the name and the age of the "deceased," but instead of a corpse the coffin contained the regulation weight of a medium sized adult in arms, ammunition, etc. The arrange-ments on both sides of the Channel, as well as with the steamship companies, are said to have been always perfect, the Irish friends of the "deceased," who were south of Ireland men, being always in readiness to receive the coffins on the steamers' arrival. Two cases are men-tioned in which this mode of conveying arms, etc., to Ireland was adopted with success, and it was also said that "bogus" soldiers in uniforms and armed have not

soldiers in uniforms and armed have not unfrequently crossed from Liverpool to Dublin with inpunity.

Tralee, Thursday evening—Yesterday, at half past three P. M., Sub Sheriff Hartnett, accompanied by Bailiffs Leary and Brown and Mr. B. Hilliard, agent to Archdeacon Bland, attended at Croughmore, on the estate of the latter, where they evicted a tenant farmer named John M'Mahon. A handsome young girl, aged evicted a tenant larmer named John M'Mahon. A handsome young girl, aged eighteen, who hat been lying iil in the house, was removed forcibly therefrom, and died in the open air a few hours after-

Verlin was immediately hauled up before the Inquisition. He denied everything but the dismissal of Coleman, and this he defended on the ground of the servant's insolence after he had come from the Star Chamber. The end of all this is a summons by Coleman against his late employer,

that he has been introduced.

Count on a hearty welcome from a Dundas addience.

During an interval between the first and second parts of the programme Mr.

T. J. Bell delivered a half-hour lecture on the subject of "Ireland and Irish people," in the course of which he was freshlover.

When the denied everything count on a hearty welcome from a Dundas addience.

Ohio, writes: The use of two of Pierce's 'Pleasant Purgative Pellets' a day, for a few weeks, has entirely cured me of sick-head ache, from which I formerly suffered terribly, as often, on an average, as once in ten days." Of all druggists.

BRANTFORD.

LECTURE ON IRELAND AND MUSICAL VES-

PERS IN ST. BASIL'S CHURCH.

Daily Expositor.

From six to eight hundred people were present at St. Basil's Church on Sunday evening to hear the St. Patrick's Day lecture by Rev. P. Lennon, and the rendition of the musical vespers by the choir. Owing to the fact that the work of plastering the church being carried on, those present must have been less comfortable than they otherwise would be; and the same cause lessened the effect of the really fine sacred music rendered.

The reverend lecturer in opening said that no subject at the present day was occupying more attention than that of Ireland. The whole world was watching that country and the efforts of her people to obtain self-government and the right to earn a living in the land of their birth. It was not a question concerning those only who engaged in the struggle but covered.

earn a living in the land of their birth. It was not a question concerning those only who engaged in the struggle, but covered the greatest principle of any age—that of human liberty. This struggle has been going on for centuries, and must eventually end in the attainment of their rights by the Irish people.

Giving a brief sketch of St. Patrick, he said that he more fullythan any other Christian missionary realized God's promise, that he should go forth and convert a nation that would remain faithful. The speaker pointed out that when St. Patrick came to Ireland it was not a barbarous country, but a people who had a well-digested code of laws, and were far advanced in the knowledge of architecture, mechanics and science. When he propounded the the knowledge of architecture, mechanics and science. When he propounded the Gospel of Christ at Tara, men of learning were his hearers, and they were prepared to argue with him, but finally bowed their reason to the truths of religion; and once converted have ever held fast to the faith. Irish missionaries in early ages were to be found in most European countries spreading the light of the gospel.

countries spreading the light of the gospel.

As early as the second and up to the fifth century Ireland was the greatest home of learning in Europe. From all the northern and eastern countries came young men to the great Irish universities, some of which had as many as three, four some of which had as many as three, four and five thousand inmates, and at one time the University of Armagh was said to have no less then seven thousand stud-ents within its walls, many of them from ents within its walls, many of the foreign countries, who were boarded and furnished and educated free of all charge, of many famous seats of The names of many famous seats of learning were enthusiastically recalled by the reverend gentleman, who has evident been a careful student of the history of his

Turning to a more sorrowful side of the story he told of the long struggle of the people, and their sufferings in many ages, and more especially under Cromwell, whom some men looked upon as almost an angel. He spoke of the massacre of women and the carrying of their helpless babes impuled on the spears of the sol-diers. The policy of that man was to exterminate the Irish race or drive them to exterminate the Irish race or drive them to foreign lands. Twenty thousand men were forced to leave their homes and settle in other parts of Europe, where they distinguished themselves in every department of military and civil service. Under Cromwell the native population of Ireland was reduced from millions to six hundred thousand, and the flag of Ireland which was followed by so many brave men was carried away to wrap the corpse of Sarsfield in a strange land.

Of those who left Ireland and disting

field in a strange land.

Of those who left Ireland and distinguished themselves in foreign countries the lecturer spoke feelingly. As soldiers, as statesmen, in the pulpit, in law, in medicine, as mechanics, the Irish race filled a very large proportion of the first places in Australia, the United States, Canada, and in fact everywhere their lot is cast. The lecturer spoke of the appreciation of his countrymen for Canada, a country, he said, the freest that the sun shines upon. He spoke hopefully of the future of his country, and of his full confidence of the ultimate success of the cause for which her people are laboring.

We have only sketched briefly a few of the leading points of a lecture which, though not long, was carefully prepared and pleasingly delivered.

After the lecture followed the benedic-

After the recture 1010wed the beneauction, and the people again faced the storm, which, though severe, could not prevent them turning out to listen to a St. Patrick's Day lecture.

ST. PATRICK'S DAY.

CONCERT IN AID OF THE DUNDAS SEPARATE SCHOOLS.

Rev. Father Feeny is to be congratulated on the success of the concert given under his direction in the town hall last Friday evening in aid of the Separate schools. Taken as a whole the entertainment was really one of the best of the kind given in Dundas for many years. The programme was distinctively Lish, in sympathy with the occasion, and as a sympathy with the occasion, and as a matter of course the audience—which, by the way, was a large one—was kept in the best of humor throughout. Mayor War-dell did the honors as chairman in his and died in the open air a few hours afterwards. Subsequently her remains were conveyed to the house of a neighbor. She will be buried to morrow. This painful tragedy has cast a gloom over the neighborhood of Croughmore, and great sympathy is felt for poor M'Mahon in his bereavement. He has twelve in family. The reign of terror in Dublin is illustrated by an occurrence reported in the Dublin Freeman of the 8th inst. A summons had been issued against Mr. Verlin and been issued against Mr. Verlin the first of the weening, both being in excellent duet "Life's Dream is o'er," was especially good, and won a hearty recall. Mr. Charles gave "The Low-backed Car" with a delicious taste of the brogue, and in research Freeman of the Sth inst. A summons had been issued against Mr. Verlin, proprietor of the Enniskillen Hotel, Dominick street. A man named Coleman, in his emblement dropped some rangals show prietor of the Enniskillen Hotel, Dominick street. A man named Coleman, in his employment, dropped some remarks about Mr. Sheridan's alleged visits to the Enniskillen Hotel. He was afterwards summoned before the Castle Inquisition and gave evidence on the subject. Subsequently, on being dismissed by Mr. Verlin, he made a complaint that he had been the Mr. Willow and the instrumental selections by Misses O'Brien and Benning, of Paris, and the Misses Brown and Miss Maggie Duncan, of Dundas, were evidently highly appreciated. The readings of Mr. John Charles and Mr. John C quently, on being dismissed by Mr. Verlin, he made a complaint that he had been intimidated, assaulted and dismissed. Mr. Verlin was immediately hauled up before that he has been introduced he can always

quently applauded. In the course of his remarks Mr. Bell alluded to the agitation now going on in Ireland in favor of Home Rule, declaring himself in sympathy with the object of that agitation, but severely condemning the lawless acts of outrage and murder perpetrated by men who called themselves the friends of Ireland, but whose deeds showed them to be in the congregation was unusually large. called themselves the friends of Ireland, but whose deeds showed them to be in reality among her worst enemies. He spoke in glowing terms of Daniel O'Connell and the great work which he had accomplished by agitation, while ever holding and acting on the motto that no political change is worth the shedding of a single drop of blood. In his closing remarks Mr. Bell expressed his strong conviction that the time would soon come when England would restore Ireland her Parliament, and that such a conland her Parliament, and that such a con-cession, so far from dismembering, would strengthen the very heart of the Empire, while at the same time conferring an in-estimable boon on Ireland and the Irish

people.

At the close of the entertainment a vote of thanks to the performers was moved by Mr. John Wilson, seconded by Mr. Sourbeer, and carried unanimously. A vote of thanks was accorded the chairman, to which the Mayor responded, expressing his great delight to preside at the evening's entertainment, which was the best he enjoyed for a long time. He also congratulated Father Feeny on the success of the concert and said that whatever he undertook, he always brought to a most successful issue and deserved every ensuccessful issue and deserved every encouragement for the interest he took in education. Then Mr. Cannavan came forward and proposed a vote of thanks to the ladies who took part in the entertainment. After this three rousing cheers were given

ERIN GO BRAGH.

THE 17th IN WINNIPEG.

The national anniversary of Ireland was celebrated with hearty enthusiasm and very marked success in the metro-polis of the Canadian North West. The lapse of time, instead of diminishing the love of Canadian Irishmen for the old land, love of Canadian Irishmen for the old land, seems but to increase and intensify it. Our friends in the North West, by their heartiness in their enthusiastic and deeply religious observance of the day, echoed the feelings of Irishmen throughout the Dominion. Their celebration begun by Solemn High Mass in St. Mary's church, celebrated by Rev. Father McCarthy. His Grace Archbishop Tache assisted pontifically and preached an eloquent and impressive panegyric on the patron saint of Ireland. His Grace said the day was altogether a day of thankspatron saint of freland. His Grace said the day was altogether a day of thanks-giving. The Church of God is full of gratitude and she is anxious to impart the same feeling in the hearts of all Her-

amongst others present, were His Worship Mayor McMicken, David Glass, Q. C., Hugh MacMahon Q. C., J. J. Goeden, Joseph Mulholland, J. Carey, Capt. Wastie, Dr. Kerr, T. J. Lynskey, H. T. McPhilips and many others. Speeches of a patriotic character were delivered in which the rights of Irishmen at home to self government were vigorously maintained and a ment were vigorously maintained and a hearty welcome expressed for all who might decide on making the North West their home. We congratulate our fellow-countrymen in Winnipeg on the success of their demonstration on the 17th.

altars of St. Aloysus' church were beautifully decorated with natural and artificial flowers, evergreens and lighted candles. The congregation was unusually large. About 9.30 a. m., solemn mass was begun by Very Rev. Dean Wagner, assisted by Rev. Fathers Donovan and Coyle, of Detroit, as deacon and sub-deacon. After the gospel, Rev. Father McKeown delivered an eloquent panegyric on St. Patrick. This young priest is an elocutionist as well as an orator, and it is a pleasure to listen to him. The musical selections were excellent and were exceedingly well rendered. Mrs. Kilroy's rich and powerful voice was heard to advantage in a beautiful "Ave Verum." The grand organ in our church here is a magnificent instrument, but few musicians could play it better than our veteran organist, Mr. Joseph Marentette.

Windsor, March 23, 1883.

J. H.

ST. PATRICK'S DAY IN QUEBEC

From the columns of our lively contemporary, L'Electeur, we learn that St. Patrick's Day was this year celebrated with the greatest celat and enthusiasm in the ancient capital. Speaking of the procession our contemporary says: "The procession was, let us employ the term, magnificent. The costumes were varied and brilliant, the music supplied by three bands—St. Patrick's, St. Joseph's (Levis) and the Musical union was charming. The most perfect order reigned throughout. In fact this year the rejoicings of St. Patrick's day were marked by a certain impressive character of sadness. All the speeches gave vent to this emotion, particularly the eloquent sermon delivered at St. Patrick's Church by Rev. Father Fahey—who drew tears from his entire auditory. For the same reason, taking into consideration the famine actually afflicting Ireland, the national society abstained this year from giving its annual dinner. In the course of the procession brief addresses were delivered to His Grace the Archbishop, to the Rev. Fathers of St. Patrick's Church, to His Honor the Mayor and the Lieut. Governor, all of which received the most sympathetic replies. In the evening a grand concert Mayor and the Lieut. Governor, all of which received the most sympathetic replies. In the evening a grand concert closed the celebration. Our hearty congratulations to our Irish fellow-countrymen." During the sitting of the Legislative Assembly on the 17th, a magnificent harp of evergreens that had figured at the dinner given by the Hon. Mr. Lynch in honor of Ireland's national feast, occupied a prominent place on the speaker's throne. The dinner just mentioned was one of the most brilliant and successful ever given in the ancient capital. Wit and eloquence reigned supreme. The Hon. Messrs. Lynch, Hearne, Mercier, Speaker Taillon, Irvine, De la Bruyere and Beaubien, and Messrs. MacShane, Owens, Sawyer, Nantel, and other members of both houses of Parliament replied in terms characterized by fervid emotion to the various toasts proposed. At the conclusion of the banquet Mr. Lynch remarked that his enfeabled

A present motivate of the control of separated by any great distance, they could at times make an occasional visit to a sister Branch, and I am sure such visits would be heartily appreciated and gladly reciprocated. Brotherly love and Branch interest therefore would be stronger among us. And the value of this kind of work would be seen. Branch No 17 has had its drawbacks, as I suppose all Branches have. But I am confident that if we persevere, success must crown our efforts. It pleases me to be able to state that the members of Branch No 17. are getting down to solid work; our meetings (which are held on the second and fourth Tuesdays in every month) are well attended each night, and although our numbers are not very great, all take an equal amount of the second and product the second not very great, all take an equal amount of interest in Branch matters. Our Spiritual Advisor, the Very Rev. T. J. Dow-ling, V. G., is a regular attendant at the meetings of our Branch. And although

> (through our Official Organ the Record). There are gentlemen in that body who could render no small amount of assistance by giving a "sentiment" which might consist of some brief quotation or state-

Yours fraternally, PARIS BRANCH NO 17.

OBITUARY.

On the 21st instant passed away Mr. Edward O'Donnell, of this city, in the 65th year of his age. He left his employment early in the evening and a few hours afterwards breathed his last. We know afterwards breathed his last. We know of no one who commanded more universal respect from those who had the pleasure of his acquaintance than the late Mr. O'Donnell. His kindness of heart and very many sterling qualities will cause his loss to be deeply lamented by his family and friends. His remains were interred in St. Peter's cemetery on Saturday. He leaves a widow and two daughters—Mrs. John Dromgole and Mrs. A. McLean, of this city. this city.

A WORD TO HUSBANDS.

If men fully realized how much depends upon them, and how great a responsibility they assume in marrying, we think there would be fewer marriages, or rather we should say, more happy ones. During the courting season, a man cannot do enough for the lady of his love. To him she is everything that is beautiful and graceful, a being of love; to whose slightest wish it is happiness to comply with, and he is never quite so happy as when by her side. He is proud to show his choice to the world. "She is mine; she belongs to me," he says in his pride, and this thought alone makes him a very king in his own he says in his pride, and this thought alone makes him a very king in his own eyes. The time of marriage draws near, and he grows impatient to call this dear woman by that holy name—wife. Does he reflect upon what he is about to do? We fear not. He is going to take from the sanctuary of her childhood's home a nure, innecent maiden: one, perhaps pure, innocent maiden; one, perhaps, whose life has been all roses, her father's pride and mother's darling, perhaps the petted idol of society, or on the other hand it may be that he is to merry a woman who has had a struggle with life, one whose pathway has been strewn with thorns, and now that love has come to her hungry, heart she feels that set lest roses. thorns, and now that love has come to her hungry heart, she feels that, at last, peace, happiness and rest, will be her portion for the future, so full she is of hope, as she sweetly pictures in the dim distance her cozy quiet home, surrounded by peace and comfort, and sheltered tenderly in her husband's love. Poor girl, how often, after a few short months, does she awake from her dream to find that she has bound

yours. Man is better and will prosper all the more, for having by his side an intelligent, loving help-mate; but he has his duty to perform. Marriage is a holy, happy state, and when we see married people approach the holy table, there together to receive our dear Lord, we can but think ling, V. G., is a regular and ling, V. G., is a regular and ling, V. G., is a regular and meetings of our Branch. And although meetings of our association, seems to be highly pleased with the principles and workings of the C. M. B. A., so much so that he has lately declared his intention of ioining us.

Solve much to hear from of ioining us.

Solve much to hear from Catalans of dear Mary and Joseph.—Washington Catholic.

It is a very curious phenomenon of bad ment bearing on the principles or teachings of the association. I agree with Kingston correspondent in advocating have nt you noticed that while six inches of snow will keep a man from church, three feet won't hinder his going off hunting?—Philadelphia Bulletin.

the spread of the Catholic Record; it is Legend of the Mass of the Holy Child.

A terrible pestilence was desolating the A terrible pestilence was desolating the fine old city; in each street there were some dead and some dying, and neither Mass nor fast nor prayer seemed to stay the disease. One morning, when the sun gilded the spires of the ancient ivy.covered church, the priest stood ready vested, waiting to offer up the Holy Sacrifice; but although he had rung the bell, no footstep was heard approaching; there was not even a server to attend upon him at not even a server to attend upon him at the altar, and his heart was cast down under a burden of sorrow.

"O God have mercy upon this city!

"O God have mercy upon this city! Have mercy upon the lives of Thy people" he prayed. "Must it indeed be that no Mass shall be offered to Thy praise and glory this day? O God, forbid that this should happen!"

Even as he knelt in supplication, the

priest saw that lights were ready burning on the altar, and a wonderful sense of the Divine Presence filled his soul as a strain of music thrilled through the building and a figure advanced from the sacristy dressed in white of dazzling brightness, having a

abating, that the stricken people were re-covering, for the Sacrifice which had been offered at the altar that day had stayed God's hand and spared the ancient city.

Putting on Airs.

An Indiana farmer walked into the house the other day, with a tickled look on his face and his hat on his ear, and called out: "By gum! Hanner, what do you think?"

"What's happened now?"
"You know that fellow who sold me
the churn and had me sign a paper?"

"Yes."
"Well, that paper was a note for \$50." "True as preaching. And what else do

"He sold it?"

comfort, and sheltered tenderly in her husband's love. Poor girl, how often, after a few short months, does she awake from her dream to find that she has bound herself to a cold selfish man, who thinks of only his own ease and comfort. We frequently hear men say, my wife is too tired to be entertaining. Of course she is tired out, and so would you be, if you did one half that she does during the day. There is the house-work to see after (perhaps to do,) the mending, baking, sewing.

"He sold it?"

"Right you are. Went and sold it to a bank four stories high, and with plate glass windows; and they send me just the same kind of a notice to pay it.

Sims hear of it some way. The Sims family look down upon us Scrubs, and here we haps to do,) the mending, baking, sewing.



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TRUTH IN SCIENCE AND POLIT

DISCUSSION HELD IN OTTAWA CO.

ON THE NIGHT OF THE 7TH MARC TWEEN MESSRS. C. A. EVANS, F. GOVERN, AND T. J. FITZPATRIC THE CLASS OF '83.

C. A. E.—Well, gentlemen, we already had several discussions on vexed question of civilization, but not yet succeeded in reconciling our ferent views on it. Would it not be true to arrive at some conclusion. to try to arrive at some conclusion night on the subject ?

T. J. F.—I have no objection.
F. J. M.—It would give me great:

F. J. M.—It would give me great sure.

C. A. E.—I am very happy to hear say so. The difficulty then, if I ust and the matter thoroughly, consist this, that you, Mr. McGovern, are at thusiastic admirer of our time, and prone to look with contempt upor civilization of the Middle Ages; while Mr. Fitzpatrick, on the contrary, whave us transport ourselves backwards would have us live again in the so-ce Dark Ages. This being so, I think first task is to find out accurately in true civilization consists.

first task is to find out accurately in varieties of the civilization consists.

F. J. M.—There can be but one and to that question. Civilization is progrand progress is nothing speculative, is something practical. The most civil nation, therefore, is that one whose mobers enjoy the most happiness and control.

T. J. F .- Materialism, my friend, M crialism! Such can not be the circlism! Such can not be the Civilization must necessarily affect soul as well as the body, and in fact soul more than the body. Is not man who thinks far superior to the who finds all his pleasure in feasting?

F. J. M.—That is all very well for Lebut where is the use of heaving the contraction.

F. J. M.—That is all very well for Lebut where is the use of having the efixed on the stars and be starving. Neit petry nor philosophy, my friend, feed man, and I know many who have has ad experience of this truth, and the start of the sta were not spring poets either.

C. A. E.—I think there is some truth C. A. E.—I think there is some truth both of your assertions. I certain would not have a man starve either in soul or body: but, leaving this point of argument aside, I would proper that we study out this question attentively considering the state of sciences, and in fact of living in general uring the two epochs under dispute. do this I would ask if you are both wing to accept the following definition. ing to accept the following definition civilization from Guizot, who says the true civilization consists in "the development of the development of

al activity, t

progress of society, and the progress humanity." Is this definition satisfa F. J. M.—This suits me exactly, and F. J. M.—This suits me exactly, and am ready to uphold my opinion. Whe did human activity better display itse than in modern times? All the arts an sciences, Physics, Chemistry, Geology, an numberless others, have been either discovered or greatly improved in our day What did they know in the Middle Age about Geology, which treats of the formation of the crust of the earth and whice is so extensive in its applications? The knew but the surface of the earth, an even very little about that; for man thought it was a large plane suspended it the immensity of pace or perhaps restin on an elephant's back. If they found shell or a fossil on the top of a highmountain they would probably have said that it was the overcoat of an oyster lef after some sumptuous repast. They knew nothing about mining, nothing about thrich deposits of minerals and coal to be found in the interior of the earth. Now nothing about mining, nothing about the rich deposits of minerals and coal to be found in the interior of the earth. Now thanks to the researches of the geologis all these have been brought to light, and applied for the utility of man. For those lights of the Middle Ages, who professed to know so much about the Bible, the six days of greating manifolding forces in Carreian surface of General Professional Carreian Section Profession Carreian P days of creation mentioned in Genesis were

hild who does not know that the earth is a sphere, and that shells found in the rocks but the remains of pre-existing animals. T. J. F.—But, my dear geologist, what, after all, is your geology? You call it a science; it lacks the certainty and university. science; it lacks the certainty and universality required by the word science. In a majority of cases its conclusions are based upon mere figments of the imagination, and even when based upon researches, it draws from a few particular facts universal conclusions which it boldly applies to regions which have never been explored. In the Middle Ages when a thing was not known, it was not spoken about. known, it was not spoken about.

F. J. M.—In our days, Mr. Fitzpatrick, if we speak, it is because we know what

six days of twenty-four hours each, all

six days of twenty-four hours each, all though there was no sun until the fourth day. Now, on the contrary, thanks to the grand and noble science of geology, we know that these days are periods of thousands of years each; we are enabled to trace out the different gradations in the formation of the earth, and there is not a child who does not know that the carth.

we are speaking about .
C. A. E.—I think you both exaggerate my friends; you are carried too far by your prejudices. You, Mr. McGovern, exalt geology, and you are right in doing so.