

# The Catholic Record.

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

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## NOW

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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 for 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 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 hanged or shot (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), 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 heard of. He had no right to even pretend 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 extraordinary course which he has adopted on the present occasion of going out of his 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 loud movement by other people, and not by me, upon which to found an accusation against me for what has been said and done by others (loud Irish cheers). If the right hon. gentleman had even been accurate in his quotations, there might have been some excuse for it; but, unfortunately, upon this occasion also he has displayed the same remarkable ignorance as to matters of fact in connection with Irish affairs, as he displayed during his tenure of office as Chief Secretary for Ireland (loud Irish cheers).

## REFUTATING THE "IRISH WORLD."

He has charged me with the responsibility 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 that newspaper incited or were likely to 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 those 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 read the 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). Mr. Patrick Ford's aims, and objects, and programme are not my aims, and objects, and programme (Irish cheers). I have had very little time to look into the speech of the right hon. gentleman and to arrange the different accusations which he has made against me in order, but I think another of his great points was that which he made, not against me, but against my hon. friend the member for Mallow and the editor of the United Ireland for some paragraphs which appeared in that journal.

## DISHONEST ACCUSATIONS.

He asked me, "Does the hon. member for Cork approve of the articles in the United Ireland?" and I nodded my head. I supposed that the right hon. gentleman alluded to the articles that appeared in United Ireland either before or since my imprisonment, but what was my surprise

to find after he had gone further than 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 me 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 advantage of all those unprecedented and extraordinary circumstances which surrounded us at the present time—the right hon. gentleman selects in this way writings and passages and incidents such as these for the 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 suppression also (Irish cheers). Not only is the *suggestio falsi* 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 hon. friend the member for Mallow was released 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 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 proceedings in Dublin (Irish cheers). I have been asked to give an explanation with regard to the preliminary investigation at Kilmaham. 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, 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 on his seat in ecstasy (loud 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 what the evidence actually was—I mean what the evidence is supposed to be, upon which suspicion on some members of the Land League—as having connected them with these terrible assassinations in the Phoenix Park (Irish cheers). Now, sir, the statements 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 Invisible organization. Carey then said that he was afterwards informed, but he did not say by whom, that this Father Murphy was Mr. Sheridan of Tabbercurry. 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 gone, the third statement that the woman who brought the weapons was Mrs. Frank Byrne, has been abundantly disproven, for when Mrs. Byrne was brought up for identification Carey failed to identify 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 I am perfectly willing to admit, and which I believe to be true—that some of these men got cheques for the support of their families from the Sustentation Fund

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 manager, the Sustentation 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 to 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 to support out of the Sustentation Fund. And yet the fact that the Ladies' Land League sent these men cheques, in common with hundreds of other suspects throughout Ireland, has been put forward as implicating us in a grave suspicion of having found money for the purpose of committing the Phoenix Park murder (Irish cheers).

## CORNERING FORSTER.

Now, sir, with regard to Mr. Sheridan. A statement has been made, and very extensively circulated in the English newspapers, 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 the 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 our release (Irish cheers). But it is right to point out for the information of the English public 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 for Clare (Irish cheers). 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 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 question was used, the organization would explain the bores to the people, and tell them that they ought to assist the operation of the remedial measure in the tranquillizing of the country. I added that Mr. Parnell had expressed his belief that Messrs. Davitt, Egan, Sheridan, and I should use all their exertions if placed in a position to do so to 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 are at once to this, that a question of grave dispute with regard to a matter of fact, has arisen between the right hon. gentleman the member for Bradford and the hon. grand member for Clare (Irish cheers). 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 memorandum.

## MR. FORSTER—THEY WERE NOT MENTIONED TO ME.

Mr. Forster—They were not mentioned to me ("Oh," from the Irish members). Captain O'Shea rose amidst cries 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.

## MR. PARNELL—MR. DAVITT WAS RELEASED IMMEDIATELY.

Mr. Parnell—Mr. Davitt was released immediately afterwards owing to the representations which were made by the 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 (Irish cheers), that I was privy to, and knew of some connection of Mr. Sheridan with outrages or attempted outrages (Irish cheers). Why was it that Mr. Sheridan with outrages or attempted outrages (Irish cheers). Sir, I leave these questions to be answered by members who may have a better knowledge 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 asked me to defend myself for (loud Irish cheers). The right hon. gentleman has confessed that he attempted to obtain cheques (Irish cheers). He has admitted that he failed in that attempt (renewed Irish cheers), and falling in that attempt he lost his own credit (renewed cheers). He boasted last night that he had deposed me from some imaginary position which he was pleased to assign to me, but at least I have this consolation—that he also deposed himself (renewed Irish cheers). We both fell into the ditch, and I do not think that in the process of pulling the right hon. gentleman and myself out of the ditch I

have suffered quite so much in the opinion of my countrymen as the right hon. gentleman has suffered in the opinion of his countrymen (prolonged Irish cheers). If the 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 part in Irish politics since my release from Kilmaham. 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 (Irish cheers). And what is the item of news which was published in the journals of yesterday, called from me by Mr. Patrick 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, (Irish cheers). The right hon. gentleman may claim it a 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 Ireland (Irish cheers). 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 unfitness 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 (Irish cheers), and looking round upon the member for Bradford, he must say to himself, "Why am I here while he is there?" (Irish cheers). Why was the right hon. gentleman the member for Bradford, who had the 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 pretence although a very willing hand—placed in his stead? I feel, I think, that the Chief Secretary to the Lord Lieutenant must say to himself in the words of Scripture, "I am not worthy to unloose his shoe latchet" (Irish cheers). It would have been better if you were going to pass an act of this kind, and you are going to do an act of this kind as you are going to administer it, and you have been obliged to administer it—up to the hill—by the seasoned politician who is now in disgrace (Irish cheers). Call him back to his post (Irish cheers). Send him to help Lord Spencer in the congenial work of the galloways in Ireland (Irish cheers). Send him to look after the secret inquiries in Dublin Castle (renewed cheers). Send him to superintend the payment of blood money (renewed cheers). Send him to distribute the taxes which an unfortunate and starving peasantry have to pay for crimes not committed by them (renewed cheers). All this would be congenial work (Irish cheers). We invite you to man your ranks, and send your ablest and best men (renewed cheers). Push forward the task of misgoverning and oppressing Ireland (loud Irish cheers). For my part I am confident as to the future of Ireland (Irish cheers). Although her horizon may appear at this moment cloudy, I believe that our people will survive the present oppression (Irish cheers) as they have survived many and worse ones. And although our progress may be slow it will be sure (Irish cheers), and the time will come when this House and the people of this country will admit once again that they are mistaken—that they have been deceived by those who ought to be ashamed of deceiving them—that they have been led astray not to the right method of governing a noble, a generous, a brave and impulsive people; and that they will reject their present leaders, who are conducting them into the terrible error, 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 rejected the services of the right hon. gentleman the member for Bradford (Irish cheers).

## A RUSSIAN PRINCIPAL ON DEVOTION TO THE BLESSED VIRGIN.

The want of devotion to the Mother of God, which is so apparent among Protestant sects, is attracting the attention of many pious men, who, although far from believing in the dogmas of the Catholic Church concerning the Blessed Virgin, are daily yearning for some means by which they can bestow upon the Immaculate Queen of Heaven the honor which she deserves as the purest of creatures and co-redemptrix in the work of the world's salvation.

## WHEN GAMBETTA CALLED THE EDIFICE OF HIS INFLUENCE.

When Gambetta called the edifice of his influence by an organization of journals of his own with a personal staff of selected dependents as his lieutenants and adjutants, he believed that he could reckon with confidence upon attaching the destinies of France to his car. He traded on his political influence in order to obtain a circulation for the papers which he started. The *Republique Francaise* brought forth the *Petit Republique Francaise*, and the middle classes and the labouring classes were thoughtfully provided with the literary matter most likely to stimulate their appetites and agree with their digestion. Inferior journalistic satellites grew in other quarters. In hundreds of thousands of various issues from new year to new year the immense of soft adulation and ribald adoration was swung perpetually to the glory of the Indispensable Man. A conscientious regard for the susceptibility of his readers removed from their reach such items of intelligence as might weaken the impression of his untiring vigilance and gigantic labors, and the consistency of the Gambettist journals were entranced and edified with tales of the great man's industry and zeal even while the profane gossip of the clubs was making merry over the account of how late into the night the lighted windows in the apart-

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. Guarding against possible independence or awkwardness by picking his lieutenants up out of nothing, he attached them to him by the most sincere conviction that the Gambettists were 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 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 ascendancy of fluent speech needed no auxiliary. If his talent lay in silence he would have provided himself with a gushing Cicero-in-waiting, just as he chose a Challemeil-Lacour to do his electioneering, or a Paul Bert to do his science. If he had not precariously frightened even the obtuseness 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 extended 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 vindicate the august ideals of a free people and revive the traditions of an immortal land.

## HOW GAMBETTA ROSE TO POWER.

The following passages are taken from a very interesting account 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 creation that men are wise who advertise in every generation." The increasing tendency is to transport the methods of commerce into politics. Puff a 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 the agency of a clique of satellites and fetch-and-carry men of unsurpassed servility, a group of newspapers which, like so many harred organs, ground out his praises from the metropolises 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 institutions and religious beliefs of the nation.

## 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 religion, devotion, earnest, humble, yet trusting 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 occasions solemn, "how Protestantism has led away from study and deepening of self, from honor of the cross and suffering, and 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 that his living heart had been prompted in his aspirations 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 England with its universities, has endeavored for three hundred years to suppress the development of Catholic genius by withholding from it or allowing reluctantly to it, facilities that it most earnestly desired; 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 Leipzig, his native town, because tired and sick of hearing continually the announcement of the new doctrine that everything which came from the king must be acknowledged as coming from God and all things ought to be Lutheran, he had bold to say in native German: "I am of opinion that it is an unbecoming thing to recommend one's religion to mighty potentates for temporal interests. It is one thing to charge true religion with being opposed to the common weal, and another to affirm that it promotes the temporal advantages of great princes 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. But the second does not follow from this. True religion aims only at everlasting well-being."—Col. R. M. JOHNSON, 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 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 Vatican the next day to receive them. Pius IX. admitted the child to his presence, 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 too many, an I am sorry to say I have not the change." The pope laughed, told him not to mind, and sent him away. 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 provide for you both."—Illustrated Catholic American.

## A Room of Wonders.

And well the visitors may so say, for the room was dark, so dark you could not see a hand before your face. Yet plain and distinct, shedding neither heat, soft radiant light, emitting neither heat, electricity, phosphorens nor odor, were a number of crucifixes, statues of the Blessed Virgin, our Saviour, St. Joseph, the Apostles, and numerous other religious objects, prepared by Messrs. J. R. Maxwell, whose advertisement on page 7 is worth reading.







The Woods of Trooh.

FROM THE IRISH. With the rings shilling fair... Where the tall woods of Trooh flourish green.

CHRISTIAN EDUCATION.

PASTORAL LETTER OF BISHOP FARRELL.

III. CHRISTIAN SCHOOLS. 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 development of the rising generation.

ing, the mariner's compass, the discoveries of astronomy, the reformation of the calendar, the other inventions of the human mind cannot be set down as opposed to knowledge and to science.

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 is not a Christian idea; it is a pagan one. It was natural for the pagans who defiled 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.

Education, in the full force of the term, and according to its derivation from the Latin words *educere* and *ducere*, the bringing up and leading forth of all the faculties of the child—the development of its entire nature. To develop one of the faculties at the expense of the others, or to the neglect of the others, is not education.

the principles are spreading, when public honesty and public morality are at such a low ebb, it is time to feel that the public schools, under their present form, have 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 danger also comes to our children from the books used in these godless schools. Of course a great show of impartiality is made by eliminating what might be too offensive to Catholics; yet we know that many text-books used in these schools contain vile calumnies against the Catholic Church.

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.

outside the Church. We shall only give a few of these decisions, as the limits of our Pastoral letter forbid any more.

The Holy Father, Pius IX., in the Syllabus, marks the following proposition as one which no Catholic can hold: "Catholics can approve of a system of educating youth which is unconnected with the Catholic faith and the power of the Church, and which regards the knowledge of mere natural things, and only, or at least primarily, the end of social life."

Again, in 1875, the sacred Congregation of 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.

Now, in this kind of schools youths are instructed from their childhood, not to believe in God, but to believe in the State, and to believe in the power of the State, and to believe in the power of the State, and to believe in the power of the State.

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

Hence we are obliged in conscience to condemn the present godless, anti-Christian, anti-parental system of public schools. We do not wish to condemn, and we do not do so, the noble, public schools in 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.

themselves true glory on earth and a generous reward in heaven.

IV. GOOD READING. But education is not confined to the school. It always goes 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.

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. How many parents who never take the trouble to see what their children 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!

"Now, if this proximate danger of perversion be not made remote, such schools cannot be frequented with a safe conscience."

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 forty Bishops were present.

The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country: Such is the nature of the system of teaching therein employed, that it is not possible to prevent their minds from being infected through its influence with *atheism, infidelity, and irreligion*; nor can we ascribe to any other cause that destructive spirit of indifference which has made and is now making, such rapid strides in this country, and that corruption of morals which we have to deplore in those of tender years.

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. In this holy season of Lent you will give 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 watchful 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?" (Isaiah, xxxi. ii.)

RELIABLE TESTIMONY.

Philadelphia, Pa., Sept. 6, 1882. Hop Bitters Co. 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 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 once, 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 legs and three bottles cured her. I think this is a great triumph for your bitters.

No. 4 Young's Alley, above Willow St. Stippshill, Ind., Nov. 13, 1881. DEAR SIRS—I have read so much about Hop Bitters and always being afflicted with neuralgia, weakness, diseased stomach, indigestion, much health I tried a couple more than any medicine or doctor. I am now on my third bottle and am thankful that it has helped me. I will advise all that are afflicted to give it a trial.

Beat the World. Rockyville, Conn., March 6, 1882. Hop Bitters Co. I have been taking your Hop Bitters for several weeks, and they beat the world. L. S. Lewis, Lewis' axle machine.

London, Pa., April 13, 1882. Hop Bitters Co. I have been well for three years, tried almost every kind of patent medicine 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.

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 various 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 unusual probity.

Office Jelloway M. A. Association, Jelloway, O., Mar. 18, 1882. Hop Bitters 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. HILDEBRAND.

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 night after any considerable exertion, from dizziness and blindness. I tried two bottles of Hop Bitters, and since then have been entirely relieved. Respectfully yours, J. J. FLANNAGAN.

Hop Bitters Co. June 15, 1881. I have been suffering five years past with neuralgia, liver complaint, dyspepsia and kidney 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 not Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases of all kinds. Bedington, Barber County, W. Va. JAMES COONTS.

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 really meritorious article composed of valuable remedies known to all, and that all physicians use and trust in daily, I should freely commend it. I therefore cheerfully 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.

A good Baptist clergyman of Beaufort, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years ago he was advised that Hop Bitters would cure him, because he was afraid of a cure and prejudiced against the word "bitters." Since his cure he says no word fear but trust in Hop Bitters. My wife and daughter were made healthy by the use of Hop Bitters and I recommend them to my people.—Methodist Clergyman, Mexico, 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 praise.



The Catholic Record

Published every Friday morning at 488 Richmond Street. THOS. COPPEY, Publisher and Proprietor.

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LETTER FROM HIS LORDSHIP BISHOP WALSH. DEAR MR. COPPEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its name and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

Mr. THOMAS COPPEY, Office of the "Catholic Record," Bishop of London.

LETTER FROM BISHOP CLEARY. 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 selection from the best writers supply Catholic families with most useful and interesting material for Sunday readings and help the young to acquire a taste for pure literature.

Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, MAR. 30, 1883.

REFLECTIONS FOR EASTER TIDE.

I.

We have just now seen the termination of the holy season set apart by the Church for prayer, meditation and the special exercise of mortification. We have now once more entered on the bright days of Easter tide with all their soothing and cheering gladness, with their wondrous and mysterious commemorations, setting forth the omnipotence of God and foretelling the unmingled joyousness of his eternal kingdom. If we so spent the holy Lenten season as to free ourselves from the bonds of sin, as to make peace with God, whose vengeance overhangs the guilty soul like an angry cloud, we may indeed hail with gladness the rising of the crucified Christ. But if sin yet asserts supremacy over our souls, if we are yet bound to the triumphal car of Satan, the rising of the Man God must be unto us, instead of joy and blessing, condemnation and perdition.

If we gave but momentary consideration to the enormity of sin, if we reflected for a time ever so brief upon the appalling consequences of sin in heaven, in hell and upon earth, we should at once and forever abandon that path of iniquity where we have so long vainly sought happiness but have ever met disappointment, dark, dismal and cheerless. Sin is a rebellion against God. Now, if we revolt from the sway of a mild, just and beneficent sovereign is ever branded upon earth with lasting opprobrium, what term of reproach and reprobation can be employed to designate the ingratitude, the base criminality of rebellion against that Sovereign who is goodness and justice itself. Of such a character is the rebellion of sin—it is base, it is filthy, it is loathsome. Sin has 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, afflicted families and ruined individuals. When, reader, with heart bursting with grief, you kneel on that which is to you the dearest spot on earth, where the cross of Christ overshadows and protects the remains of the mother who nurtured you in the helplessness of infancy, guided you in the turbulence of boyhood, cheered you in the struggle of manhood, ask yourself what has caused this great sorrow? Or when you think of the other dear departed, the fond sister who perished like the lily in the face of a wintry blast, the noble mother snatched from life like the sapling torn from earth by the angry tempest, or the friend with every fibre of whose existence, with every chord of whose feeling your own were intertwined ever like unto the clustering vine and the timid honey-suckle that luxuriate in the same sunlight and adorn the same streamlet, if you asked yourself who and what introduced Death

into the world the answer would be that Satan and sin had brought this foul monster on earth. What a progeny from an alliance of hate and horror!

The moment that mortal sin 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 attestation to the fact that as often 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 dispersion 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 the death of the soul, for grace being the principle of spiritual life, its extinction causes absolutely and necessarily the cessation of that life. Now, if men can not tolerate for any length of time the presence in their midst of the dead bodies of their dearest friends, if they hurry to consign to the saddest of earthly tenements the remains of those dearest to them on earth, how is it that sinners, whose souls are dead to grace, putrefying in the corruption of crime, can suffer the constant companionship of and putrefaction which ensues upon death from the most loathsome of diseases, how is it that they make no haste to free themselves from its contact, but seem to rejoice in its hideous and disgusting noisomeness. Like the beasts of the field that wallow in mire, we men endowed with reason, we Christians seem to eschew purity of heart and soul and delight in the pollution and abomination of iniquity.

If one mortal sin be in itself so dark and foul a deed in the sight of God, as to cause the forfeiture of the divine grace and eternal glory, as to neutralize, if not to contravene the infinite mediation of Christ's passion and death as applied to the soul stained with its guilt, what shall we say of the effects of the multiplied transgressions of divine law—the daily repeated outrages offered to the majesty of God by so many men—the wrecking pollution, the rank and blasphemous iniquity that characterizes humanity? If one mortal sin caused the bright angel Lucifer and countless hosts of ever-glorious spirits to sink into the bottomless abyss of woe, should we not tremble, weak and miserable creatures as we are, in reflecting that our souls bear the guilt of unnumbered sins, each as grievous as that sin which depleted heaven of spirits that had stood before the throne of the Most High joining in harmonious jubilation, ascending from creatures of God's own love, filling the mansions of the elect with melody and delight?

SECRET SOCIETIES IN SPAIN.

The Spanish peninsula is afflicted just now not only by the loathsome presence but the cruel activity of secret organizations. In the Cortes the government was a short time ago questioned as to the existence of secret societies in Andalusia. The Minister of the Interior replied that he had for a year known of the existence of an organization known as the "Black Hand," and that the matter had been referred to the judicial authorities. A band of masked men, very probably members of some secret society, lately effected entrance into farm houses at Puerto Zurano, in Andalusia, murdered the men, outraged the women and destroyed everything. Many plantations have been in part destroyed by other lawless bands in the same Province. At Malaga thirty-eight arrests were made, including that of an ex-mayor of the city, for alleged complicity in these deeds of violence. The Spanish government owes to itself and to the highest interests of civilization to

put an immediate term to the existence of these secret organizations, or if this cannot be effected, so restrain them as to prevent such deeds of violence as have lately occurred in Andalusia, and which may through laxity on the part of the authorities, break out at any moment elsewhere.

FRENCH SCHOOL BOOKS.

Some time ago the sacred congregation 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 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 institutions.

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 flocks.

The Bishop of Annecy (Haute-Savoie) was one of the first to solemnly publish the condemnation in the form of a pastoral letter. This devoted prelate concluded his pastoral in the following terms: "Our Holy Father the Pope has ordained to be inscribed on the list of works which the faithful cannot read the following, (1) Moral and civic instruction; man; the citizen, for the use of primary schools, by Jules Steeg; (2) Elements of moral and civic instruction, by Gabriel Campagne; (3) Moral and civic instruction for young girls, by Mme. Henri Greville; (4) Civic instruction at school, by Paul Bert. The consequences of the condemnation pronounced by the Holy Father are these: (1) Whosoever purchases one of these books, or having purchased it previous to its condemnation keeps it in his possession is guilty of mortal sin; (2) Whosoever causes any of these books to be read by any one else is guilty of mortal sin; (3) Fathers and mothers and all others who have received from God the charge of watching over the education of children are bound by a duty, at once sacred and absolute, to prevent by every means in their power the reading or studying of these books by their children. If parents do not do all that within them lies to prevent such evils they commit sin, mortal in itself, sin which must bring on themselves and their children the most terrible consequences. Before all things, above all things, no matter what the consequence, Christians should have at heart the preservation of faith, the service of God, and the salvation of souls. It is by this motive of supreme interest in holy faith and eternal salvation that I now, my dear Brethren, speak as I do. On the day of my consecration, this prayer was pronounced over me: 'May he love truth; let neither praise nor fear prevent his speaking the truth. May he never call that good which is bad, nor that bad which is good.' I shall be judged by God himself most certainly soon, mayhap this very night, on the accomplishment of the duty which pertains to every bishop to speak the truth to the faithful confided to his care. For this reason, in view of the judgment of God which we all await, I have made known to you and again declare it, that you are obliged in conscience and under pain of mortal sin to prevent any of the books condemned by the Church being placed in the hands of your children in school." No sooner had the government become cognizant of the tenor of the pastoral letter of the Bishop of Annecy than he was informed that it should be submitted to the council of state. At the same time the prefect of Haute-Savoie sent a detachment of police to every cure with an order prohibiting the reading in church of the bishop's pastoral, under penalty of forfeiture of the government allowance.

While most of the cures, paying no attention to this insolent and unjustifiable order, read the pastoral, some few, alarmed by the threats of the prefect, telegraphed the bishop for

instructions. The latter replied in the significant word "Wait," and on the following Sunday read the pastoral himself in his cathedral church. The following day the bishop was made the recipient of hearty popular 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 occasion 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 that no Catholic can lend countenance or assistance to secret associations seeking incorporation. They should have further known that Orangemen, besides being a secret society, and therefore objectionable to Catholics, has a certain avowed public purpose, and that is, the very effacement of Catholicity and its institutions. Mr. Dawson went so far in his shameless recency as to intimate that the Catholics of Ontario are not represented according to their population because Catholics have refused fair play and justice to Protestants. Mr. Dawson surely knows better than this. He knows, for every Catholic in Ontario knows it, that organized fanaticism represented by Orangemen and other associations, has been the largest factor in the excluding of Catholics from Parliament. We will not deny that Orangemen have occasionally supported Catholics for Parliament, but are not prepared to go on lended knee to its "Grands" and "Deputy Grands" for doing what they could not well help. Mr. Dawson will surely admit that Catholics should not be as such rejected at the polls by their Protestant fellow countrymen. And we can tell this to Mr. Dawson, that the Catholics of Ontario could, if it came to the worst, in spite of Orangemen and Protestant fanaticism, enjoy as large a representation as they do to-day. Better by far, however, have no representation than such as Messrs. Dawson and Hawkins afford us. The speech of the latter gentleman is one of the most peculiarly unfortunate we have ever read. It must have made every honest Catholic in the House blush for shame. Mr. Hawkins evidently forgets two things that he should bear very clearly in mind, viz., that the election of a Catholic by any constituency, be it ever so Protestant, should not blind him to his obligations as a Catholic, and that the position of a member of the House of Commons is not higher than that of membership of the Catholic Church. Comparisons are generally odious, but one more odious than that made by Mr. Hawkins in likening the case of the Orangemen seeking incorporation, to that of Catholic brotherhoods and sisterhoods seeking the same privilege, it has certainly never been our lot to notice. 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. Hawkins asks why as a Catholic he should raise his voice and vote against the bill? Sweet, lamb-like innocence! thou art surely amiable! With as much reason might the honest gentleman have asked why should he not become an Orangeman himself. But the most objectionable part of Mr. Hawkins' inconclusive and unfortunate discourse is its ter-

mination. The opinions of Mr. Hawkins, or any other particular individual, do not, in a grave public controversy, amount to a great deal. But Mr. Hawkins implies that on the Orange question he speaks the views, wishes and feelings of the Catholics of Ontario. He does nothing of the kind. The Catholics 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 Catholics 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 him. 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 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 of the claims to divine origin of the so-called "Church of Ireland," as set forth by Mr. Alexander. If she really shares the views of that gentleman we commend to her earnest study "Batler's Catechism," compiled for the use of children, but invaluable to all in quest of enlightenment on matters connected with Christian faith and true evangelical practice.

ARCHBISHOP LYNCH.

It is with the heartiest feelings of gratification that we announce a steady and rapid improvement in the condition of His Grace the Archbishop of Toronto. His Grace's illness was of the very severest character, and at one time fears were entertained that its results might be fatal. The danger is now, however, passed, and all join in thankfulness to God that this honored and illustrious prelate has survived the assaults 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 credit, and to the people amongst whom his ministrations have effected so much good.

MR. PARNELL'S SPEECH.

We give our readers in this issue a full report of Mr. Parnell's speech in reply to the bitter attack of ex-secretary Forster. The Irish leader never spoke to better advantage. He completely vindicated his party and himself from the outrageous assaults of the disappointed placeman and fixed the responsibility for Irish crime on the heads whereon responsibility should rest.

THE TRAPPISTS.

A member of the Italian chamber of Deputies recently demanded the suppression of the agricultural colony of the Three Fountains, near Rome, under the control of the Trappists. His demand was met by a reply from Signor Bonnacchi, 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 Bacelli, fully concurred in and confirmed the statements of the deputy Bonnacchi. 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 observed 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; Peron, Strathroy; and MacIsaac, 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 both earnestly and effectively in explanation of the ceremony. The Mass of the Presanctified was celebrated by the Rev. Father Peron. 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 London.

EASTER IN LONDON.

The great festival of Easter was observed with becoming solemnity in London. 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 persons. The congregation which assisted 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 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 of the day. He said it was an occasion of joy and gladness to the whole Christian world, for on that day Christ, by rising from the dead, had conquered sin and death and utterly proved himself God. His Lordship dwelt on the circumstances attending the resurrection of our Divine Redeemer, and showed it to be a manifestation of divine power. Our Lord had always referred to his resurrection as the crucial test of his divinity, and his enemies, reflecting on his repeated and solemn assertions on 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 referred to the various resurrections from the dead recorded in the New Testament 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 his own rising from the grave on the third day after his crucifixion. This latter resurrection essentially differed from all the others in this respect, (1) it was Christ who raised himself from the dead, whereas the others were raised to life by him, and (2) Christ once risen, never again sank into the tomb, while the others, raised by his power, all died again. His Lordship then exhorted his hearers, that, as they had risen from sin, their resurrection should be ever as Christ's, enduring and perpetual. He concluded by an urgent

appeal to all in favor of a lasting amendment of life.

At Vespers, which were sung at 8 p. m., Rev. Father Tiernan officiated. The musical service was, both at Mass and Vespers, of a very high order, and elicited just commendation from large congregations which filled the church at both services.

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

TIMELY REMONSTRANCE.

A delegation of leading French tract writers waited on President Grevy, to out the grave injury inflicted on commerce by the frequency of Ministerial crises in France. The Universal makes the following comment on the subject: "The merchants' deputation received at the Elysee, having referred to the President's mind the high they had formed at his advent as Chief Magistrate, very politely and clearly, intimated that in these hopes had been completely disappointed. emphatically called upon him to influence to bring about the solution of a crisis that could not be prolonged without inflicting irreparable injury on the vital interests of the country and prestige amongst the nations."

This language implies a formal approval of the policy of violence inscribed to which M. Grevy has helping hand. But the delegates are more precise and positive: "Profoundly attached," say the republican institutions, we know their development and existence is bound up with the commercial, industrial and financial prosperity of the country. And this prosperity cannot be compromised if France sees Ministerial crises continue without intermission, and the national legislature de itself constantly, not to the practical forms impatiently awaited by the masses but undignified and fruitless discussion.

These words will give ground for criticism to these restless and epileptic politicians who sacrifice national interests to their own low and envious party. They prove in eloquent terms what, of course, every one knows, that the men of the country are not without the power of proscription.

OBITUARY.

We publish with very great pleasure the following obituary notice of the Sister M. Helen MacMahon, whose we some time ago announced. It is the pen of a lady intimately acquainted with the deceased religions. The death of Sister M. Helen, set forth her perishable characters the saving and edifying influence of Catholicism. For even amongst Catholics, know the beauty and lofty saintliness of the hidden life cloister. That beauty and saintliness never be made fully manifest till the accounting day. It is only now and then a glimpse can be obtained of such a life with its happy influence as ample as that of Sister M. Helen:

Our loved and saintly Sister M. MacMahon passed away from the community, to which she had endeavored her rare virtues, on Feb. 11th, 1883. She has left such a bright example of perfection that it deserves to be recorded as the sequel to a secular life of most noble piety. While yet in the world, her lively faith and ardent zeal enhanced her reputation, as was asserted by an eminent 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, her natural talents, with which she was endowed in no ordinary degree. Cheerful in the discharge of any assigned her by holy obedience, she was in her humility, to compensate, by strict observance, for what she termed her incapability. Shortly before her death she replied to those who thought her too young to answer the early bell of the cloister: "A pity I would not try to do 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 answer the early bell of the cloister: "A pity I would not try to do at least when I am good for nothing."

No less remarkable was her spirit of poverty and detachment. Though reduced suddenly from active duty by the loss of death, she had not even in her prison the smallest trifle, not even a pair of medals; even her clothing was an evidence of her love of her holy vow. An edifying instance of her perfect detachment from family ties merits mention. In a letter written to her Mother about a year before her death remarked: "Dear M. M. I am not at all anxious on their account. I am in the hands of God, knowing He will take care of them. I feel stealing the time that I devote to my relations, though I would gladly prefer their best interest."

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



appeal to all in favor of a lasting amendment of life.

At Vespers, which were sung at 3.30, p. m., Rev. Father Tieman 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.

TIMELY REMONSTRANCE.

A delegation of leading French traders recently waited on President Grevy, to point out the grave injury inflicted on French commerce by the frequency of Ministerial crises in France.

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

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.

Our loved and saintly Sister M. Helen MacMahon passed away from the community, to which she had endeared herself by her virtues, on Feb. 11th, 1883.

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 time of silence for a month, so faithful did she endeavor to be, and so little was there to remember.

In prompt and cheerful obedience also our dear sister shone pre-eminently, impressing every one by her great respect

for superiors whose slightest wish she anticipated. Her pupils, and all who came in contact with her, were edified by her constant remembrance of God's presence.

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 lessons, and this is your piece marked in case anything should happen to me."

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 14th, Mr. Ross (Middlesex) moved for correspondence relating to reciprocity with the United States.

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.

Mr. Charlton defended Mr. Ross and expressed his conviction that the National Policy notwithstanding all that had been said in its praise, had not had a sufficient time.

Mr. Charlton defended Mr. Ross and expressed his conviction that the National Policy 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.

REGINA AND LIEUT. GOV. DUNDY. Mr. Casey moved for papers relating to the location of the seat of Government of the Northwest Territories and headquarters of the Mounted Police at Regina.

Mr. Casey's motions were supported by Mr. Dundy's probity, ability and judgment. The Government buildings at Regina, he said, were merely ready-made wooden houses, taken up from the older provinces.

After some further observations from Messrs. Cameron (Huron) and Sproule the motion was carried. On Tuesday the 20th 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.

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.

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.

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 after recess.

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 \$28,078,796.81 for 1882.

Amongst the items in the estimates for current year are the following for harbors and rivers:—Colombus, \$20,000; Port Hope, \$14,000; Toronto, \$117,000; Rouleau, \$4,000; Kincardine, \$7,000; Port Elgin, \$6,100; Goderich, \$5,000; Collingwood, \$26,000; Warton, \$5,000; Meaford, \$3,000; Kingston, \$2,500; Little Current, \$10,000; Kingsville, \$5,000; River Sydney, \$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.

It is gratifying to know that the Hon. M. Chapleau's health has been completely restored by his sojourn in California and that he will be enabled to take his seat for the first time in the commons early next month.

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 Presentation was solemnly celebrated by His Lordship, the Bishop of Ottawa. The sermon and the sermon of the Pastoral delivered in 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.

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 the Mass of the Pre-sanctified commenced at the usual hour and on Holy Saturday the ceremonies began at 7.30.

At St. Joseph's Church, Mass was celebrated 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 Desfore's Grand Mass at 10 a. m.

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 Clarke were also staying there on a visit.

On Friday the two latter gentlemen went to Sandall's Beach, in company with Father Ryan, to have a bath 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 being able to swim were, of course, in an awkward position.

wherever there is free will there is the possibility of falling—it exists there intrinsically and needs no external agency to reduce it to act. Hence when you say: "Without a devil man would not have fallen" you draw on the faculty of your badly instructed imagination.

Clarke struggling, but thought he was amusing himself. It transpired that the reverend gentleman was struggling hand for life, and Father M'Grath, seeing to his rescue became exhausted, and could not return to shore. So, sad to relate, both clergymen were drowned before any possible assistance could be rendered.

A UNION SPRINGS PHILICIFER.

An esteemed subscriber sends us a scrap, cut from some newspaper, in which a correspondent of sceptic proclivities criticises a sermon preached in Union Springs, by a Protestant minister, on the devil and his works.

While it is not the business of a Catholic editor to defend Protestant ministers from the consequences of their false position, we must confess that when we hear of them condemning the devil and his works we believe they are doing a very good thing; that if they, as a rule, spend 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.

There are none so liable to err as those who have a half hold on a smattering of special knowledge of great truth. 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.

En. U. & 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.

En. U. & T. What we have said above puts this statement to rest. The remainder of what the philicifer of Union Springs says hinges on this misrepresentation of Christian theology. Inasmuch as his deductions are drawn from false principles, ignorantly or otherwise credited to Christianity, they are of course false.

En. 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 be the occasion but not the cause 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 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!

En. U. & T. Where did you get this precious piece of information? Do you wish to insinuate that Christianity teaches 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 Springs preacher's sermon was the cause of your bad logic.

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Know Nothingism Illogical.

How many Americans can trace back generations 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."

win votes. We have always admired the character of James II, who preferred to abdicate the English throne rather than to renounce religion. If we do not have much respect for the Orange usurper who succeeded him, Queen Victoria, by her interpretation of the law, is a churchwoman in England and a Presbyterian in Scotland.

En. U. & T. Of course, if man had not been redeemed, he would not have been redeemed,—would not have had a redeemer. Your perspicacity here is admirable. But this remarkable fact was known some time ago. Your observation has not even a snap of novelty about it.

En. U. & T. It occurs to us just here to ask what theology you are teaching. Your idea is a Ko-inoor 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 should tell us the duty of the Holy Ghost, —God between us and irreverence.

En. U. & T. By "these four" you mean 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.

En. 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 doctrine. The third and fourth are true, while the fifth involves a confusion of ideas. If man had not fallen he would have continued in a state of beatitude; 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.

En. U. & 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 crucifixion of the Saviour, as you so confidently assert.

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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, Think in our chain of woe; That the wife, the daughter, friend, From this cold earth must go, But ah! we should not mourn her, Let's list to faith and pray, That soul who gave her to us, Will her receive this day.

A Prisoner Among the Boers.

During the Anglo-Boer war, the Right Rev. Dr. Jolivet, O. M. L., Vicar-Apostolic of Natal, in whose diocese Boerland and Zululand are included, happened to 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.

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A Priest and the Crucifix.

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 St. 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 suburbs of Limehouse.

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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.

Illustrative Facts. 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.

Moral Reflection. If it be permitted to long for death, the right surely pertains to the soul of the just man, who seeks to leave his home, St. Paul abides in the flesh is needful for you; but I am straitened between two, having a desire to be dissolved, and to be with Christ.

St. 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 ravaging beasts that are to devour me? May they be stoned by my blood? I fear lest they should spare me, as they have so many other martyrs."

Moral Reflection. Let us always bear in mind that, no matter what our state of life may be, we can sanctify ourselves by contemplating 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 Church of Rome a Teacher. The Rev. Mr. Beecher, in his sermon in Plymouth Church, on Sunday last, said of the Catholic Church: "Sympathy is craved by every human being. There are two classes of men in the world who are in a humbler circumstance. In these grand old cathedrals, a person cannot feel at home. The Roman Catholics have been in the most Protestant a lesson. I have been in the most magnificent Roman cathedrals of Europe, and have seen the rich and the poor worshipping side by side. The people who, costly garments did not shrink from the market, the ruffianly who were clothed in worn threadbare, Mr. friends, the Church of Rome can and does teach the Protestants a lesson of real genuine sympathy in its charity for the poor and humble."

The Purification. PRAYER IN THE HOUSE OF GOD.—The Greeks term the feast of the Purification of the Blessed Virgin the Hypocrite, for the reason of the meeting of the saintly old man Simeon and the prophetess Anna with Jesus and Mary in the Temple. This blessed coming together was no mere chance-work; it was the divine spirit of prophecy that led either the virgin or one of whom, indeed, it had even been promised that he should not die until his eyes had been taken. The Lord is with us, and His presence, and His ready to accord favours to His worshippers.

Moral Reflection.—After Solomon had dedicated the Temple of Jerusalem, God appeared to him and said: "My eyes have been upon you, and my ears attentive to the prayer of him that shall pray in this place."—(2 Paral. vii. 15.)

The Bad and Worthless. This is especially true of a family medicine, and it is positive proof that the remedy is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest and most valuable family medicine on earth, many imitations were begun to steal the notices in which the press and people of the country had expressed their confidence in the medicine. These imitations, instead of expecting to make money on their credit and good name of H. B. Many of these started nostrums 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, especially those with the word "Hop" or "Hops" in their name or in any way connected with them or their names, are imitations or counterfeits. Beware of them. Touch none of them. Use nothing but genuine Hop Bitters, with a bunch of cluster of nobles in the style of the original. Trust warned against dealing in imitations or counterfeits.

PUZZLE MATCH-BOX.

A wonderful puzzle match-box, and yet, if you examine it in the following manner, it will be found to be a simple matter. By mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

LIFE AND ADVENTURES OF ROBINSON CRUSOE. This well-known book can be ranked as the most standard juvenile book ever printed. It contains a complete and accurate description of a man-of-war upon a desert island. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

DANCING SKELETON. Made out of Card Board. A perfect model of a skeleton of a man, and a complete set of bones. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

MAGIC TRICK FAN. A wonderful and amazing trick. A fan which when any other person blows will fall to pieces, but when blown in a square of a man's hand, it will be found to be a simple matter. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

THE AUTOMATIC POLISHING BRUSH. This consists of a brush for polishing a metal, which consists of a box of blacking, which is used by the brush. It is used for polishing brass, iron, and other metals. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

PERFECT GEM POCKET MATCH-BOX. The "Gem" is the most beautiful Gem Match-Box ever made. It is made of silver, and is sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

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COMBINATION PEN-HOLDER.

Heavily plated pen-holder, and will last a lifetime. It contains a fine writing nib, and is sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

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SELF-WINDING TAPE MEASURE. In a handsome case, and will last a lifetime. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

A FIRST-CLASS VIOLIN FOR \$3.50. For the next 30 days we will sell a first-class violin for only \$3.50. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

THE MAGIC NAIL. A very good trick. A common iron nail is shown to be a magic nail, and will last a lifetime. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

FIRST EASTERN DAWN AND FIRST WESTERN DAWN. Two beautiful watches, and will last a lifetime. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

SUNSHINE LOCH RINGS. An elegant set of rings, and will last a lifetime. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

SOLD SILVER RINGS. A beautiful set of rings, and will last a lifetime. Sent by mail, \$1.00 per dozen. J. LEE & CO., Montreal, P. Q.

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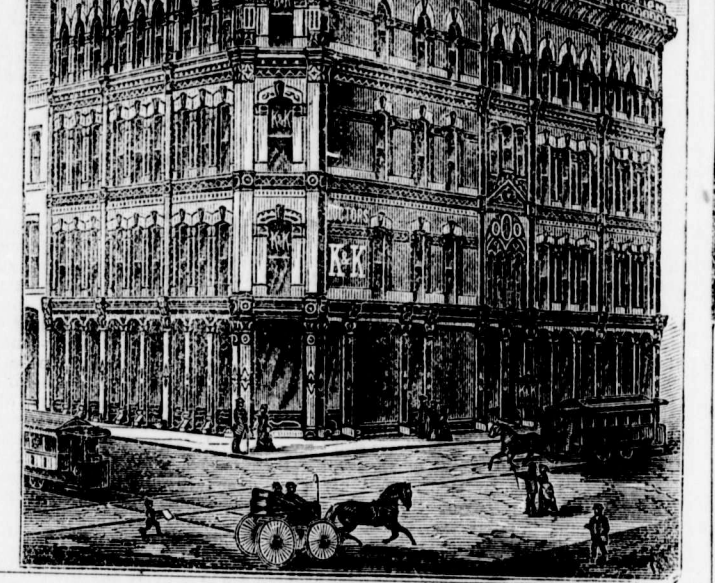
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INDEX

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