

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, AUG. 18, 1882.

NO. 201

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The Dead Singer.

BY JOHN BOYLE O'REILLY.

"She is dead!" they say: "she is rotting for the grave; there are flies upon her breast; her mother has kissed her clay cold lips, and folded her hands to rest; Her blue eyes show thro' the waxen lids; Her hair is white, her hair's gold crown; Her grave is dug, and its heap of earth is waiting to press her down."

"She is dead!" they say to the people,—her people for whom she sang; whose hearts she touched with sorrow and love, like a harp with life-chorus strung. And the people hear—but behind their tear they smile as though they heard. Another voice like a mystery proclaims another word.

"She is not dead!" it says to their hearts: "True Singers can never die: Their life is a voice of higher things unseen by the common eye. The truths and beauties are clear to them, God's right and the human's wrong; The heroes who die unknown, and the weak who are chained and scourged by the strong."

And the people smile at the death word, for the mystic voice is clear: "The singer who lived is always alive; we hear him and always hear."

And they raise her body with tender hand and bear her down to the main. They lay her in state on the mourning ship, like the lily-maid Elaine; And they sail to her isle across the sea, where the people wait on the shore. To lift her in silence with heads all bared to her home forevermore— Her home in the heart of her country—O, a grave among our own Is warmer and sweeter than living on in the stranger land alone.

No need of a tomb for the singer! Her fair hair's pillow now Is the sacred clay of her country, and the sky Is the same that smiled and wept on her youth, and the grass around is deep With the clinging leaves of the shamrock that cover her peaceful sleep.

Undreaming there she will rest and wait, in the tomb her people make. Till she hears men's hearts like the seeds in Spring all stirring to awake. Till she sees the motion of souls that strain till the bands that bind them break: And then, I think, her dead lips will smile and her eyes be closed in peace.

When the cry goes out to the Nations that the singer's land is free?

CATHOLIC PRESS.

London Universe.

WHATEVER may be said for or against the Land League agitation in Ireland, it must be acknowledged that through its agency Ireland has come to the front in a very remarkable manner. As a matter of fact, the Imperial Parliament has been for the past two or three sessions obliged to devote itself almost exclusively to the affairs of Ireland; yet Ireland still remains the great stumbling-block to the legislation of the whole empire. The session of 1882 will be looked upon as having run its course. The House of Parliament have been sitting almost from the beginning of the year, yet the whole Government programme remains almost untouched. The only bill of importance passed is the one relating to crime in Ireland. The Arrears Bill has not yet passed through the ordeal of the House of Lords. To such a drag-chain on the operations of such a powerful statesman as Mr. Gladstone, prices beyond all doubt that the influence of Ireland is at the present day more potent than perhaps it has ever been.

MARRIAGES which take place between Englishwomen and Frenchmen are lawful in England, but are not considered so in France. English wives, therefore, who are taken over to France are likely to be deserted as soon as they arrive there. Miss Leigh exposed this state of things at a meeting held at Earl Somer's house the other day. In France a man is not considered to be of age until he is 25, and even then he cannot contract a marriage without the consent of his parents or guardians. A marriage in England, according to our laws, has no validity in France. As soon as a Frenchman lands on the shores of France with an English wife she ceases at once to have a wife's claims on her husband. These are interesting facts, and facts that should be generally made known to the women of England. It is to be hoped the French Legislature will alter the law on the subject. It is, however, hardly likely. The only thing that can be done at present is to let the public know the state of the law on the matter.

WHICH is worse, English rule in Ireland or Russian rule in Poland? On the whole, it is much of a matter. On the other, but as one and half a dozen of the other, but as far as the religion of the people is concerned it must be admitted that the English rule of Ireland know at this day how to behave themselves, whilst the Russian rulers of Poland don't. Take the following case which only happened about a fortnight ago. There are some Unites in Poland who at heart adhere to the Catholic Church, although officially they are set down as Schismatics. A few couples of these were lately married in accordance with the rites of the Catholic Church, and this could only be managed by a gentleman called Frankowski securing the attendance of a Catholic priest from Austria. For this heinous crime Frankowski was indicted, but the Chamber of Investigation of Warsaw found that there was no law to punish an action of this kind. Frankowski was consequently liberated, but Count Tolstoy at once or-

dered him to be re-arrested, and kept in prison for three months. Even Arabi Pasha would hardly dare to do such a thing in Egypt. Comment is unnecessary.

The death of Miss Fanny Parnell has thrown a gloom over Ireland, for even those who did not fully agree with that lady's sentiments (though we do not know why all should not) must feel that there was much, very much, in her beautiful poems to be admired. The fine lines in which she (a Protestant) wrote so respectfully of the Holy Father must have long ago won their way to every Catholic heart. The Irish leader is said to have felt a special love for his sister Fanny, the now deceased lady, and we sincerely join with the numerous votes of condolence which he has received.

Catholic Review.

The Christian Advocate replies—with the courtesy that always characterizes it—to our remarks on its strictures on the Abbe Gaume's answers in his exposition to the question "Who was Luther, who was Calvin?" Our respected contemporary says: "We are not ignorant of the partial character of the Reformation, especially in its beginning. Our charge against the Abbe Gaume's method is that he traduces the Reformers by holding up one weakness or error or a single sin as a specimen of their lives. As well might he say: 'Q. Who was David? A. The man who committed adultery with Bathsheba and murdered Uriah. Q. Who was Peter? A. The man who denied his Lord.' Yes, the parallel would be complete if David had not spent the remaining years of his life in weeping and tears for his sin, if Peter had not repented the denial and wept bitterly almost as soon as it was uttered. But there is no analogy. Luther was a wine-bibbler and a gross liver to the day of his death, and Calvin glared in his murders to the last hour of his tyranny in Geneva, and the crimes for which he was branded are simply undepictable and indescribable. But the Advocate says: 'We doubtless agree with the (Catholic) Review's remarks about Calvin and Servetus, and yet maintain that Luther and Calvin rose in moral and religious character far above the age in which they lived, and the Church from whence they came out.' Now, of all 'the cant of this canting world,' the cant of Protestant assumption which vaunts its superiority over other Christians in the past and in the present is the most impudent and baseless, and we feel humiliated to be obliged to confess that this pharisaical philistinism is even more prevalent in our own country than in England. We safely leave the characters of Luther and Calvin to Protestant writers like Little-dale, who have certainly no love for Rome. But that the coarse-minded Teuton and the assassin of Servetus 'rose in religious and moral character far above the age' of Xavier and Loyola, and thousands of other Catholics, who rose to heroic heights of self-sacrifice which are impossible in the Church, and which non-Catholics—good men and worthy citizens though they be—cannot even comprehend, exhibits an amount of prejudice which we hardly expected from our intelligent contemporary. But supposing the assertion of the Advocate were true, how does it account for the fact that the religious and moral characters of the followers of the Godly men should cease to be a factor in the world's spiritual economy after death? How does it explain the circumstance that the countries which hold a sad preeminence for immorality and drunkenness in the old world—Scotland, Scandinavia—are the very countries that were stamped with their 'religious and moral character' by the reformers of the sixteenth century?

Buffalo Union.

How often has the Church to bear reproach for her children! How often it is said—"Yes; he is a Catholic, he goes to Mass every Sunday, we have seen him at the confessional and the altar-rail. But he drives a hard bargain, he grinds the faces of the poor, his tyranny, harshness and suspicious spirit make his home a hell." Or, "She is a gossip, a tale bearer, a disturber of family peace, an idler or a slattern; too busy with others' affairs to mind her own. Yet she never misses her monthly communion, she is an active member of the Arch-Confraternity, the Ajar Society, and Heaven only knows how many religious and benevolent associations besides. These Catholics, for their high claims, are no better than their neighbors; indeed, not nearly so magnanimous, honorable, or kind in their family relations, as many who make no profession of religion at all. Those who hate the faith have not seldom a secret satisfaction in thus pointing out what they believe to be shining examples of its ineffectiveness on the lives of its followers; forgetting that the objects of their animadversion are what they are, not because of Catholic teaching, but in direct spite of it. The error does not excuse inconsistent Catholics. Of him to whom much has been given, much will be demanded. Honors and privileges imply proportionate responsibilities. We are before a sensual, slandering, unbelieving world as ambassadors of that 'kingdom not of this world,' whose laws are purity of life and universal charity as well as invincible faith. Dare we discredit the authority which has misused us hither or hinder, by our bad example, the enlightenment of those who, so far as the true faith is concerned, are still 'in darkness and the shadow of death' if Catholics—practical Catholics—would but realize in how great measure the honor of faith is in their keeping, we should have fewer of these reprehensible incongruities of profession and practice.

Catholic Citizen.

The ecclesiastical year contains many festivals set apart to the honor of Mary the Mother of God. For the most part

these sacred anniversaries call up to the mind of the devout Catholic recollections of the more important events of her life while here upon earth. On September eighth the Church commemorates the birth of the Virgin Mother of God, Her birth has announced joy to the whole world, for from Thence has proceeded the Sun of Justice." On the twenty-first day of November we have the feast of the presentation. When Mary was but three years of age she was offered by her parents Joachim and Anne, to the service of God. On the Friday before Palm Sunday her seven sorrows or sorrows are commemorated, and on July second occurs the festival of the Visitation, when the blessed Virgin rising up went into the hill country to visit her cousin Elizabeth. None of these feast days are made holidays by the Church. This dignity is reserved for the festivals which commemorate three still greater circumstances viz. the Annunciation, the Assumption and the Immaculate Conception. The last mentioned festival occurs on the eighth day of December. On this day in the year 1854 Pope Pius IX. formally defined the doctrine of the Immaculate Conception from the Apostolic Chair in St. Peter's Church at Rome. March twenty-fifth is the date of the Annunciation. This refers to the declaration of the Lord unto Mary that she should become the mother of the Savior of men. The angelic salutation recited by Catholics every day should recall this great event and cause us to reflect on the mystery of the Incarnation. We are now within a few days of the crowning festival which the Church has devoted to its great patroness. On the fifteenth of August the entire Catholic world joins in remembering with joy her triumphant entry into heaven after her glorious victory over the temptations and trials of this life. St. Bernard, who among the saints was particularly fervent in his devotions to the Blessed Virgin, very vividly observes: "What mind can conceive the glory with which the arrival of the Queen of the world was celebrated by a brilliant host, their advance to greet her, their chanting as they led her to the magnificent throne. * * *

If eye hath not seen nor ear heard the delights which God has prepared for those who love Him, who shall say what is prepared for her who bore Him and loved Him more than all."

Western Watchman.

It has become the literary fashion of the day to praise the Catholic Church. In fact the dispraise her is set down as ignorant illiberality. It must be so, alas! says a preacher as Beecher would not so often sing her praises. Here is what he had to say: "The holy men and women her calendar fill the heaven of history with stars. Her missionary and priestly martyrs have given to human nature its crowning glories through sorrow and darkness to light, love, and are still chanting in the air an every tongue to all within her communion of out of it, as with angel voices words of divine love, of Christian hope, of triumph over death, of immortality in Heaven."

A DISPATCH to the N. Y. World reports.

"There appear to have been two heroes after all in Alexandria. These were a Belgian Catholic Priest, Pere Guillaume, and a French Lazarist, Pere Millville, whom the natives call the 'two brothers.' The English bombs thrown into the unoffending and practically defenseless city, nor the fury of the maddened Alexandrian mob could deter from their quiet and patient work of succoring the wounded and saving those who were ready to perish."

Catholic Columbian.

JOHN BULL after casting his poor dependent colonies at his feet in a helpless condition proceeds to rob them to meet the cost of overcoming them. As an individual illustration an Englishman knocks an Egyptian or an Irishman down and then holds him under his foot until the cost of muscle is paid.

Household Need Free.

send address on postal for postage book. "The Liver, its Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Hea-dache, Constipation, Dyspepsia, Malaria, &c. Address, DR. SANFORD, 21 DUREE ST., NEW YORK.

How Reidsville, N. C., has prospered.

We announced last week that two of our young townsmen, Messrs. E. E. Richardson and Joseph Lykes, were the successful competitors in the July drawing of the Louisiana State Lottery; the amount, \$15,000, in actual cash, has been received, and deposited in the Reidsville Bank. This is one of the most successful speculations that was ever known in our enterprising town, and we congratulate our young friends who take their good fortune in so easy and matter-of-fact manner. Mr. Richardson informs us that it was a plain open handed business transaction, he invested \$25,000 tickets, and with the regular drawing it was announced that this number was the "check one"; in a few days he was informed of the fact, and without trouble he sent the ticket to New Orleans, had it presented at the office of the Company—it was correct, and in due time a package came to his address by Express containing the money in currency.—Reidsville, N. C., Webster's Delta Weekly, July 25.

the State gain anything by their lapse of faith? On the contrary, those who rejoice at it but encourage a weak or worthless man or woman in renouncing the only rule that might restrain or correct their viciousness. Evangelical gentlemen who think 'Popery' the greatest of all evils, may rejoice at the creation of a bad Catholic. The State has no cause to rejoice when at the same time a bad citizen is given to it. The Catholic Church can well afford to lose such members, but the State can ill afford their transformation."

Catholic Columbian.

Well-intending Protestants, but who know no better, and evil-intending Protestants who do know better, speak of the Catholic Church as the "Romish" Church. Our friends should not do so or we may be forced to place them in the latter class.

PERSONAL.

Mr. Bruyere has had a letter from His Lordship the Bishop of London. Dr. Walsh writes from "On board the Servia, Out at Sea." His letter bears date the 2nd of August. Our readers will be glad to hear that His Lordship was then in good health and had derived much benefit from his trip. The Bishop is now in London.

THE SACRED HEART.

On Friday the ladies of the Sacred Heart will celebrate the 25th anniversary of their establishment in London. The day will be celebrated with religious solemnity. Solemn High Mass will be sung by Right Rev. Mgr. Bruyere, assisted by the priests of the Cathedral. We cordially wish the ladies of the Sacred Heart many returns of their "Silver Jubilee in London."

Appointment.

Mr. M. F. Walsh, City Accountant, having obtained a month's leave of absence from His Worship the Mayor, has gone to Ottawa to visit a number of friends in that city. We understand that Mr. Walsh has received from his old friend Hon. John Costigan, the offer of a position of trust and emolument in his department at Ottawa, including the Private Secretaryship of the Minister. It is therefore to be presumed that Mr. Walsh will continue business with pleasure, and take action in one direction or the other, upon the enticing offer held out to him. If Mr. Walsh decides upon remaining in Ottawa, he will of necessity resign his present position as City Accountant. In this case Mr. Walsh will leave behind him in Quebec a large circle of warm and admiring friends. In the Federal Capital, his genial nature and fine business capacity will quickly gain for him the esteem and friendship of all those with whom he may be brought in contact.—Quebec Chronicle.

A HOUSEHOLD NEED FREE.

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Garibaldi and Cremation.

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[From the Jaffa Catholic Guardian.]
When Christianity began to spread among the Gentiles, it found itself face to face with certain national heathenish customs not at all congenial to its own spirit. Among these was the burning of the dead, a time-honored custom among Greeks and Romans. To a heathen or materialist, cremation is the best way of doing away with a most hideous and infectious object. But to a Christian the death stands in quite a different light. To his eyes the soul, as Plato assigned, is the house of the human body is not merely the principle of life, as the Manichaeans professed, or a soulless substance differing only from a dog or a donkey by its superior organization, as the materialists contend; it is a constitutive and essential part of man;

THE SOUL IS NOT MAN, MR. FLATO,

nor is the body man, Mr. Atheist; body and soul united together in one substance are man and the severance effected by this is not a destruction, but a temporary separation to be followed some day by an everlasting reunion. Hence a sentiment of horror for everything like profanation of the mortal remains of man. And if that body be a Christian's, considerations of a much higher order give it a far weightier claim to our respect. It has been baptized, anointed with the holy oils, consecrated by contact with the EUCHARISTIC BODY OF CHRIST; it was, according to the words of St. Paul, a member of Christ, a living sacrifice, holy, pleasing unto God, the very temple of the Holy Ghost, and death, far from desecrating these remains, have added a new consecration to them; the soul, which animated them, is now, it is to be hoped, in the possession of eternal glory, and one day its body shall be called to partake of its bliss; it is deposited in the bosom of the earth and allowed to decay, as the seed scattered by the husbandman, with a view to the future harvest; "the animal which is sown, to rise in a spiritual body." It is no wonder, therefore, if we read in the first monuments of the Ecclesiastical history that

THE CHRISTIANS OF THE EARLY AGES

were anxious to preserve in their integrity the bodies of their brethren, and especially of the martyrs and confessors. The catacombs were used by them as cemeteries before becoming their place of refuge in time of persecution. It is remarkable that, among nations whose religion is more spiritual, the custom of burying the dead prevails, while cremation obtains among idolaters and the followers of carnal forms of worship. The feelings of the Hebrews would have revolted at the thought of burning their dead, for whom they had such an excessive respect; in this they were actuated by the doctrine, though undeveloped, of Christianity. Holy Job said plainly some 4,000 years ago: "I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another; this my hope is hid in my bosom." The Egyptians and the Assyrians, like the modern Chinese and Buddhists, showed an almost equal veneration to the dead, while

CREMATION WAS RESORTED TO BY THE SEN-SUAL GREEKS.

and Romans, and is still practised by the Hindus. Now, it is worthy of note, that in our time, in Europe and America, a certain tendency has been manifested towards a return to the old heathenish custom of burning the dead. No religious doctrine has been put forward to justify the proposed practice. Rather, all religious considerations have been carefully set aside. The promoters of the system put forward the interests of public health, which, they pretend, is endangered by the modern cemeteries. Utility supplants religion; the respect and endearment of the Christians for the "last resting place of the dead" are ruthlessly pushed as the outcome of a false sentimentality. Christianity, which occupies such a prominent part in the tragedies of Sophocles, is proposed as a happy substitute for the marble tomb and its evergreens. Improved furnaces have been patented in Germany, in which a corpse is reduced to ashes in the space of five minutes and handled over in an alabaster urn to the disconsolate relatives. These matter-of-fact views of death have not met with popular favor. Even those Governments the most opposed to Christianity, embarrassed though they were by the question of cemeteries—especially in large cities—dared not encourage the operations of cremation societies. But a man who may be considered as

A TYPE OF ANTICHRIST, GARIBALDI,

a baptized Christian, but a sworn enemy of Christ, a child of the holy Roman Catholic Church, but the deadly antagonist of the Papacy and the priesthood, after devoting a long life in the endeavor to ruin religion, thought to continue his warfare after his death, and with this view gave orders in his will that his remains should not be buried but burned. He believed that, thanks to his great popularity, this would strike a blow at the doctrine of the immortality of the soul, and that his example would be largely followed. But we have the satisfaction to learn that, probably in consequence of the unpopularity of the process, the will of the deceased has been set aside, and his remains confined to the earth, till the blast of the angelic trumpet shall summon him to the presence of his Judge. There is still a spark of Christianity even in the hearts of the Garibaldians and the last kick of the dying hero will leave no point on St. Peter's rock.

QUEBEC.

Earth has no scene, however bright and fair. The golden floods and beautiful skies are there. Unhappily by the magic of the past. With power its image in the hearts to cast. The sweetest flowers their crimson leaves may glow. Unblissed, unto the radiant glow. Of eastern suns, the purest stream may glide. Bright fates twining o'er its silver tide. Through valleys of perfume, circling isles of light. Unlovel, unhonor'd, if no spell be cast. Upon these flowers, that stream, by love or glory. But bring the rich memorials of the past. The hallowed legacy of ancient story. And all is fair, and beautiful, and bright.

THE WRAITH OF THE ACHENSSEE.

A TALE OF OLD MUNICH, IN TWO CHAPTERS. CHAPTER I. In a small cheerless apartment on the topmost floor of a house in Fingergasse—the narrowest street in Munich—there lived forty years ago two poor art students. Their names were Carl Schelling and Heinrich Bach. Ay, they were very poor, not far removed indeed from beggary, for between them they actually possessed only one suit of clothes. This may seem too strange to be believed; yet he never has mingled much with German students, and seen the hardships which they cheerfully endure in order to acquire knowledge, will not deem it improbable. Nor did their threadbare suit cause any of their comrades to look down upon them. Carl and Heinrich were welcome to every "kneipe," and what grieved the two friends most was that at these jovial reunions they could never be together. One must needs remain at home, high up under the peaked roof, amid the rocks and swallows of dingy Fingergasse.

He was a stout fellow, with a thick neck and a prominent brow, and his eyes were fixed upon the ceiling with a look of reverent awe. "Where you drowned them all in a schoppen of beer at the 'White Lamb,' Ha! ha! ha!" laughed Heinrich. "But now come, Carl, to business. As I have remarked, Schwanthaler had been commissioned to adorn the grounds about Rafenstein. There is a big black rock, just opposite the castle, and about a hundred yards from the shore, which is supposed to be haunted."

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BRAVE BISHOP NULTY.

Spindell Speech in Reply to an Address—His Views on the State of Ireland—Stop Evictions and Murders will Cease—What Archbishop Croke told Him.

The Lord Bishop of Meath attended at the village of Rathfriland, about half a mile from Killycan, county Westmeath, on Sunday, for the purpose of administering the Sacrament of Confirmation to a large number of children. His Lordship remained at Killycan over night, and on Sunday, after last Mass, a deputation of the townspeople, anxious to do honor to their patriotic prelate, waited upon him at the parochial residence, and presented him an address.

Their Dream.

Dear, lovely blooms of summer,
Ye sleep, ye sleep, ye sleep,
Plow'd on Earth's bosom
Ye dream of nature's God.

Woodbine Cottage, Feb. 1879.

ARE WE CHRISTIANS?

If We are, Then Neither in Public nor in Private Life, do We act up to Our Principles.

It is now some years since Dr. Strauss aroused first Germany and then Europe by his inquiry. And perhaps one of the most notable results of his inquiry...

AN AFFIRMATIVE ANSWER to the famous query of the German rationalist, it is a special duty to study and comprehend the signs of the times.

THE NAME HAS CEASED TO HAVE ANY MEANING. The nations which once composed what ancient writers denominated the Christian Republic have, almost without exception, cast off the yoke of Christ.

THE BASIS OF THE PUBLIC ORDER. When allegiance to Him was regarded as the first of duties, and treachery to Him as the greatest of crimes.

THE GREAT MAJORITY of its people would, if called upon for a declaration on the matter, profess and call themselves Christian.

THE CATHOLIC CHURCH. Mr. Con-stantine, in his latest work "Fruits and Travesties, Social and Political," sketches in vigorous, but hardly exaggerated, language the actual condition of what is commonly known as Western civilization.

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Such accumulation, and the destruction of those who impede it, constitute, as he judges, what is called "Western civilization."

case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death.

Such, according to the Turkish Effendi, are "the disastrous moral tendencies and disintegrating effects of inverted Christendom" upon so-called barbarous races.

ITS RESULTS upon European society, as he argues, "the inevitable results of an intellectual progress in which there has been no corresponding moral advance."

THE PERSISTENT VIOLATION for eighteen centuries of the great altruistic law propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe.

THE MASSACRE OF ST. BARTHOLOMEW. The sectarian press has the persistent perseverance of the devil in reiterating stale calumnies against the Catholic Church for the sole purpose of propagating prejudice in the minds of the present generation.

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From the San Francisco Monitor.

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THE OCCASION which gives rise to the Advocate's criticism upon the massacre of St. Bartholomew, is the contemplated erection of a monument in France to commemorate the massacre.

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SYMPATHY WITH CRIMINALS.

The Mail.

It is perhaps creditable to human nature that even the greatest criminal is not apt to be without sympathisers just so soon as he gets fairly within the meshes of the law.

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SERMON BY CARDINAL MANNING.

The Sunday within the octave of the Feast of St. Peter and Paul, we opened and publicly renewed our faith in the service of His Eminence the Cardinal Archbishop of Westminster.

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its strength and power and compactness is unable to make its sons think alike on any matter of conscience or religion.

THE CATHOLIC AND ROMAN CHURCH. And yet from north to south and from east to west, under the four winds of heaven, the same faith is taught by the pastors and believed in by the people.

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The Catholic Record

Published every Friday morning at 466 Richmond Street, THOS. COFFEY, Proprietor.

Annual subscription \$1.00 Six months 50c

LETTER FROM HIS LORDSHIP BISHOP WALSH

London, Oct. 21, 1879. DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principle, 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 COFFEY, Office of the "Catholic Record."

LETTER FROM MR. POWER

The following letter was given to our agent in Halifax by Mr. Power, administrator of the Archdiocese of Halifax. St. Mary's, Halifax, N. S., June 30, 1882. DEAR MR. WALSH:—It is with pleasure that I give my approval to the work in which you are engaged as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.

FROM HIS GRACE ARCHBISHOP HANNAN

St. Mary's, Halifax, Nov. 7, 1881. I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.

Catholic Record

LONDON, FRIDAY, AUG. 18, 1882.

TRUE INWARDNESS.

At a recent meeting of the London Board of Education, there was made a display of stupid fanaticism of which we thought most, if not all our public bodies were now free. We had, it is true, often heard it stated, that by some anomaly passing strange, it does frequently happen that Boards of Education are composed of men of little ability and towering ignorance. We can hardly believe that our city Public School Board is of such a character. There is no doubt, however, that a certain percentage of its members represent a market over-stocked with that shameful bigotry, the progeny of offensive indecency and rankest ignorance. On the 8th of August last, at a meeting of the Public School Board of London, question arose as to the appointment of teachers to fill certain vacancies. Amongst the applicants was Miss O'Donohue, a Catholic young lady, who has all the qualifications required by law to hold position as a Public School teacher. The law does not lay it down as a qualification that candidates for such places should not be of the Catholic faith. Certain members of the London School Board are, however, wiser than law or legislature. What neither the one prescribes or the other could ordain, these men of overpowering brainlessness would fain enforce. From the report of the proceedings we learn that when one member proposed Miss O'Donohue for a vacancy, no fewer than three others objected on the ground that she was a Roman Catholic, and one in particular, a Mr. Wilson, who evidently deserves to hold high place on the black roll of unreasoning fanaticism, declared that he would not like to see a "Hindoo brought here from India to teach Christianity. It was a similar case," Mr. Wilson clearly thought he was saying something exceedingly clever when he made this declaration. It may, indeed, have been clever enough for him, for judging from his public utterances, few would dare impeach him with the crime of knowing that Hindoos come from India. His knowledge, however, does it appears, extend even that far, for which the Public School supporters of London should be very grateful. Now for the enlightenment of Mr. Wilson, if a man who knows just exactly where Hindoos come from needs enlightenment, we desire to say that there are Hindoos quite as estimable as many so-called Christians; that Hindoos, if otherwise qualified according to law, could not be legally excluded on account of their religious belief from holding the position of Public School teacher.

We may also inform Mr. Wilson

that there is no provision in the school law of Ontario making the teaching of Christianity obligatory in the public schools; that there are many supporters of these schools who are avowed infidels and many more practically so. The assertion made by another member of the School Board that the application of a Catholic candidate for the position of teacher should be rejected because there are Catholic Separate Schools established in this city, proceeds from the assumption which the most zealous advocates of secular education have always repudiated, that the Public School system is Protestant, or to say the least non-Catholic. These schools are, according to their most enlightened advocates, open to all. The law itself declares it, and the establishment of Separate Schools anywhere does not prevent Catholics who desire to do so from supporting the Public Schools, and having their children entered in the same. We may also remind Mr. Wilson and his associates in the government of the local public schools that Catholics are contributors to the Provincial funds from which the public schools draw a large portion of their support, and that the Separate Schools of Ontario do not receive that quota of governmental and municipal aid to which they are entitled. Unless the public school system of the Province be legally declared Protestant or anti-Christian, Catholics have as good a right as others to apply for any position created by its operation. Is Mr. Wilson prepared to have the law take any such shape in the exclusion of Catholics, or would he be content with the sole exclusion of Hindoos? We shall be glad to hear from him. His ignorant splutter at the late meeting of the board will, however, have the good effect of showing to the public the true inwardness of himself and others entrusted with the administration of school affairs in this city. We may also add that objections such as those raised at that meeting to the employment of Catholic preceptors under the Public School system should teach the Catholics of Ontario to put true value on the Separate School system and seek to perfect it as far as possible.

CAUSE AND EFFECT

Many Canadian journalists—some through antipathy for Ireland and for the religion of the majority of its people—give prominence to telegraphic reports of "outrages" from that country. We are not disposed to deny that many unfortunate crimes have occurred in Ireland within the past three years; but we deny that the crimes of the few are chargeable to the many, and that the Irish race as a whole is free from the imputation of complicity in these sad affairs. Many of these crimes have been greatly exaggerated. Others have been manufactured out of whole cloth, and not a few "outrages" have been concocted by landlords themselves to excite sympathy for them abroad, especially in Britain.

We desire to be understood when we declare that outrage in any shape, whether it takes the form of intimidation, assault, mutilation, or assassination, is not, and cannot be under any circumstances justifiable. We also hold that secret combinations of any sort, formed even for the attainment of ostensibly good objects, are perilous in themselves, subversive of Christian order and morality, and strongly to be condemned. But while holding these views, and clearly expressing them, we desire also to state that agrarian crime in Ireland is due almost wholly to the injustice of the land tenure system obtaining in that country, and that the secret political associations which are supposed to exist in the interests of the land agitation, but of whose existence we have had as yet no proof, must, if they really have existence, be the offspring of landlord cruelty and governmental tyranny. Much ado is daily and weekly made here through the instrumentality of the press concerning reported outrages in Ireland. Our readers, knowing that the whistling or singing of popular airs, the walking along of country roads after dark and the throwing of a stone, however accidental, are considered agrarian out-

rages in Ireland do not feel surprised when the monthly total of these outrages, as computed from English sources, reaches very a high figure. There are, however, many who evidently attach belief to the figures published through governmental inspiration. To these, and to all others ignorant of the true state of Ireland, we would say, that an acquaintance, however limited, with the history of that country would serve to disabuse their minds of prejudice, and lead them to a comprehension of the real causes of Irish discontent. We do not now seek to disinter the dead past. We desire to refer to two periods of Irish history still modern. Events connected with these times still contribute to make the Irish question in its more recent phases one of the living questions of the day and the hour. Let those who are surprised at the discontent prevailing in Ireland cast their eyes back to the times immediately anterior to the Union—not yet one hundred years. What will they find? Catholic Ireland constituting fully four-fifths of the entire people—though deprived of political freedom—outraged, persecuted, and even threatened with extermination, and this infamy practised with the object of driving the whole nation into anarchy and revolt. Never, indeed, was a country persecuted as was Ireland, at this dreadful time. Lord Gosford, himself a Protestant, describes the persecution as it existed in 1795-6. "Neither age, nor even acknowledged innocence can excite mercy. The only crime which the wretched objects are charged with is the profession of the Roman Catholic faith. A lawless banditti have constituted themselves judges of this new delinquency, and the sentence they pronounce is equally concise and terrible: it is nothing less than confiscation of property and immediate banishment. It would be painful to detail the horrors of this proscription—a proscription that exceeds, in the number of its victims, every example of ancient and modern history."

Dr. Dickson, Protestant bishop of Down, a contemporary of Lord Gosford, certified that he had seen families returning peacefully from Mass, "assailed without provocation by drunken troops and manny, and the wives and daughters exposed to every species of indignity, brutality and outrages, from which neither his remonstrances, nor those of other Protestant gentlemen, could rescue them."

Plowden, in his History of Ireland, states that in the beginning of 1796 "it was generally believed that 7,000 Catholics had been forced or burned out of the County of Armagh, and that the ferocious banditti who had expelled them had been encouraged, connived at, and protected by the government."

Mr. O'Neil Daunt, speaking of the attitude then assumed by the government towards the people, says: "The government had a direct interest in their sufferings and turbulence. Where were the people to look for the removal of their grievances? They were absolutely driven to their own rude, undisciplined, and ineffective warfare. The blazing cottage, the tortured peasant, the violated wife or daughter, the familiar outrages on the victims, literally left them no alternative but rebellion." This was written of days previous to the rebellion of 1798. May not the same be written with equal justice of the days that follow the enforcement of the repression act of 1881? Let us now come to the days of the famine of 1846-7. "The potato blight was, indeed," says the same writer, "the visitation of Providence; but the monstrous drain of Irish wealth, which deprived the people of a reserve to fall back upon, was the visitation of England. The drain of absentee rents averaged at £3,000,000 annually for the forty-six years the Union had then lasted, reached £138,000,000 sterling. If we average at £1,000,000 stg. per annum the Irish taxes exported from Ireland during the same period, the combined drain will reach £184,000,000. It is impossible to calculate with accuracy the amount of actual cash sent out of the country to purchase articles of English manufacture, which, after the Union, supplanted our own. If we average the drain

on this head at £1,000,000 per annum, the total loss on these three heads must have amounted in 1846 to £230,000,000. Now if we apply the same mode of reckoning to the entire eighty-two years the Union may now be said to have lasted, we will find Ireland's total loss by that measure to have been £460,000,000 stg., a figure truly appalling for a poor and misgoverned country. Can any one wonder in the face of these facts and figures that Ireland is discontented, that her exiled sons the world over are filled with indignation in contemplating the causes that have led to embitterment and national ruin? Let those who now express superabundant horror at reported outrages from Ireland, study the history of that unfortunate country and there they will find imprinted in boldest character the cause of the present disturbed state of that country.

A MODEL CORRESPONDENT.

For absolute belief not only in personal but national infallibility and impeccability, commend us to the average Englishman. To that something called the "British Constitution," of which he generally knows little, but, as it is supposed to be English, he gives a sort of worship that he desires to impose on all others coming in contact with him. In other words, he has an idol, and that is himself. It is not with any special feeling of gratification that we point out this defect in English character. It is well known and acknowledged everywhere the Englishman is known. Now, the time when the English idea of brute force, with sometimes little else but Irish valor to sustain it, can prevail in this world of woe, has passed away and forever. An Anglo-Saxon of the loud-mouthed, brute force character is evidently the London correspondent of the Globe. By the way, the Globe, unfortunately the organ of an unfortunate party, for whose misfortunes it is at least partially responsible, appears to be bound by some sort of charm to choose correspondents who make themselves and that journal odious to large bodies of the Canadian public. The special commissioner who, through heroic devotedness to public morality, some time ago attacked the character of the virtuous female industrial operatives of Canada, is a fair specimen of this class of writers. The London correspondent of the Globe is another, as shown by his views on the action of the Canadian Parliament in regard of Irish grievances. He says: "There is a good deal of talk here about the address presented to Lord Kimberly on behalf of the Queen from the Dominion Parliament. As you will have heard by telegraph the thundering of the Times, I need not here repeat any of the anathemas which appeared yesterday in leader type. You may, however, like to know that there is but one opinion here, and that is that the address was extremely ill-advised, ill-timed, and unfortunate. As regards the question of Home Rule, there is not the slightest resemblance between Ireland and the Dominion. The Irish people, divided among themselves, animated by the fiercest religious animosity, an excitable, emotional race, always liable to be worked upon by mischievous demagogues, cannot for one moment be compared with the quiet French habitants or the law-abiding, loyal people of Ontario. What Ireland might be were it not for an ignorant priesthood and professional agitators it is impossible to say; but were Home Rule conceded to that unhappy country nothing is more certain than that civil war, anarchy and the oppression of minorities—not to speak of rebellion—would be the almost immediate consequences. Not even for a party cry, or to win the Irish vote in places where it is powerful, would any sane English politician put up on the Home Rule cry. On the other hand I have no doubt that were Mr. Gladstone's hands free he would, and probably intends to, frame a beneficial measure which will give the Irish people very much greater powers in local government. More than this can neither be expected nor conceded. I do not altogether like the tone of the leading article in the Times, but the general drift of the writer echoes, I am bound to say, the feeling here on the subject."

The writer whose opinions the Globe does not disavow assumes that the Irish people cannot "for a moment" be compared with the quiet French habitants or the law-

abiding loyal people of Ontario. He also speaks of the priesthood of Ireland as ignorant, and predicates civil war as a certain adjunct of Home Rule. Wonderful scribe! Enlightened specimen of Anglo-Saxon fair play! Permit us, Sir, to inform you that the Irish can be favorably compared with any race either in Europe or America. The French Canadian habitant, for whom you now express such admiration, but would crush as you have attempted to crush the Irish, is guided by a priesthood not ignorant but as enlightened and virtuous as is the priesthood of Ireland, and that one of his aptitudes for self-government is that he is so guided. Permit us also to inform you that one million of the people of Ontario, law abiding and loyal as you call them, are of Irish origin, and that the Province of Ontario, developed and improved by Irish talent and Irish industry, is to-day the wealthiest, most populous and most progressive in the Dominion of Canada, as the Globe itself will be glad to testify.

You tell us, Sir Correspondent, that the Irish are not fit for Home Rule, and yet in the very same breath inform us that Mr. Gladstone may give them some measure of local government. We ask in all calmness what is the difference between Home Rule and local self-government? The senselessly bitter effusion of the Globe's London correspondent serves to prove one thing and that is, that the address from the Parliament of Canada was one of the rudest shocks ever yet given the fabric of English misgovernment in Ireland.

EDITORIAL NOTES.

The German government is at length taking the very wisest measures to enlist the confidence of the profoundly religious populations of Alsace and Lorraine. We learn from these Provinces that the Superior Council of Public instruction there has addressed a very important circular to teachers under its control, on the subject of religious education. The Council is evidently deeply impressed with the necessity of religious training forming part of the educational system supported by the state, for though attendance at divine worship is not made obligatory on the children, the teachers are instructed to influence by moral teaching and sound example the youth under their charge to assist at divine services. This circular is in good keeping with the programme of primary education for the same Provinces issued a year ago under the authority of Gen Manteuffel. This programme prescribed not only religious training of a general character, but required that the children should be taught the meaning of the various offices and festivals of religion. These wise and laudable measures taken by the German authorities in Alsace and Lorraine, stand in marked contrast with the impious recklessness of the French government and legislature.

At the late general elections no fewer than eight members of the Ontario Legislature resigned their seats to contest constituencies for the Commons. All were successful but Messrs. Murray of North Renfrew and Miller of Muskoka. Of the successful candidates three were liberal and three conservatives. Nominations have been made by both parties for most of the vacant constituencies, and in some of them the contests will be very keen. Rumor now, however, has it that there will be no special elections held, as a dissolution of Parliament is imminent. We are not aware that there is any good ground for this rumor, and are inclined to think that another session of the Legislature will be held before a general election takes place.

One of the most distressing effects of Arabi Bey's revolt against European intervention in Egypt has been to arouse the ever strong but sometimes latent feelings of hostility burning in the Mussulman breast against Christian people. Throughout Northern Africa especially since the French invasion of Tunis the Moslem populations have been very ill-disposed towards Christians. Arabi's decisive course has given an

impetus to this feeling which the brutal massacres in Alexandria and other Egyptian towns have not appeased. Europeans have begun to leave Tripoli dreading a rising of the Mahometan fanatics there. Any such rising could but lead to further European intervention. The French government would, no doubt, view with satisfaction an opportunity such as this eventuality would present of finally annexing Tunis to its African dominions. Spain would also doubtless assert its right to a foothold in Morocco and Italy in Tripoli. On the whole, Northern Africa promises to become again the theatre of the most important events to decide perhaps for centuries the destinies of some of the greatest nations of Europe.

The new French Cabinet is headed by M. Duclere. He has succeeded by the formation of a ministry in accomplishing a task which other public men with stronger legislative backing could not have attempted. His ministry, however, does not give promise of long life. It contains no man of really pre-eminent talent, and ascertained popular influence. As far as the interests of religion are concerned it is certainly no improvement on its predecessor. Of the new Premier we learn that he was born at Bagneres-de-Bigorre on November 9, 1812, and became in 1836 a proof-reader on the journal Le Bon Sens at Paris. He soon became an editor of that paper, then of the Revue du Progres and of the National from 1840 to 1846, treating economical and financial questions with great skill, and writing for M. Pagnerre's "Political Dictionary." Appointed by the revolution of 1848 assistant to Garnier-Pages in the functions of Mayor of Paris, he organized the municipality, and reformed the police on the London model. Becoming Sub-Secretary of Finance, under Garnier-Pages, he soon succeeded him as Minister. He was next chosen Deputy for the Landes in the Constituent Assembly, voted with the Left, and exposed his life during the insurrection of May and June in the effort to effect a compromise between the armed populace and the Assembly. After the suppression of that movement he struggled courageously, but vainly, against legislative measures of repression, and resigned his portfolio in protest, resuming his seat in the Chamber. Retiring from political life at the close of 1848, he became administrator of the Spanish enterprise for the canalization of the river Ebro and director of the Spanish Credit Mobilier. During the Second Empire he refused all political proposals. He was made by the Government of National Defence in December, 1870, chairman of the Committee of Inspection of Ministerial Accounts; was chosen Deputy for Basses-Pyrenees in February, 1871; became President of the Republican Left and Vice-President of the Assembly in March, 1875, and was chosen a life Senator on December 10, 1875.

There is at this moment a strong war feeling prevailing in Russia. The Russian people of all classes are well known to long for a favorable time to drive the Turks across the Bosphorus, and plant the Russian standard on the towers of Stamboul. To many of them that favorable time now appears to have come. The Turkish government, having incurred the hostility of its old protector, Britain, could hardly in case of war with Russia, look for assistance from that power. Germany and Austria would of course view with displeasure a sudden aggrandizement of Russian power through the obliteration of Turkey from the map of Europe. But Russian diplomacy might, by tempting offers of a portion of the spoils, secure the non-intervention of these powers, while its armies pushed their way to Constantinople. The Czar also might find it in his personal interest to yield to the strong war feeling now existing in Russia. If he yields to it a fierce struggle may be anticipated, for Turkey will fight to the bitter end before abandoning its possessions in Europe.

The very worst predictions of the Irish party in regard to the workings of the Repression Act are being

LATEST BY TELEGRAPH.

Ireland. London, Aug. 10.—Parnell last night sent the following to the President of the Land League at Buffalo. "I strongly disapprove the action of the Philadelphia Land League; it ought to be reversed. This League voted to pay the expenses of certain members who announced their intention of joining Arabi's army in order to oppose Great Britain. Clarendon, Aug. 11.—Scrab Nally, one of the defendants in the Irish state trials at Dublin in January, 1881, was arrested last night under the "Carfew" clause of the Repression Act. Nally had just arrived from Balla. Nally was cautioned and discharged. The court directed that he must henceforth reside at his own house at Balla. Dublin, Aug. 11.—Henry George, arrested at Henry yesterday, was liberated today. The police accused him of associating with suspects. Stephen Meany, correspondent of the N. Y. Star, was arrested at Ennis this morning under the Repression Act. S. J. Meany was arrested Thursday night while ailed in a hotel in Ennis under a warrant issued by Earl Spencer, charging him with being a dangerous character. Meany was subsequently released on giving bail for his good behavior for six months. Meany's trunk was searched for treasonable documents. None found. One hundred and seventy suspects were in prison in Ireland Aug. 2nd; 231 outrages, including two murders, occurred in July; the numbers of evictions, 321 families representing 1,619 persons. Half the evicted families were reinstated as caretakers or tenants. Washington, Aug. 11.—A somewhat spirited correspondence is passing between the postal authorities of Great Britain and the Chief Post Office Inspector of the United States in regard to stoppage of the delivery of certain mail matter arriving in Great Britain from the United States. The British post office authorities not only prohibit the circulation through the mail of American newspapers containing matter adjudged by them to be inimical to the interests of that Government, but also indict registered letters and packages suspected of containing seditious information of dangerous preparations. New York, Aug. 11.—A Commercial's Dublin special says: "It is the purpose of the Government to prevent the transmission to America of all valuable information regarding the situation in Ireland. All news hereafter sent abroad will have to undergo the supervision of the Government, and will be colored to suit those in authority."

London, Aug. 11.—The annual convention of the Irish Land League at Great Britain is sitting at Manchester to-day with closed doors. Connors, member in Parliament, presides. London, Aug. 13.—Accounts agree that the state of Ireland is greatly improved under Spencer and Trevelyan. The arrest of Henry George is sharply commented upon in the press, and has given great annoyance to the Government. His association arose from visiting a shop to purchase shirt buttons. His well known pamphlet was deemed a piece of conviction. London, Aug. 13.—The Inspector-General of Constabulary forwarded last evening to the county inspectors throughout Ireland £180,000 for distribution among the constabulary. Dublin, Aug. 13.—It is stated that guns have been placed in the upper yard of the Castle, and other precautions taken in view of a possible riot during the O'Connell demonstration this week. Large bodies of infantry paraded the streets with guns to-night, causing excitement. The authorities are reticent in regard to the increased vigilance exercised by them. Cork, Aug. 12.—In the event of the resignation of Miss Fanny Parnell being interferred in Ireland there will probably be a great demonstration at the funeral. London, Aug. 12.—The Standard says several Irish members of Parliament intend to address their constituents during recess with a view of testing the extent to which the Government will allow freedom of speech. London, Aug. 12.—Three hundred delegates were present at the sitting of the annual convention of the Irish Land League at Manchester to-day. A resolution of sympathy was passed relative to the death of Miss Fanny Parnell. A report was presented stating that the Highlanders of Scotland were ripe for a land agitation. It resolved to alter the title of the Land League to "the Land and Labor League of Great Britain." Upon a resolution for enumerating the peasant proprietors among the objects of the League, an amendment was proposed embodying the principles of the Davitt land nationalization scheme, but after an animated discussion the original resolution was overwhelmingly carried. A resolution was passed recommending the farmers in Ireland the justice and expediency of aiding the cause of laborers and recommending the payment to the Irish members of Parliament for their services in the cause of the Land League. The Government is making extraordinary efforts to insure the prevention of an outbreak by the Land Leaguers and sympathizers on the occasion of unveiling the monument to O'Connell next week. Reinforcements have been pouring into the city the past month, and at present there are more troops in the barracks here than at any time since the outbreak in 1848. Manchester, Aug. 12.—At the demonstration to-day in connection with the Land League convention, Cummins presided. Biggar and O'Connor were present. Cummins claimed that the Irish party had forced the House of Commons to yield much more than the House intended. He urged the party to continue its united efforts to abolish the Union. A resolution thanking the Irish National party in the House of Commons was unanimously passed. Biggar claimed the Irish party contains some of the ablest men in the House of Commons. O'Connor urged his friends to renew their efforts at the next general election. Egypt. The Conference at Constantinople on Thursday issued a protocol signed by all the Powers, for joint international supervision of the Suez Canal. Chief Pasha will probably be Premier of the Egyptian Ministry, which will contain most of the old members. It is said that Arabi has had the Governor of Beheras executed. His forces are now two miles from Ismailia, and he is building a formidable redan near Ramleh. The Duke of Connaught has made a personal inspection of Arabi's position. Nothing definite is settled in regard to the Anglo-Turkish military convention. The Conference will probably hold its last meeting on Monday. De Lesseps' conduct is said to be causing serious complications. The Scots and Grenadier Guards arrived at Ramleh on Saturday. Thousands of Arabi witnessed with interest the advent of these noted regiments. It is estimated that 40,000 British troops are now in Egypt, or on the way. The Government feel convinced that the war will not last more than a few weeks, although the actual party anticipate trouble after Arabi is deposed. All foreign guards have been withdrawn from Alexandria, leaving British troops alone to protect the city. Religious services were resumed on Sunday at Alexandria. The Sultan's attention has been called by the Powers to the Arabi agitation in Syria. The Porte has declared that Arabi, besides being rebellious, is acting in opposition to the Koran. The Anglo-Turkish Military Convention is still uncompleted, and the Porte insists that no Turkish troops shall land in Egypt until the arrival of the Turkish Commissioner. Arabi has been invited to lay down his arms, and until his reply is received the proclamation styling him a rebel will not be official. A party from a gunboat went ashore on Sunday near Fort Mekeks and destroyed a quantity of the enemy's stores. In the skirmish several Arabs were killed. Lord Blandford with a patrol party narrowly escaped capture. On Saturday a large force of rebels threatened the Suez Canal, when the British commander took possession of the waterworks. He will not allow any more interference by De Lesseps. The Porte is much exercised by the protest of Osman, ruler of one of the Sudan States, against sending Turkish troops to oppose Mohammedans. Similar action is expected on the part of other Mussulman States. German merchants are agitating for indemnity for losses sustained in the Alexandria riots. An outbreak at Port Said is hourly looked for. Artesian wells have been sunk and furnish good water for the troops. The Khedive has furnished a corps of guides and interpreters to the British army from his household guards. The wording of the Anglo-Turkish military convention is still in dispute. The Ambassadors are anxious to end the Conference. Fort Mekeks has been reinforced in view of an attempted surprise. Several light skirmishes have occurred, but no important movement has taken place. From Egypt, through financial sources, comes a rumor that Arabi will submit to the Sultan.

COMMERCIAL.

London Markets. London, Ont. Aug. 14. Wheat, spring, No. 1, 90 to 92 1/2; No. 2, 88 to 90; No. 3, 86 to 88; No. 4, 84 to 86; No. 5, 82 to 84; No. 6, 80 to 82; No. 7, 78 to 80; No. 8, 76 to 78; No. 9, 74 to 76; No. 10, 72 to 74; No. 11, 70 to 72; No. 12, 68 to 70; No. 13, 66 to 68; No. 14, 64 to 66; No. 15, 62 to 64; No. 16, 60 to 62; No. 17, 58 to 60; No. 18, 56 to 58; No. 19, 54 to 56; No. 20, 52 to 54; No. 21, 50 to 52; No. 22, 48 to 50; No. 23, 46 to 48; No. 24, 44 to 46; No. 25, 42 to 44; No. 26, 40 to 42; No. 27, 38 to 40; No. 28, 36 to 38; No. 29, 34 to 36; No. 30, 32 to 34; No. 31, 30 to 32; No. 32, 28 to 30; No. 33, 26 to 28; No. 34, 24 to 26; No. 35, 22 to 24; No. 36, 20 to 22; No. 37, 18 to 20; No. 38, 16 to 18; No. 39, 14 to 16; No. 40, 12 to 14; No. 41, 10 to 12; No. 42, 8 to 10; No. 43, 6 to 8; No. 44, 4 to 6; No. 45, 2 to 4; No. 46, 0 to 2; No. 47, -2 to 0; No. 48, -4 to -2; No. 49, -6 to -4; No. 50, -8 to -6; No. 51, -10 to -8; No. 52, -12 to -10; No. 53, -14 to -12; No. 54, -16 to -14; No. 55, -18 to -16; No. 56, -20 to -18; 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SUPPLEMENT TO THE
Catholic Record.

COMMERCIAL

London Markets.

London, Ont., Aug. 8.

GRAIN

Wheat, Spring.....	\$0 00 to 0 00
" Delhi.....@ 100 lbs.	1 80 to 1 90
" Fredwell.....	1 75 to 1 85
" Clawson.....	1 75 to 1 80
" Red.....	1 80 to 1 82
Oats.....	1 50 to 1 53
Corn.....	1 75 to 1 80
Peas.....	1 40 to 1 45
Beans.....	0 00 to 0 00
Barley.....	1 45 to 1 50
Rye.....	1 20 to 1 25
Buckwheat.....	4 00 to 4 25
Clover Seed.....	4 75 to 4 75
Timothy Seed.....	2 50 to 3 25

FLOUR AND FEED.

Pastry Flour.....per cwt.	3 25 to 3 50
Spring Flour.....	3 00 to 3 25
Oatmeal, Fine.....	2 00 to 2 75
" Granulated.....	2 75 to 3 00
Cornmeal.....	2 25 to 2 50
Shorts.....@ ton	22 00 to 25 00
Bran.....	12 00 to 14 00
Hay.....	7 00 to 8 00
Straw, per load.....	2 50 to 4 30

PRODUCE.

Eggs, retail.....	19 to 0 20
" basket.....	17 to 0 19
Butter per lb.....	19 to 0 20
" crock.....	17 to 0 18
" tubs.....	16 to 0 18
Cheese @ lb.....	10 to 0 11
Lard.....	15 to 0 15

SKINS AND HIDES.

Lambskins, each.....	0 30 to 1 45
Calfskins, green, @ lb.....	0 11 to 0 14
Tallow, rendered.....	0 00 to 0 07
" rough.....	0 00 to 0 03
Hides, No. 1.....	7 00 to 0 00
" 2.....	6 00 to 0 00
" 3.....	5 00 to 0 00

MISCELLANEOUS.

Turkeys, each.....	0 75 to 2 00
Chickens, @ pair.....	0 50 to 0 79
Ducks per pair.....	0 50 to 0 79
Beef, @ cwt.....	6 00 to 8 00
Mutton, @ lb.....	0 00 to 0 10
Lamb, ".....	0 11 to 0 12
Veal, ".....	0 08 to 0 08
Dressed Hogs.....	8 00 to 8 50
Potatoes @ bag.....	1 30 to 2 60
Apples, @ bag.....	0 60 to 1 00
Onions, @ bul.....	1 00 to 1 00
Hops, @ cwt.....	21 00 to 30 00
Wood @ cord.....	4 00 to 5 00

London Stock Market.

London, —noon, Aug. 8.

Sh.	Name.	Buyers.	Sellers.
50	Agricultural.....xd	120	...
50	Canadian Sav.....	128	...
50	Donalton.....xd	124	124
100	English Loan.....	85	94
20	Financial A. of Ontario ..	120	...
20	" " " pref.....	...	106
50	Huron & Erie.....xd
50	London Loan.....xd	111	113
50	Ontario.....xd	126	127
50	Royal standard.....	107	108
50	Superior.....
Ontario Investment Ass'n	134	134	...
London Life.....	105	110	...

Toronto Markets—Car Lots.

Toronto, Aug. 8.

WHEAT—Fall, No. 1, \$0 00 to \$0 00. No. 2, \$1 22 to \$1 23. No. 3, \$1 18 to \$1 20. Spring—No. 1, \$1 30 to \$1 31. No. 2, \$1 28 to \$1 29.

BARLEY—No. 1, 87c. to \$0 87. No. 2, 82c. to \$0 83. No. 3 extra, 00c to 00c. No. 3, 00c to \$0 00.

PEAS—No. 1 00c to \$0 00. No. 2, 81c to 82c.

OATS—No. 1, 49c to 51. No. 2, 00c.

FLOUR—superior, \$5 80 to \$5 80; extra, \$5 70 to \$5 70.

BRAN—\$11 5 to \$11 50.

BUTTER—15c to 19c.

GRASS SEED—Clover, \$5 10 to \$5 25.

BARLEY—(street)—60c to 65c.

WHEAT (street)—Fall, \$1 27 to \$1 29.

"ROUGH ON RATS." clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chip-munks. 15c.

Don't DIE in the house. "Rough on Rats." Clears out rats, mice, flies, roaches, bed-bugs. 15c.

"BUCHUPAIBA." Quick, complete cure, all annoying Kidney Diseases. \$1 at Dr. Sigmund.