

PURGATORY AND THE COMMUNION OF SAINTS.

We reproduce at the request of not a few of our patrons that portion of His Lordship the Bishop of London's pastoral relating to the doctrine of the Communion of Saints. Nothing more excellent as to literary merit, nothing more sweetly Catholic and touchingly devotional has ever appeared in our columns. Those of our readers who preserve not the Record, we would advise to keep at least the last and present numbers, or if they think it better, give the following extract and the beautiful verses that follow an honoured place in the album of Catholic literature which every good family should possess and which pious mothers should encourage their children to enrich and augment by just such selections as these:

The Catholic Church is a living organism—it is the body of Christ. It exists in Heaven in a triumphant state, on earth in a militant state, and in Purgatory in a suffering state: 'As in one body,' says St. Paul in the Epistle to the Romans, 'there are many members but all the members have not the same office so we being many, are one body in Christ, and each one members of another.' The communion of saints is a great fact attested by the revealed word of God, and embodied as an article of faith in the Apostle's Creed. The church is a vast society of the children of Christ embracing the saints in Heaven, the suffering souls in Purgatory, and its members still detained in the flesh. There is a bond of union, of sympathy, and of charity, binding all these children of the church in one great family of God. Death cannot separate these souls, nor raise up an impassible barrier dividing them for Christ, who is our peace, hath broken down all the walls of partition which sin death had interposed between God's children, and had made both one, that is, hath embraced and united the saints in Heaven, his children on earth and his suffering prisoners in Purgatory, into one body, which is His Church. And as in the human body, all the members are independent and minister to each other's wants, and feel for each other's sufferings, and contribute to the well being of the whole body, so, in the Church of God, which is the body of Christ, the various members thereof do, by the divine appointment, and according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, are bound together by the bonds of active charity and friendship, which defy the powers of death and the ruin and wreckage of the grave. We here on earth invoke the prayers of the saints—they intercede for us with God—and by prayers, alms deeds and other good work we bring relief and comfort, and we hasten the day of their freedom and happiness for the prisoners of God in Purgatory. This the communion of saints in the fullest sense of the word. It presents the whole world of souls who are at friendship with God, whether they still remain in the flesh or are already divested of their bodies, and are reigning in Heaven or suffering, with unspeakable longings for home, in Purgatory; bound together in the golden bonds of sympathy, friendship and love—bonds which death itself cannot rend asunder; for love is stronger than death—'fortis est mors delectio.' In the Catholic system the love of friendship and of charity is not killed or extinguished by death. It survives its awful ravages—it smiles above the wreck of mortality, like the blessed light of hope upon a death bed—like the rainbow of promise over the retreating waters of the deluge, Soul lives in blissful communion with soul—friend here with departed friend—and nor death nor the grave can part them. This is and ever has been the belief and practice of the Church, and hence we find in every Christian age, from the catacombs to this nineteenth century, prayers and sacrifice offered up by the living for the souls of the faithful departed. We find this belief and practice recorded on the dam walls of the catacombs—on mural tablets in churches—on the tombs that affection or pride has raised to the memory of the departed. We find them enshrined in the immortal pages of the Fathers—embodied in the liturgies of the eastern and western Churches and in the plaintive music and wailing dirges of the Church—in the 'Dias Irae,' and 'Liberas' they have come echoing, sounding down the ages, soothing and healing broken hearts, drying the tears of those made widows and orphans by death—and, in accents of tenderest pity and compassion, pleading at the mercy seat of God for the rest and peace and happiness of the departed ones. Oh far more heart reaching than Jeremiah's song of sorrow amid the ruins of his beloved city—far more touching and overpowering than the lamentations of Ra-

chel for the lost children of Rama—are the sorrow laden dirges of the Church when pleading to God for comfort and strength and patience for the living bereaved ones and forgiveness and mercy for the departed dead. All the sighs and sorrows of broken hearts—all the crushing afflictions and griefs of widows and orphans—all the heart anguish and agony of bereaved mothers—all the tears and hopes of the living for the dead—are taken up and given voices in the liturgy of the church, and in union with the pleadings of the precious blood, ascend to Heaven, and in accents more tearful more piteous and more touching than ever else pleaded for the remission of guilt or the alleviation of sorrow, cry out to God for comfort for the sorrows of the living and for mercy and pardon for the departed.' Catholic Record.

THE CHRISTIAN MARTYRS IN UGANDA.

When Stanley came home from his trip across Africa he said there was a grand opportunity for missionaries in Uganda. His glowing description of the country, teeming with 3,000,000 of intelligent and fairly industrious people, fired the hearts of English Christians. They sent several missionaries to live in the beautiful country near Victoria Nyanza in Uganda's chief town. French Roman Catholics soon followed the English pioneers, and all worked hard and zealously to help and instruct the natives. It costs the French tell us, \$5,000 to put a missionary in Central Africa. Those Uganda missions have cost not only many thousands of dollars, but also the lives of three white men and years of ceaseless toil and anxiety. The news reached us last week that the fruits of all these priceless labors and sacrifices have been wiped out in a bloody tragedy. The King of Uganda has murdered all the converts of the missionaries, who are themselves in great peril and implore assistance.

For a while a bright future seemed to be before these missions. They built churches and made quite a number of converts. A short time before Mtesa's death about eighty converts were admitted to the English Church on one occasion. Old and young crowded the school to learn to read. Mr. O'Flaherty learned to speak Kiganda like a native. Mr. Mackay sailed the great lake in the little bark Eleanor, which had been sent in sections from England. Mr. Ashe, excited much wonderment by digging wells and building a cart. But the King's councillors always viewed these whites with suspicion. They often advised the King to kill them on the plea that they were subverting the ancient beliefs and undermining his hold upon his subjects.

King Mtesa on the whole was friendly to the missionaries, and they and their work were safe while he lived. His young son Mwanga, however is the tool of his council, and they have filled him with fear that the whites may some day try to deprive him of the power which seventeen of his ancestors during nearly three centuries have wielded. The murder of Bishop Hannington, therefore, has been followed by the extinction of the native Christians.

When the story of the massacre reaches us it will doubtless be found that some of these hapless converts went to their death as fearlessly as the martyrs of old. A while ago King Mwanga warned his subjects of the danger of embracing new faiths by burning at the stake two christian boys who refused to renounce their belief. They died with Christian songs on their lips, perfectly sustained in the terrible ordeal by their unflinching trust in the Deity the whites had taught them to adore.

FOR THEIR PERSONAL COMFORT.

Paris is trying an experiment which has long ago been found to answer in Italy. On one of the boulevards a new establishment has been opened for the personal comfort of Parisians. You can wash your hands, have your clothes brushed, your boots cleaned. You can write your letters. Paper, pens, ink, etc are at your disposal. In one room are all the newspapers, not merely of Paris and the Provinces, but of all the great Continental capitals. A third room is devoted to works of reference, encyclopedias, dictionaries and directories. There is a telephone and a post office, and all this is open to any passer by who pays half a franc admission. The Italian idea did not go quite so far, but in some respects it was more useful. It was not a private speculation but a Government concern. In fact it was part of the working of the postal system of the country. You paid a penny entrance fee and found all the means of writing materials gratuitously. The French institution is a speculation, and if the building just opened on the Boulevard Montmartre succeeds, no doubt we shall see others established all over the capital.

RELIABLE RECIPES.

Chicken Soup.—Save the broth after boiling chickens, and to it add two onions thinly sliced, boil twenty minutes, season with salt and pepper, add 2 beaten eggs and serve.

Baked Potatoes.—Peel and slice very thin, and then let stand in cold water for half an hour, which hardens them; put them in a pudding dish, with salt, pepper and one half pint of milk; bake for an hour, then add a piece of butter the size of an egg.

Gossamer Bread. One pound of flour, three ounces of butter, two tablespoonfuls of yeast, one egg. Mix all together roll the paste to a thin sheet, fold it and beat it for fifteen minutes with a rolling pin, roll out as thin as possible on a greased baking sheet, cut in four-inch squares, which will spring apart and bake.

A Good Layer Cake. Cream 4 table spoonfuls of butter with 2 cups of sugar add 3 full cups of flour sifted with two heaping teaspoonfuls of baking powder, 1 cup of milk, the yolks of 4 eggs, well beaten, and the four whites whipped to a stiff froth. Bake in 2 jelly-cake pans. Mince a cup and a half of figs very fine and a third of a cup each of pistachio nuts, from the confectioner's walnuts and blanched almonds, adding the froth and white of 2 eggs, a little sugar and a enough rose water to moisten all. Mix thoroughly and place as a layer between the 2 cakes. Cover the cake with icing made with white of egg lemon juice and confectioner's XXX sugar.

FORCING CUCUMBERS.

Peter Henderson in American Agriculturist Cucumbers from seed sown in October will give a continuous crop until June—of course, if well handled. When wanted only to succeed crops of lettuce or radishes in spring, the seeds should not be sown until February or March. The variety for forcing which seems to be most favorably received in our markets is the "Selected Early White Spine," though, of late years, the beautiful long kinds, such as "Telegraph" and "Ramblor," (almost exclusively used in Europe), are beginning to be favorably received. Forced cucumbers from December to May average, for best quality in the market \$6 per dozen, and if the forcing is well done, this price will be found to pay very well. Southern competition, of course, seriously interferes with the forcing of cucumbers, as it does with nearly everything else in early vegetables and fruits; but, like hothouse plants the bloom and fine appearance together with the more delicate of the forced cucumbers, find customers who will pay for the finer quality in all large cities.

FATTENING HOGS.

If hogs have been kept in a healthy, growing condition through the summer, as they always should be, upon good, nutritious food, the process of fattening should now be commenced in earnest by the providing of a supply of heavy food fed in such quantity as will supply the demand of the animals and keep them in a state of complete quiet. This should be done before extreme cold weather sets in, as then a considerable proportion of the food material is required to maintain a normal condition of bodily heat. Corn meal is probably about as good a feed as can be employed, unless it be oats and peas ground together.

GREAT SALE.

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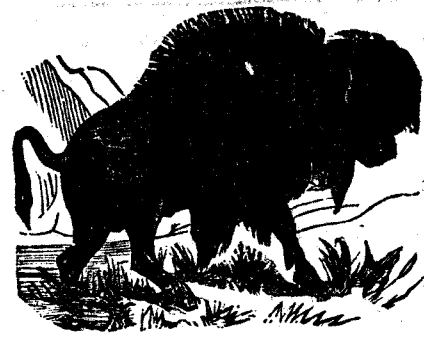
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