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is the founder of The
in January, 1883. It
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at the Catholic Record

DEC. 22, 1882.

THE CATHOLIC RECORD.

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THE BAZAAR.

The Bazaar in aid of the building fund of St. Peter's Cathedral will open next week. We have often called the attention of our readers and the public generally to the praiseworthy character of this undertaking, and desire to say a last word of commendation of a work that has engaged the attention and enlisted the support for several months of so many devoted and painstaking Catholic ladies in this city and elsewhere. Thanks to the generosity of friends here and in other places, the ladies in whose hands the management of the Bazaar has been placed will be enabled to present all who favor them with a visit in the City Hall next week a rich and varied collection of articles, useful and ornamental, such as the city of London has never before witnessed on any similar occasion. We expect to see the hall crowded every night during the continuance of the Bazaar by eager and generous patrons, each anxious to outvie the other in furthering the good purpose in view. With such a spirit animating the Catholics of London and their friends of other denominations, such a large and respectable sum will be rolled up to the credit of the Bazaar as will make it the most marked event of the kind that has ever taken place in Western Ontario, if not in all Canada.

THE CANADIAN CLERGY.

The archdiocese of Quebec and the diocese of Montreal count two Archbishops, two bishops and seven hundred and twenty-two priests. Of this number Quebec counts His Grace, E. A. Taschereau, Archbishop and Metropolitan of the ecclesiastical province with two hundred and fifty-six priests. Montreal counts His Lordship, E. C. Fabre, bishop of the diocese, His Grace Ignace Bourget, formerly bishop of the diocese and now Archbishop of Montserrat, and His Lordship P. A. Pinnsonault, formerly bishop of this diocese and now bishop of Britha, in partibus, and 466 priests. In the diocese of Montreal there are eight colleges, four seminaries, a branch of Laval University and a normal school. In the archdiocese there are two colleges, a seminary, Laval University and a normal school. The Catholic clergy of the Dominion number about sixteen hundred priests.

EDITORIAL NOTES.

The Cologne Gazette states the essential feature of the Austro-German alliance to be that if either empire is attacked from two sides the other shall render assistance.

Several important changes have taken place in the British Cabinet. Lord Derby becomes Secretary of State for the Colonies; Lord Kimberley, Secretary of State for India; Lord Hartington, Secretary of State for War; Hugh Childers, Chancellor of the Exchequer.

According to the North German Gazette it appears that in view of the disinclination of the French to purchase articles of German manufacture, Germany will not maintain the present moderate duties on French goods, and will particularly subject sparkling wines and articles de Paris to higher duties.

A dispatch from Paris, dated the 15th, states that at a sitting of the Council of Ministers yesterday, Admiral Jaurguiberry submitted a draft for a vote of 11,000,000 francs for the Tonquin expedition. M. Grevy and several Ministers are said to have opposed the expedition; others supported it. M. Jaurguiberry, indignant at the opposition, then tendered his resignation.

Marshall Serrano's programme of reform in Spanish politics has completely fallen through. At the sitting of the Cortes, on the 14th inst., Senor Rivas, one of the Marshal's leading supporters, made an unexpected declaration that all the members of the dynastic Left would accept the constitution of 1876, and if called to power would reform it in a liberal sense on the lines of the constitution of 1869, but without constituent periods. This is a complete abandonment of Marshal Serrano's original programme, of which the constitution of 1869 was the keystone. The declaration naturally caused the greatest excitement in the Chamber.

There was a meeting of the organizing committee of the Irish National League held in Dublin on the 15th, Mr. Parnell in the chair. The receipts thus far have amounted to £286 and 250 branches have been formed. The proposal to merge the Home Rule Association, with a fund of £700 in the National League, was accepted. It was resolved to form a central branch, of which the officers of the local branches are to be ex-officio members. Resolutions were adopted, condemning the decision of the Government to alleviate distress in

Ireland by means of poor houses instead of public works as insulting to the Irish people, declaring that in the recent utterances of Lord Derby, favoring emigration from Ireland, the committee discern an intention to starve the poorer inhabitants out of the country and revive the worst traditions of 1846. They affirm that if public works are not at once resorted to, a system of out-door relief ought to be started, and recommend that a bill amending the Land Act, including provisions for labourers, be adopted.

Sir Charles Wentworth Dilke, who is soon likely to enter the British Cabinet, is a remarkable figure in the politics of Great Britain. He was born at Chelsea, September 4th, 1843, and has won distinction by force of character and ability. He graduated at Cambridge in 1866, and was afterwards called to the bar. He has travelled extensively in Canada and the United States, crossing to the Pacific and sailing thence to Australia and other colonies in the South Seas. The result of these travels he has published in "Greater Britain: a record of travelling in British speaking countries, 1866-7." In 1865 he was elected to parliament from Chelsea by a large majority over Dr. W. H. Russell. On the death of his father, besides becoming editor of the Athenaeum, he succeeded to the baronetcy. In politics he is an advanced liberal and at one time made open expression of republican principles and attacked the monarchical system of government. After the last general election he became Under Secretary of State for Foreign Affairs, in which office he displayed such marked ability that his elevation to a seat in the Cabinet is said to have been assured.

The Western Home Journal, in reply to the Catholic Mirror, gives the following authority for its statement, copied into these columns, that Count Campello had returned to the Catholic faith. Our authority for the statement, says the Journal, is the following extract from the Geneva correspondence of the secular Parisian journal Le Français: "Do you remember a certain Count Campello, a Canon of the Vatican Basilica, whose defection to Protestantism was celebrated with great triumph by the enemies of the Church? The unhappy canon did not remain long in the ranks of Anglicanism. Some time ago, I announced to you his going over to Old Catholicism, at the same time expressing the hope of seeing him soon return definitely to his old Church. That hope has just been fulfilled. Our journals announce to-day the conversion of the ex-canon as an accomplished fact. The newspaper, 'Il Dabaro,' founded by him in Rome, had already died out, after a short flash, in the face of the apathy of everybody. May this new conversion be an example to other names and other labarums far brighter, but whose light has likewise singularly faded since they are at the service of the enemies of the Church!"

ST. BASIL'S CHURCH, BRANTFORD.

During the last few months improvements on a large scale have been going on in the Catholic Church of Brantford. When this really splendid edifice shall be completed, the Catholics of Brantford can boast of a Church which will have few equals in the Province of Ontario. The building was begun by Father Curry almost twenty years ago. Under his administration the work on the exterior was rapidly pushed forward and before his departure for Europe, he had the satisfaction of seeing about two-thirds of the exterior erected. The late pastor, Father Baridon, continued the building, and in his time the wall, front and roof of the Church were completed at a cost of over ten thousand dollars. The Church remained in this unfinished state for the last seven or eight years, and was used for divine worship. Owing to the embarrassment of the parish nothing was done to the interior which contrasted very unfavorably with the external appearance of the building. The church was encumbered with debt, and funds not being on hand, work was suspended. It remained unplastered, and the roof was not proof against the inclemency of the weather in the winter season. Fortunately the present pastor, Rev. P. Lennon, is making every effort to remedy this state of things, and the people, recognizing the unsuitability of the church for divine worship and the inconveniences which its unfinished state gave rise to, are making every sacrifice to second the noble efforts of their pastor. The old shingles, already the worse of wear, have been removed, and the whole roof being now slated contributes very much to the exterior beauty of the church. The work of the interior is being vigorously pushed forward, and in a few months the Catholics of Brantford will have reason to feel proud of their church, and to congratulate themselves on the successful termination of the efforts which, in union with their zealous pastor, they are now making to complete and decorate the house of God.

The following description of the interior of the church is taken from the Brantford Express: "Plans for the decoration and finishing of St. Basil's Church in this city have been prepared by Mr. John Turner, architect, and the proposed improvements are being carried out under his superintendence in a most elaborate and extensive manner. The church, exclusive of the school room, is 150 x 66 feet, and is cruciform in plan, and consists of nave, aisles, transept, chancel and apse. The building was first constructed by Messrs. Bellhouse & Large, and afterward extensive additions, together with towers, entrances, etc., were added under contract of Wm. Watt, sr. The interior was never

finished, the bare brick walls being unrelieved by any decoration whatever. The walls are 20 feet in height, as also the aisles, while the nave reaches an altitude of 50 feet, and when completed will present a handsome appearance indeed.

The lofty full-groined ceilings are supported upon noble pillars, with heavily carved and moulded capitals and bases. Both nave and aisles are finished similarly, and some idea of the extent of the work may be formed from the fact that nearly 21 miles of heavy plaster moulded ribs are required. The church is dado-sheeted with narrow boards, with deep base and capped. The chancel and sanctuary are paneled eight feet high, with moulded inlaid mouldings and cut battlements. The nave pillars will also be decorated with foliated carving to correspond with the pendants, corbels and other embellishments. The chancel will be finished with a handsome oak railing and pillars, and the organ and choir gallery with delicate cut tracery and elegant buttresses.

Stained glass windows, elegant in design, cast a soft light over all, while that in the front gable, 14x25 feet, is probably one of the finest stained glass windows in Ontario. The whole interior will be richly tinted with a view to emphasizing and heightening the beautiful effects wrought by the light and decorations. The moulded ribs and arches defining and sustaining the ceiling will be richly decorated, and their corbels, pendants, etc., delicately embellished with a strict view to additional beauty and harmony with the surroundings. The roof of the building has been slated by Messrs. Brown, and the work excellently performed. The plastering has been performed in a most artistic manner, and has added much to the expense.

The whole of the exterior will be finished in the Gothic style of architecture of the second period, and to be as near in keeping with the magnificent works of a similar character when that kind of architecture was at its height.

Much praise is due Rev. Father Lennon for the energy and zeal he has displayed in directing, pushing and providing facilities for the carrying out of the work, more especially since the church has lain so long unfinished. When completed it will be the largest church in the city, and will be the only one finished in the above style of architecture.

The carpenter's and joiner's work is the contract of Mr. James Simon, but the work has been performed by Messrs. Schultz Bros. most satisfactorily, the plastering by Mr. P. Griffin in a careful manner. Total cost \$10,000.

A POPULAR PRIEST.

Rev. Father Lynch Leaves Peterboro' for Lindsay.

CATHOLICS AND PROTESTANTS HONOR HIM.

From the Peterboro' Review.

On Sunday, the 10th inst., after the celebration of the morning mass in St. Peter's cathedral, the Rev. Father Lynch proceeded to his new pastorate in the parish of Lindsay. A large number of his former parishioners in Peterboro, and friends formed an escort and accompanied Father Lynch to Lindsay. The escort made up a long procession, in all about forty vehicles being included in it. A very large number of people assembled at the parish house to witness the departure of their beloved priest, besides those who made up the escort, and Father Lynch had sufficient evidence, if such a proof were needed, that his departure from Peterboro was deeply regretted. When within five or six miles of Lindsay the escort was met by a number of Father Lynch's new parishioners of that town, who came out to meet and welcome their priest. Thus escorted, he proceeded to the church, at which he arrived at about three o'clock. After services in the church his Lordship Bishop Jamot, in a brief address, inducted the Rev. Father Lynch into his new parish and Church, and introduced their new spiritual father and adviser to his parishioners. Father Lynch delivered a short address in reply, which was characteristic of his good heart, intelligence, and spiritual ardor. The greater part of those who escorted the Rev. Father Lynch to Lindsay bade him farewell, and returned home on Sunday evening although a few remained there until Monday.

Previous to his departure from Peterboro, the Rev. Father Lynch made the recipient of several very handsome testimonials of esteem and addresses. On Saturday evening a large number of the members of his congregation and other friends assembled at the parish house for the purpose of making the presentations. On behalf of the Protestant citizens of Peterboro, Father Lynch was presented with a beautiful ebony cane with a handsome ornamented head of solid gold.

Accompanying the present was an address signed by Mr. Hilliard, M. P., Dr. Kincaid, Mayor Smith, Mr. J. K. Stratton, and Mr. J. J. Landy.

Rev. Father Lynch made a suitable reply.

ADDRESS FROM THE CONGREGATION.

On behalf of the congregation of St. Peter's, Father Lynch was then presented with a complete silver tea set. The set was procured from Mr. R. Muncester, and consisted of twelve pieces of silver plate, all elaborately and handsomely ornamented and engraved. Dr. O'Sullivan, on behalf of the congregation, presented the rev. gentleman with an address full of regrets at his departure.

Rev. Father Lynch replied in a few remarks, and said that he would send a written reply to their kind address.

Short addresses were made by Dr. O'Sullivan, Dr. O'Shea, Dr. Kincaid, and Messrs. T. Cahill, T. Dolan, and H. H. Smith, to which Father Lynch replied briefly.

PRESENTATION BY THE CHOR. On Thursday evening a choir of St. Peter's cathedral presented the Rev. Father Lynch with an exceedingly handsome tilting silver water pitcher, accompanied by an address, to which Father Lynch feelingly replied.

PERSONAL.

We had the pleasure of a visit last week from the Rev. Father Whelan, pastor of St. Patrick's Church, Ottawa.

Our readers will, we feel assured, be glad

to learn of the admission to the bar of Michigan of Mr. John R. Jones, formerly Anglican rector of Walkerville, a position he resigned on determining to join the Catholic Church.

CATHOLIC PRESS.

Buffalo Union.

LIKE their divine Master and model, their own know them not. They are in the world, but unrecognized, unnoticed by it. Some humble home or obscure workshop is the scene of their daily toil, and their name is seldom spoken beyond its precincts. Coarse, rough work, prosaic anxieties, sorrows without a glimmer of romance, are their portion; and their quiet cheerful acceptance of it is all that distinguishes them from their fellow toilers. Heroes! the very word is eloquent of high endeavor, magnificent daring and sacrifice, with a need of at least eventual human recognition since there are always generous hearts to applaud even where they cannot imitate, and eyes that see not the utility of Christian heroism, are at least keen for its beauty. But what beauty in those work-worn plodders and drudges, what poetry in their lot, what chance for loftiness of thought or act under the sorrows that oppress them? They are common, perhaps unthought in aspect, untaught in speech, tedious and uninteresting generally. Give us heroes of nobler mold and we will honor them; show us picturesque sorrows and we will make haste to comfort them; the romance of virtue and we will do it with reverence. So say the world and worldly Christians, but not so the watchful angels or the great God, who, incarnate, spent the most of His life on earth in that very poverty and obscure toil, which the world in its heart despises. He made it His own portion, and that of His dearest friends and followers. With special love He loves His poor, world-buried creatures who uncomplainingly earn their bread by the sweat of the brow. They bravely smother all token of the pain of loss of bereavement, lest they fall in their needed labor; they fulfil their religious duties undeterred by winter's cold or summer's heat, by stress of work or grief or weariness; and the comment often is that they are coarse and unfeeling, that their troubles are not comparable to those of the gently nurtured. But God understands. His compassionate eyes are upon them as they drop oftentimes like the overwrought beast of burden, by the way-side. In the world's sight their life and death are alike without honor. But what reality of that when Christ's "come, ye blessed," is their welcome into eternity, when His divine hands raise them up and set them among the princes of His people.

'Tis none other than Parson Newman who is responsible for the following utterance: "There are three things true in the world of the Catholic Church. One is that there is a wall of brass against scientific infidelity; a protesting power against all forms of socialism and communism; and it has set its face resolutely against frequency of divorce which has especially disgraced Protestant Massachusetts, Connecticut, Indiana and Illinois." This is surely a strange boast for a Protestant to make.

From Sir Rupert; and yet Parson Newman but voices herein the sentiments of the thoughtful Protestant minds of to-day. God-fearing and God-loving Protestants see with a sigh how utterly powerless is their gospel of negation to face the social upheavals and intellectual rebellions that now so threaten the existence of all religious belief, and the perpetuity of social order. Is not begotten and brought forth in passion, Protestantism never has been able, and is not now able, to stem the burning lava flood of insatiable passions that fiercely belch forth from the uncontrolled heart. It is only the Christ-taught and Christ-commissioned Church that can do this. Her positive, authoritative teaching has won the assent of the most profound intellects through all the Christian ages, as it does to-day. The upholder of order in society, she is no respecter of persons. Rank and magnificence do not dazzle her vision; neither does human ambition or other earthly consideration influence the balance of her sanctuary scales. In her eyes the soul of the beggar is as precious as that of the proud ruler of millions; and whilst protecting the poor against the grasping hands of the rich, she lifts her voice against the bloodshed and robbery of the frenzied rabble. From the everlasting rock upon which Christ built the Church, she looks out upon the swelling sea of human passions with calm confident mien, and waves them back with the mysterious power of Him who commanded the winds and waves.

The Rev. C. Herbert Richardson—a boss Methodist preacher who preaches in the name of the great God, oratorical thanks in his church in Washington, Thanksgiving day, by boldly criticising the prosecution of the Star Route thieves. Now let Bro. Ingersoll and Bro. Richardson clasp hands. The millennium has come; the lion and the lamb lie down together. If a priest had only talked thus—maynone! But it appears Methodist preachers are a privileged class and doubtless had they been invented in the days of Horace, the tuneful old pagan would have clasped them with the poets and painters to whom much license is allowed.

TALMAGE doesn't like scandal-mongers and thus mercilessly lashes the vile and vicious vipers: "As for these gadabouts, tale-bearers, scandal-mongers, whisperers and everlasting snobs, I hate them with vehemency, and I ask God to give me intensity with which to hate them. I think among the worst of the whisperers are those who gather up all the malicious things that have been said about you, and bring them to you without any of the extenuating circumstances. After they have made your feelings all raw, they will take the brine and turpentine and aqua-fortis, and rub it in with a coarse towel until it sinks to the bone. They make upon a person in which to thrust all the sharp things they have heard about you, and then the whisperer adds: 'Don't get me into the scrape; don't tell anybody I told you.' Despite this vigorous exhortation, however, it is probable that the gadabout, the tale-bearer, the scandal-monger, the whisperer, and the everlastingly snob will continue to play their gutter-snipe trade. 'Tis a necessity of their being. They'd die if they couldn't continue it. And they seem to care little that they are accursed of God and men.

Now let us hear Talmage on the patrons and abettors of said "snobs," etc.

Boston Pilot.

The English Government is taking active steps to give effect to the emigration clauses of the Arraers of Rent Act, by publishing regulations under which unions can borrow money to supplement Government grants for the purpose of depopulating the country. Emigrants to North America will be landed at New York, Boston, Quebec or Halifax. A male and female agent of the English Government will be appointed at each of these ports to keep the English authorities advised as to the reception of the unfortunate who, ruined by slow degrees in their own country, have been compelled to accept aid from the hand that has destroyed their homes. The English attempt to get Irish-American organizations to second their efforts by taking the immigrants off their hands here, have not been successful. Neither Mr. Vere Foster nor Father Nugent, respected men though they be, have been able to convince Irishmen in this country that the work of England in sweeping Ireland of her people is a benefit to that unhappy country.

Baltimore Mirror.

HERE is a pathetic story that comes to us from the State of New York: "An absolute divorce was granted recently to Mrs. Mary Harvey in the Brooklyn City Court. She is only 16 years old, and has just discovered that her husband, Wm. E. Harvey, is a thief. Her parents are wealthy and objected to her marriage, which was contracted in secret through the instrumentality of a fortune-teller. Harvey is now serving a term of two years and six months in the penitentiary for robbery." Is the Catholic Church not wise in forbidding its members to have dealings with fortune-tellers? They are nearly all frauds, and those few of them who have extraordinary powers, cannot foretell the future and know the past of their clients only through demonic agencies. Keep away from them! Who married that child clandestinely to that malefactor? Not a priest. Was it a Protestant clergyman? We know not, but whoever he was, he should have his authority to officiate at weddings immediately taken away.

Freeman's Journal.

ENGLISHMEN who visit the United States are struck by a certain freedom of intercourse among our young people, which they denounce in their books as the cause of an immoral state of society. Yet what shall be said of the specimens of "good" English society that arrive here? We have recently had a professional beauty who had entered every royal circle, travelling with a divorced female bearing the name of a brilliant member of Parliament and journalist. Mr. Labouchere, indeed, may one day succeed to a title; yet Mr. Labouchere has been publicly by New York society, and the professional beauty had to get rid of her equivocal chaperon before Boston would receive her. And yet, who is Langtry? Then we have an eminent legal gentleman, Sergeant Balauntine, who comes over here to lecture after the manner of Oscar Wilde, another favorite monstrosity of English society. This Sergeant Balauntine has been described by Labouchere, in his paper, Truth, as a rogue, and he talks, if the Sun report be correct, of Mrs. Langtry and her late chaperon in a light manner, using their Christian names. It is not strange that conscientious men in England are seeking the Ark of the Church. If we may judge from the English prints, the English persons who come over here to see as well as the deluge of corruption is upon England.

London Universe.

For the last ten years the Jesuits have been expelling the German empire, and any Jesuit who should happen to be found within the dominions of the pious Emperor William lays himself open to being first put into prison for a length of time, and then turned out of the country. It is not so in Austria. At Feldkirch, in Tyrol, the Jesuits own one of the finest colleges that exist anywhere in the world, and in other parts of the monarchy they also enjoy the same freedom as other citizens. Dr. Braun, a court chaplain to the King of Wurtemberg, lately paid a visit to the Feldkirch College, and on his return to Stuttgart published an account of what he had seen and heard. Dr. Braun is a staunch German patriot, and before he started on his great journey he came back with very different opinions. In his report about Feldkirch he says, amongst other things: "In Germany no Jesuit is permitted to live, but I really see no reason why that should be so. By keeping them out of the country and persecuting the Church, Protestantism gains nothing, but a powerful impulse is given to infidelity. The end is put to this state of things the better."

Would that this opinion of a Protestant court chaplain were to spread among the ruling classes of Germany; the Catholic Church would be benefited by it to some extent, but the country itself ever so much more.

Catholic Columbian.

PARENTS generally are more anxious to have their daughters practice piety and to be devoted in the performance of their duties of their religion, but why they should so insist upon the daughters being virtuous to the exclusion of their sons, we cannot understand. The mother who would consider her daughter as careless, and deserving of severe reprimand for neglecting her monthly communion, regarding her sons with the greatest complacency if they go to Holy Communion at Easter and Christmas, or even once a year. 'Tis true that girls are more susceptible to religious influences and easier brought to an appreciation of the worth of their faith, whilst boys early learn through evil companions, to regard piety as child-like, and therefore not manly. They see their mother and sisters pious and devoted, but the father rather careless, and he it is they follow. Father's influence, therefore, goes far towards raising up good Catholic young men. Though the mother may be a St. Monica, still the son may be wayward. Early training in piety and good influences by

Catholic fathers are needed in these days. The business of this life is not the end of man's existence, but to leave the sons under that impression by the daily conduct of fathers, is a great wrong, for which God will hold the father responsible.

NON-CATHOLICS often set a good example to Catholics in the way of bequests to charitable institutions. We frequently hear of large sums of money left for the improvement of churches and educational institutions, or for the founding and sustaining of charities of various kinds, but it is seldom that Catholics act in like manner in proportion to means. Anybody who has anything at all to will, should make it a duty he owes to religion, to remember some charitable object and dispose of his property with a view to honoring God.

God bless our total abstinence societies, say we all—Priests, fathers, mothers, husbands, wives, brothers, sisters, and children. They have done, and continue to do, glorious work, not only in the spiritual order, but in the temporal as well. Many a poor soul has been rescued from eternal loss, and many a home has been brightened by the sweet and consoling self-denial of the pleasures of the intoxicating cups. Total abstinence in the Catholic Church is not spasmodic. It is laid down in the code of morals, a principle to be rigidly adhered to in all cases where there is occasion of sin. Temperance, however, is the virtue that must be practiced by all who wish to save their souls. It may not always mean moderation in drinking intoxicants, but can also be applied to a restraining of the passions in any work whatsoever. Still we must acknowledge with sorrow that many Catholics are intemperate in drink, but we can rationally say that no real Catholic is intemperate. Intemperance and Catholicity cannot thrive together. They are contradictory. When, therefore, we Catholics are upbraided for not joining in a common movement for the suppression of intemperance, ostensibly, we are unjustly treated. We have in our faith more powerful means of overcoming this vice than have all the governments of the earth combined. The Catholic knows that the authority which warns him of his sin is not of men, but emanates directly from Christ, who declared that all who leave the Church leave Him. Now then a specially gifted apostle will rise up to show the glories of Catholic faith in brighter light, as did the luminaries of the Church in different ages. But such a personage comes with no more power or authority than were possessed by the Apostles and is possessed by their successors to the present day. About thirty-five years ago, the many Father Matthew preached temperance throughout the British Isles, and hundreds of thousands rallied about the standard of total abstinence and pledged themselves to mortify for life their sinful passion in honor of the sacred thirst of their Saviour upon the cross. And even in America this great Apostle of total abstinence enrolled in a short time six hundred thousand persons whose descendants to this day declare with pride and thankful hearts that their fathers and mothers received the pledge at the hands of Sainly Father Matthew. The good work goes on, and to day there is scarcely a large and thriving congregation of Catholics that does not possess and take as a part in its temperance society. All these societies are affiliated to a State Union and the State Unions form a grand army as the American Total Abstinence Union. What church organization can show such a result of its teachings? Outside the Catholic Church we defy any one to point out a strictly total abstinence association formed on the principle of spiritual welfare, as well as temporal good. God does bless and prosper the good work, and by its fruits the tree of Catholic faith is discerned. We have no need of going out of the church, the dispensary from which we draw all the remedies to alleviate suffering, pain and sickness, and all patent nostrums are discarded as useless and vain imitations. Certainly, we may encourage good work, but it is vain that a man builds upon sand.

The Pleasure of Music.

If you can afford the time and the money—I say, if you can afford the time and the money—have in your house harp, or flute, or piano, or organ. Just as soon as the child's hand is large enough to compass the keys, teach him to pick out the harmony. And I say to all young men, try the power of music upon your moral character, and in your entertainments and in the proper occupation of your hours of silence and solitude. Many a young man has been kept away from the temptations of this life because, although he has had only one room perhaps in a boarding-school, he has had some of the pleasure of music that was his charm in time of solitude and temptation. There is something in it to soothe pain, to quell passion, to reclaim dissipation, to strengthen the immortal soul, and especially if that melody is of a religious character.

ACCIDENT ON THE G. T. R.

A serious accident took place on the London, Huron & Bruce Railway on Thursday evening, which resulted fatally to Mr. Strongman, fireman. It appears the snow-plow attached to two engines, was engaged clearing the track north of Henall and was returning when the express came along and a collision could not be averted. The three engines were thrown from the track and the cars badly smashed. Engineer Brown was badly hurt, and it is thought cannot live. Mr. John Law of this city was also seriously hurt, having several of his ribs broken. A lady named Mrs. Murray, belonging to Clinton, was badly hurt. The disaster is attributable to those in charge of the snow-plow.

A woman who would always love would never grow old; and the love of youth and wife would often give or preserve many charms if it were not too frequently combined with parental and conjugal anger. This is worth remembering for there remains in the faces of women who are naturally serene and peaceful and of those rendered so by religion, at after-spring, and later an after-summer the reflex of their most beautiful bloom