

The Catholic Record

Published every Friday morning at 460 Richmond Street.

THOS. COFFEY, Publisher and Proprietor.
Annual subscription \$2.00
Six months 1.00
Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1878.
DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its character or principles; that it will remain, what it has been, a thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov. 1882.
DEAR SIR:—I am happy to be asked for a word of commendation of the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature. I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONAT CHOWE, AGENT FOR THE CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, DEC. 8, 1882.

EUROPE AND THE HOLY SEE.

It was Leibnitz who declared that if the Holy See had its true place and filled the role that of right belonged to it, Europe would witness a return of the golden age. Yet Leibnitz was a Protestant, whom neither the flattering offers of Louis XIV, nor the logic and eloquence of Bossuet could decide to embrace the Catholic religion. He was a child of that German nation, which having a century before separated from Rome, carried away other states from their allegiance to the Papacy, and his purpose was to remain separated from Rome, but faithful to Germany. He said, however, that there was in the Popedom a great moral force, the most powerful in the world, for the reason that it retained under the sway of its teachings, notwithstanding the indomitable zeal of the various new-born Protestant sects, millions of men of every race and country. To justify his opinion, Leibnitz added that he always felt more disposed to correct than to absolutely reject the opinion of others, whence came his conciliating opinions. This was the saying of a statesman even more than that of a philosopher. If this learned man, with a mind so broad and unlighted, whom unfortunately national prejudice held bound as to his religious sentiments, were a spectator of the present course of events in Europe what would be his impression?

The Catholic Church has not ceased to be the object of violent attack for schism and for heresy. Its hierarchy has not indeed been shaken by these attacks, nor have its faithful been dispersed, but her enemies attack her now as they have always done, and always will, with the utmost fury, for her dogmas confound the pride of reason, and her laws contradict human passions. But they attack her now with more audacity than ever and in a manner truly ignoble. We no longer have another system of moral order proposed to be substituted in lieu of hers, nor dogmas which are placed in opposition to those she holds and teaches. The battle cry of her foes is now one of deadliest import, it is that of "no religion." The Church has now to combat atheism whether it be termed indifference, rationalism, free thought, materialism, or secularism. Atheism cries out in the face of the Church: "Let us have no God" and this cry it raises against every form of religion as well as the Catholic; "away with the altar and let us have nothing in its place" is the sentiment of atheists in general. The present is not then the combat of one religion against another. It is the struggle of irreligion against religion in whatever form the latter assumes to teach mankind.

In considering the position of the Holy See in regard of the Europe of to-day, it is well to have this primary fact established, otherwise it were utterly impossible to arrive at

any exact appreciation of the actual contest.

The moral strength of the Papacy has not diminished, as some might think on account of the character of the warfare waged against Catholic faith, religion and spirituality. That strength is not even stationary. It is a living, active, progressive force spreading itself without cessation throughout the five quarters of the globe. Were Leibnitz alive he would find more countries and peoples submissive to that moral force than there were in his time. He would now see two hundred millions of Catholics whose religion other men may ridicule and travesty, but whom no attempt can ensnare into another religion. For this very reason he would recommend it to the more warmly to men of our day, because it represents the most solid and widespread influence for good in the world, and is the very bulwark of Christendom and the mainstay of Christian civilization. At the very time that the Holy See was deprived of its temporal power that sole, lasting and effective guarantee of the independence alike of the Church and of the powers, two remarkable events occurred which it is well to bear in mind in discussing the position of the Holy See in Europe. These two events were (1) the establishment of the French republic and its admission into the European family of nations; (2) the sudden acquisition of preponderance by Germany under a government decidedly hostile to Catholicism and the Catholic nations of Europe.

The Europe of to-day may be divided into two zones, that of the north and that of the south, the latter comprising the Catholic, the former the non-Catholic nations, with the balance of power in the hands of the latter. Another division of the Europe of to-day may, however, be drawn, a division not geographical but ethnological. This division would give us a republican Europe and a monarchic Europe, the former having its greatest strength among nations of the Latin race. Monarchical Europe is yet the stronger, but republican Europe has taken rank and place on the continent not as in 1793 and 1848, by the right of force, but with the consent of the powers, which gives it the right of strengthening itself and extending its limits as soon and as often as opportunity presents itself. There is a marked contrast in religion as well as politics between the peoples of these different divisions. Freedom of judgment in the realm of politics would seem to prevail in those countries where it is not the principle of religious life and activity, and vice versa. The causes of this seeming phenomenon are not those which might generally be given or accepted for its existence. We propose to take them into consideration as far as they affect the relations of Europe with the Holy See. Neither republican Europe nor non-Catholic Europe can not any more than Catholic and monarchic Europe deprive themselves of the moral strength of the Papacy, which cannot, however, enjoy either effectiveness or fullness of dominion without complete independence, to be had only in the restoration of the temporal power. Especially is this the case in view of certain circumstances to which little attention is directed, but which we propose to set forth clearly. Some nations have difficulties, others opinions and prospects which interest them in a more or less lively manner in the fortunes of the Papacy. The political horizon often presents the spectacle of phenomena which surprise not the eye of experienced statesmanship, but are for a time at least entirely beyond the comprehension of the multitude.

In reflecting on the various factors of European politics, in examining the status of the various states of the old world, whether Catholic or non-Catholic, republican or monarchic, of this we must be convinced (1) that the course of events in recent years has very materially altered the economy of the European family, and consequently very seriously affected the question of Papal independence and temporal sovereignty, and (2) that the solution of that question cannot be long deferred, for it has now become one of acknowledged, paramount, essential, and pressing importance. Its solution cannot but result in manifold advantages to princes, states and peoples. At this very moment there is felt in every nation of Europe a serious want, a want of imperious necessity, which, if its demands be not satisfied, must bring about universal destruction, through anarchy, revolution, and bloodshed. And that want cannot be gratified otherwise than by the return of respect for authority, and subordination to those social, moral and intellectual forces at the very basis of civic stability and national happiness, and which for years have been growing feeble till they have almost entirely disappeared.

The Holy See seeks not to dispose of thrones and monarchies. But it, as the far-seeing Pontiff now ruling the Church has often declared, the time has passed when the state of Europe required its frequent intervention in the temporal affairs of nations, the Holy See has not any the less ceased to be the very basis of Christian civilization and the key stone of the arch of European national concert.

For Europe there is now wanting that which Leibnitz declared would bring about a return of the golden age. For princes is now required a guide, exalted in position and rank, and by them in the eyes of the world secured and protected therein, a guide representing with power and authority the moral force with which are identified justice, order, concord and peace. For peoples also is required a counsellor to teach them as well their duties as their rights, that rights have their origin in duty fulfilled, and that obedience is compatible with dignity and true dignity inseparable from obedience. That which Leibnitz hoped for, for his own age and times, a prominent Jew, recently deceased, Isaac Pereire, declared, as if gifted with prophetic vision before his death. "Soon," he said, "the Pope will be the arbiter of Europe, not a mere distributor of crowns and dominions but an arbiter appointed through the ardent longings of the nations themselves."

If we cite such unlooked for testimony it is to show what a necessary and beneficent institution is the Papacy. How soon would the darkness now lowering over the continent of Europe be dispelled and what salutary light diffused over the civilized world if the temporal power of the Popedom were restored and the Sovereign Pontiff permitted to take his place in the Grand Council of nations wherein his influence would be felt on laws, manners, customs and institutions to the benefit alike of prince and people?

ADVENT.

On Sunday last began the holy season of Advent. In the epistle appointed for that day, we find a remarkable expression conveying to us the real significance of this penitential time. It is St. Paul who speaks: "The night is past," says the apostle, "and the day is at hand; let us therefore cast off the works of darkness and put on the armor of light." It is the first duty of the Christian at all times to cast off works of darkness and to put on the armor of light, but it becomes more particularly so during the season of Advent, which is a preparation for the coming of Christ. It is a time of expectation, commemorating the days when mankind looked forward to His coming. It is a time of holy hope, in remembrance of that long period during which men longed for the Messiah. It is also a season of grace, for it is a time of penance, recollection and mortification. Advent also marks the beginning of the ecclesiastical year. How opportune, then, it is during this holy time to reflect on the errors of the previous year and take measures to prevent their recurrence in the year just commenced! By doing so we can best comply with the injunction of the Apostle, "Cast off the works of darkness and put on the armor of light." St. Paul calls us to sincere and entire conversion. Partial conversion is, in the Christian life, an impossibility. Yet many Christians, even when convinced of the beauty and excellence of virtue, cannot summon sufficient courage to their aid to cast off all the works of darkness. They attempt a partial reconciliation with God and cannot therefore put on the armor of light. They renounce, as a pious armor puts it, for a time this or that sin, but no sooner circumstances changing, do temptations regain their former strength, than they become as sinful as ever. They do not avoid new occasions or even old occasions of sin with anything like dili-

gence. They love danger, and consequently perish in it. If our conversion be genuine, we must cast off sin and all its occasions. In fact, we must be resolved to suffer every temporal injury and affliction rather than commit sin or place ourselves in danger of doing so. Animated with such a resolution, we can put the holy season now upon us to very good profit. We may make it the beginning of a new life wherein we have put on the armor of light, to retain it forever.

THE NEXT CONGRESS.

The latest and we presume, most correct estimate of the political complexion of the next Congress, gives the Democrats 199 and the Republicans 123 members, leaving 3 doubtful or "Independent." The Republicans carried but sixteen seats out of the entire southern delegations. Alabama, Arkansas, Delaware, Florida, Georgia, Missouri and California return unbroken democratic delegations, while Colorado, Kansas, Minnesota, New Hampshire, Rhode Island and Vermont are equally solid on the republican side. The South is evidently as faithful as ever to its allegiance to the democracy. The only noticeable falling off amongst Southerners from the ranks of that party occurred in Virginia, which sends five republicans to Congress out of a total ten. But this defection is of temporary character, and is solely due to the attitude of parties in that state on the repudiation of its debt. The democracy took, in our estimation, a respectable and honorable stand on this question. The honor of the state was pledged to the payment in full of its debt, and none but characterless politicians could have advised its partial repudiation. Their appeals to the ignorant classes of the voting populations have for the moment succeeded. But their reign will be short. In the next House of Representatives the democrats will, as the figures we give show, have a good working majority. It is doubtful, however, if they can secure control of the Senate, which will be, in all likelihood almost evenly divided, with probably a slight republican majority. The action of both parties in the next Congress will be very closely watched, as upon that action will very largely depend the result of the Presidential contest in 1884.

CONFIRMATION SERVICES AT LEAMINGTON AND MAIDSTONE.

Bishop Walsh's Visitation.

On Sunday, the 26th ult., His Lordship Bishop Walsh made his first pastoral visitation to the newly erected church at Leamington. This church owes, in great part, as we have before mentioned, its erection to the proceeds of the Jubilee alms of 1881. In his pastoral letter proclaiming that Jubilee, His Lordship, speaking of the giving of alms, as one of the conditions of "this connection, we would strongly recommend, for at least a portion of the alms, an object which would be in thorough accord with the spirit of the Holy Father's recommendation—the building of a small church at Leamington, in the south of the county of Essex. The place is the most spiritually destitute portion of our diocese, and has been for years a source of the greatest anxiety to us. There are about two hundred Catholics scattered amongst the dominant Protestant population in that district, and they are in imminent danger of losing the precious gift of faith. They have no church, and, being very poor, are unable to build one. The priest who is charged with their spiritual care resides about thirty miles from the greater number of them, and he cannot possibly minister efficiently to them, for want of a church in which they might assemble. It would be at least as great a charity to come to the spiritual aid of those poor Catholics as it would be to help to bring the light of the gospel to the heathen; for the first care and dearest wish of our Holy Mother the Church is to protect the faith, and to save the souls of the children of her womb. They have the first and strongest claims on her maternal solicitude."

By means of the donations secured by this appeal, but especially through the zeal and energy of Rev. Father Molloy, a neat frame church was some short time ago erected at Leamington, and Catholicity there has since taken a life and strength that give the very best promise. The announcement of the Bishop's visit had the effect of bringing together a very large assemblage, the great majority of which was non-Catholic. The solemn services begun by the administration of Confirmation to fourteen persons, all adults, two of whom were converts. Father Molloy then celebrated High Mass. Rev. Father O'Connor, Superior of Assumption College, Sandwich, assisted His Lordship, and Father Tierman of London acted as Master of Ceremonies. The Maude-tone choir, under the leadership of Mrs. P. Tierman, who also ably presided at the organ, greatly added to the impressiveness of the occasion, by their successful rendition of the various parts of the Mass. After Mass His Lordship preached. He began by a few explanatory remarks on the Sacrament of Confirmation, and then referred to the end and destiny of man—everlasting salvation. He pointed out that Christ came to save all mankind, and that He established a Church and instituted Sacraments to be administered by that Church to enable men to be saved. They had that day witnessed the conferring by himself of one of these Sacraments, through which important graces and gifts were applied to the soul. The Bishop expressed his pleasure at seeing so many of his separated brethren present. He alluded to the misrepresentations from which Catholic doctrine frequently suffered, and showed plainly the fallacious and unreasonable character of these distortions of Catholic

belief, and appealed to his hearers not to be led into attaching credence to these statements of enemies of Catholicity, but to find out for themselves from those authorized to speak for the Church its real tenets and belief. He asked them to look at the Church in its work of saving mankind as evidenced by the zeal of missionaries and the value of her institutions. His Lordship exhorted them to give careful study to the claims of the Catholic Church, and announced that better to enable them to do so, he had caused a number of books of instruction on Catholic doctrine and practice to be brought to the mission, to be distributed freely amongst all anxious for enlightenment on this all important subject. The Bishop's sermon, the delivery of which occupied a full hour, caused a marked impression, calculated to produce the very best results at no distant day. His Lordship, in the afternoon, accompanied by the priests who had assisted at the services in Leamington, proceeded to Maidstone, where, on Tuesday, the 28th, he also administered Confirmation. The number of candidates for the holy rite was 79. All had been carefully prepared and instructed by Rev. Father Molloy. After Confirmation, High Mass was sung by Father Tierman, of London. Rev. Father O'Connor again assisted His Lordship, while Father Molloy acted as Master of Ceremonies. Mrs. P. Tierman presided at the organ, and the choir rendered the Mass with very marked skill. At the conclusion of Mass His Lordship spoke a few words of advice to those who had received Confirmation, and then proceeded to deliver an eloquent and practical discourse on the duties of Christian life. The Bishop's words were listened to with the closest attention, and have, we cannot doubt, left a most salutary impression on that excellent body of people, the Catholics of Maidstone.

On Tuesday evening, the 28th, His Lordship left for home, to attend the last sad rites over the remains of the lamented Bishop Grimmon.

OUR NORTH WEST.

In one of my former letters I expressed myself as a firm believer in the future greatness of Winnipeg. I hold this belief even before the North West formed part of the Dominion of Canada, and have since not only seen no cause to change my conviction on the subject, but have had it deepened and strengthened by all I have learned of the North West. Admitting that the disadvantages of this vast territory have been too frequently overlooked, and that many, in speaking of its resources, capabilities, and destiny, have drawn too largely on imagination, it must be conceded that the Canadian North-West is destined to receive and sustain an immense population, and by reason of the rapid increase of this population, together with its incalculable agricultural wealth and untold mineral resources, to exercise a controlling influence over the whole continent.

Long before the acquisition of the North West by Canada there were in the old Provinces firm believers in the destinies of that country and of Winnipeg. In an interesting paper published in 1869 and prepared with care and exactness, the writer, speaking of the Red River settlement and what was then the embryo city of Winnipeg, tells us the population of the settlement then exceeded thirteen thousand. Winnipeg City, he considered beautifully situated for commercial purposes, commanding even then a very extensive trade with the United States, via the Red River, and with the Great West, via the Assiniboine, the united rivers from the city to the lake being capable of floating vessels of the largest tonnage. This settlement, then surrounded by a vast wilderness, and far removed from the civilized world, he declared destined to become the nucleus of a new empire, which, in days to come, would exercise no small influence on the affairs of men. "Fort Garry," he says, "cannot fail to become a very large city. Nature seems to have intended it as a western metropolis. There is no other site in the North West which can surpass it as a great inland commercial emporium."

Within twelve years we have witnessed the verification of this prophecy. Winnipeg is already a large town full of vigor and promise. Its admirable situation has already made it the metropolis of the new Canadian empire. Its marvellous growth is indicative of an energy and progress that inspire ardent but well founded hopes in regard of the future of the North West.

The following figures show the extent and rapidity of that growth, from the year 1870 till the present time:

	Inhab.	Assessment.
1870.....	300	
1871.....	500	
1872.....	1,000	
1873.....	1,500	
1874.....	2,000	\$ 2,676.018
1875.....	3,000	2,635.805
1876.....	4,000	3,031.635
1877.....	5,000	3,067.824
1878.....	6,000	3,16,980
1879.....	7,000	3,415,095
1880.....	8,000	4,000,000
1881.....	9,500	9, 96,430
1882.....	25,000	30,432,270

The growth of the Province at large, in wealth and population, is hardly less remarkable than that of its metropolis. In 1871 the population of Manitoba was given at 11,945 divided amongst its five counties thus:

Selkirk.....	2,802
Provencher.....	2,145
Lisgar.....	3,137
Marquette.....	3,861

In 1881, Manitoba, including the territory added since its incorporation by the act of 1870, contained 65,954 inhabitants. The population at this moment cannot be less than 110,000. Lord Dufferin, in a recent speech at Winnipeg in 1877, spoke of Manitoba as the key stone of the mighty arch of sister provinces that span the entire continent from ocean to ocean. And he spoke correctly. Manitoba is of a certainty destined to exercise a commercial and political influence on the rest of the Dominion greater than that which any other Province now enjoys. Its metropolitan city will be one of the greatest marks the world has ever seen, for it is so favored by nature and will be by human ingenuity as to command every channel of communication of the great Canadian North-West with the outer world. A glance at the map must convince the least sanguine of the truth of this observation. Winnipeg is the market place of that region of vast and varied wealth drained by the Winnipeg river, the Lake of the Woods and Rainy lake and river. Within its very bounds meet the waters of the Red and Assiniboine streams, the one five hundred and the other more than four hundred and fifty miles long. Through Lake Winnipeg it is placed in connection with the Saskatchewan, an immense river draining a territory more than one thousand miles in length, and about three hundred and fifty in breadth.

The name Saskatchewan is an Indian word meaning swiftly rolling river. The territory watered by this great river extends from the American boundary on the south to the 54th parallel of north latitude, and from the Red river country in the east to the Rocky Mountains in the west.

Of the Saskatchewan Valley, a well-informed writer gives this encouraging, but unexaggerated testimony, which speaks for itself: "Travellers who have visited this region bear unanimous testimony to the fertility of the soil. The scenery is 'magnificent,' and the banks of the rivers on either side, luxuriant beyond description. 'Vast forests,' says Lieutenant Saxon, 'cover the hill tops and fill the valleys.' The climate is mild, and cattle keep fat in winter as well as in summer on the nutritious grasses."

Sir George Simpson for thirty years Governor of the Hudson's Bay Company, informs us that "the rankness of the vegetation between the forks of the Saskatchewan, savoured rather of the torrid zone with its perennial spring than of the northern wilds." He says that himself and his fellow-travellers brushed the luxuriant grass with their knees, and that the broad ground of the surface was beautifully diversified with a variety of flowers, amongst others the rose, the hyacinth and the tiger lily.

"Towards the foot of the Rocky Mountains lies," according to Sir George, "a country capable of being rendered the happy home of millions of inhabitants, when facilities of communication shall be offered which can lead to it."

That country in the neighborhood of the mountain range thus spoken of by Sir George Simpson has been described by an actual visitor who journeyed thither many years ago. "Myriads of streams," he says, "rushing down the sides of the mountains, water the valleys and wind through the plains towards some of the distant lakes like 'enormous things of life.' The great prairie stretching out, as far as the eye can reach, towards the sun rising, and the beautiful valleys through which the trail winds its way, are decked with an emerald verdure. Sylvan lakes, studded with numerous islands covered with trees to the water edge, add to the enchanting beauty of the scene. These lakes teem with fish; birds of every form and size, with plumage of many varieties, float in flocks over their placid surfaces, repose in sullen grandeur along the shores, or chatter amongst the broad branches of the trees; so that one might easily imagine himself to be in some beautiful park of Nature's own planting, where every variety of the animal and vegetable kingdoms would be represented. Such doubtless was that Garden of Eden, of which we have heard so much and know so little, where old father Adam first greeted his numerous subjects, and dispensed titles with no niggard hand. These primeval panoramas elude fall to remind the weary emigrant or lonely traveller of other and dearer scenes far away in Eastern climes—scenes of early youth and childhood, which, in all probability, he shall never see again."

The same graphic pen sets forth the unrivalled advantages of the country in the neighborhood of Fort Edmonton, which the writer terms: the pride of the Saskatchewan. He informs us that it is situated close to an immense forest, on the confines of one of the most magnificent plains in America, where the prairie and forest literally kiss each other. It pos-

sesses, he says, hundreds of well adapted for mills and factories, and adds that its coal-beds are so abundant as to frequently intrude along the banks of rivers elsewhere in seams more than feet in thickness. Travellers cooked, as they no doubt now do, their provisions with it, and Hudson Bay officials used no fuel. While in the Red River country except along the banks of the river the tall prairie grass is so moist and of the treeless plains, in the Saskatchewan, the districts adorned with groves of poplar, beech, fir, white oak. He justly deems it worthy of remark, that whereas there are groves there are springs of living water, and *vice versa*, and rule the shores of the salt lakes, which there are many, are devoid of trees and shrubs. Chickens, swans, sandhill geese, ducks, and pigeons, where abundant in the Saskatchewan country which is also well stocked with elk, moose, deer, and caribou. Buffalo now growing scarce roamed in countless thousands the plains, and wild fruits were abundant.

But the fecundity of the West spreads far beyond the Saskatchewan territory. The valley of the Elk and Peace rivers, the Mackenzie, situated between 55th and 58th degrees North latitude are blessed with climate and soil adapted to the growth of all grains and even garden vegetables. Wheat has been raised at Fort Laird on Mountain river, tributary of the Mackenzie in the region of north latitude. There is no room for doubt in the recent explorations that the river districts are destined to become a great raising country. One great advantage, shared in the region of the North Saskatchewan is its immunity from the devastations of the destructive hopper.

In the solution of the question of practicality of ocean navigation throughout the entire year a greater part of it, by means of Hudsons Bay the people of Winnipeg and of the whole North West very deeply interested. The ocean seems to prevail that communication can be maintained notwithstanding the glacial formation the southern extremity of the if not for the whole, at least a greater part of the year. A document submitted to the Legislature of Ontario we learn that son's Straits, the only outlet Bay, at its north-eastern extremity, are about 500 miles in and vary in width from 45 m. the entrance between Resolute Island on the north and Fox Islands on the south shore to times that extend in other and that the Strait, like the contains numerous islands of excellent shelter and harbour.

We are also in the same paper formed that the time occupied going through the Straits of westward trip in July and returning in August or September in vessels, differs greatly, varying three weeks to a month in the case and from three to five in the latter, the Straits in August and September being free of ice, son's Straits are never frozen and that the ice brought down July is not even from Hudsons but from a more northerly whence it reaches Hudsons through Fox Channel. The tides in the Straits are, it is strongly against the notion ice being formed there. It was believed that the ice from Hudson's Bay, does not leave Bay at all, but that its disappearance takes place in the Bay itself.

It is well also to bear in mind the practical tests of the navigation of the Bay have been confirmed slow sailing merchant ships, times conveyed by men-of-war, less worthy the appellation as compared with vessels of sent time. It is satisfactory that during their occupation coasts of the Bay extending two centuries only two of the son's Bay Company's own ships been lost, and that, it is said, the culpable recklessness. The reason therefore to believe navigation of Hudson's Bay soon be robbed of some of its and instead of being regarded hazardous or impossible, found, through the powerful of modern discovery both practicable.

Now a word as to the climate the North West. To understand chief characteristics and of its variations it is well to mind the statement of Prof. before a committee of the Commons. "The warm and moist winds from the Pacific moving easterly, deposit," he says, "their moisture on the western of the Rocky Mountains, over the summit of the range are deflected to the south