

# 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, SEPT. 22, 1882.

NO. 206

## NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported  
TWEEDS now in stock.

ALSO—  
New Ties, Silk Handkerchiefs,  
Underclothing, Etc.  
N. WILSON & CO.

For the "Catholic Record."  
A Picture.

He was a knight of a noble race,  
A hero bold of the days of old,  
The days of chivalry;  
He bore a sword that was like his word,  
As true as the true could be.  
In armor bright that shone full bright,  
In the tourney's lists, at the battle's height;  
On a golden shield in an azure field,  
He, a rampant lion bore.  
With a trusty mace which the day aim race;  
Had reason good to die for.  
From his helmet floated a snow-white plume,  
And when the knights saw him they cried—  
"Make room."  
For here comes Sir Hugo of the Mere  
As brave a knight as ever conceived spear  
For God, his lady, and his lady's dear.  
His straight was his form as the mountain pine,  
This courtly knight of a valiant line,  
His locks were dark as the raven's wing,  
And shaded a brow that would grace a king;  
In his jet-black eye was a martial light,  
That flashed like fire in the furious fight.  
His steed was of the Arab breed,  
Swift as the wind was his lightning speed.  
With turrets that seemed to touch the sky,  
Within was a deep-arched oak hall,  
Where spears and bucklers decked the wall,  
Side by side with the port arms bold  
Of many a war-like baron bold  
And many a lady passing fair  
Of the ancient house of Estambert.  
And here we leave this true-born knight  
Mid trophies of the chase and fight,  
Where faded banners o'er him wave,  
Like hands that beckon from the grave,  
Speaking the glories of his race,  
That have conquered time, at his feetest  
pace—  
All writ on History's glowing page,  
And handed down to posterity,  
In all that long, pulsing line,  
Sir Hugo, no name more bright than thine!  
St. Hilare, P. Q., July 23rd, 1882. J. A. S.

## THE BAZAAR.

Extract from Pastoral letter of His  
Lordship Bishop Walsh:  
We solemnly promise and engage to  
cause a High Mass to be celebrated on  
the first Friday of every month, for the space  
of ten years, for the temporal and eternal  
welfare of the benefactors of the New  
Cathedral. The celebration of the afore-  
said Mass will begin on the first Friday of  
the month following its dedication. We  
request of the Reverend-clergy to make  
this fact well known to their people and to  
explain the great spiritual favours to be  
gained thereby.  
Persons purchasing or disposing of  
tickets for the coming Bazaar will gain  
the above favours.

## CATHOLIC PRESS.

New York Tablet.  
The wonderful spread of infidelity  
of late years, and the irreverence of  
the rising generation for their parents,  
as well as for things religious and  
sacred, must have sprung from some  
radical defects either in our  
social or educational systems.  
Through the modern state schools of  
Europe are infidel in every sense,  
from which God and religion are ex-  
cluded; the same cannot be said of  
our public schools. Although non-  
sectarian in law, they are practically  
Protestant and sectarian for the  
Protestant Bible is read in them, and  
sneers at the "craw-thumping Catho-  
lics" freely indulged in by the  
older pupils, and even sometimes by  
the teachers themselves. Even  
when the teachers are Catholics the  
tenure of their position too often de-  
pends upon the whim of a rabid  
trustee or sectarian commissioner,  
therefore their zeal in behalf of their  
religious principles is very much  
damped by the necessity of retaining  
their places. One cannot expect  
a child that is brought up amidst  
impurity to be pure, neither can we  
expect children brought up amidst  
Protestant or infidel surroundings to  
be good Catholics. Some parents  
will justify their actions in sending  
their children to the parochial ones,  
in preference to the parochial ones,  
on the ground that their system is  
better, and that they make better  
scholars. Of this we are not so cer-  
tain; we believe that even the secular  
education imparted in the parochial  
schools is, at least, equal to that  
given in the public schools, while as  
to the morals and religious training  
of both we will be silent. We would  
only say to parents, contrast the for-  
ward, hoydenish manner of the  
young girl pupil of the public school  
with the modest retiring manner  
of the girl of the same age brought  
up under the charge and tutelage of  
the good sisters.

## Catholic Standard.

It is a sad and strange character-  
istic of the age in which we live that  
though the Catholic Church con-  
fronts the public at every point, and  
Catholics intermingle in daily inter-  
course with all classes of society, yet  
the majority of non-Catholics con-

tinued in worse than heathenish ig-  
norance of facts and truths of easiest  
comprehension respecting the Catho-  
lic religion. This is all the more  
strange in connection with the spirit  
of eager curiosity and inquiry by  
which the age is also characterized.  
The anomaly to which we refer dis-  
plays itself most glaringly in our  
secular non-Catholic newspapers. If  
their reporters or members of their  
editorial staff undertake to write  
about scientific subjects or matters  
pertaining to Mohammedanism,  
Confucianism, or Brahminism, they  
feel it incumbent to acquaint them-  
selves with their selected topic, to  
such extent at least as will save them  
from gross blunders, and will enable  
them to attain in their statements at  
least approximate correctness. But  
when they refer to matters pertain-  
ing to the Catholic religion, matters  
which perhaps are most closely and  
vitaly connected with it, they seem  
to feel absolved from all obligations  
to inform themselves, and from all  
concern as to whether the ideas they  
express are true or false. Instances  
of this are constantly occurring.  
Notices in the secular papers of  
Catholic ceremonies, statements re-  
specting Catholic doctrines and prac-  
tices, and the comments upon them  
of secular newspapers constantly  
display not only gross and execrable  
ignorance, but a total indiffer-  
ence as to the correctness or incor-  
rectness of what they publish.  
Without stopping to search for re-  
asons of this ignorance and shameless  
indifference, we simply advert to the  
fact—a fact so constantly occurring  
and so glaring that it can scarcely  
escape the notice even of unobservant  
Catholics. And to this fact is  
largely owing the continuing torrent  
of misrepresentation, or even the  
plainest truths and simplest facts of  
the Catholic religion, and of criti-  
cisms on Catholic practices which  
have no other basis than sheer in-  
difference and ignorance, (or in some  
cases positive malice) on the part of  
those who undertake to make those  
criticisms.

## Catholic Review.

INDICATIONS of the growing in-  
fidelity in this country, which is the  
outcome of Protestantism, are every  
day made more apparent. The fol-  
lowing extracts tell of two "improve-  
ments" which "smart" American  
lawyers would, if they could, intro-  
duce. Fortunately the power is not  
in their hands. "At the Inter-nation-  
al Conference on Commercial  
Law, at Liverpool, presided over by  
Lord O'Hagan, a discussion arose upon  
a proposal to expunge the words  
"by the act of God" from bills of  
lading. Mr. David Dudley Field  
suggested, instead, the words "su-  
perhuman cause." M. Clunet said  
the term was useless, the tendency  
of modern legislation being to omit  
reference to "divinity." M. Glover  
protested against discussing the in-  
tendency of Continental legislation.  
Eventually the words "by the act of  
God" were retained by twenty-seven  
to twelve votes." "Judge Edward  
A. Thomas discusses, in the North  
American Review, the value of  
oaths in courts. In his judgment  
the oath should be entirely dispensed  
with, as doing more harm than good.  
He declares that the conscientious  
man will tell the truth, when legally  
called upon to do so, as thoroughly  
with at the oath as with it, and that  
dishonest persons are seldom re-  
strained by the utmost solemnity of  
form. In short, he believes that the  
oath has lost its force as a restraint,  
and is merely the formula of an ex-  
ploded superstition."

## Freeman's Journal.

MR. GLADSTONE believes in the  
"resources of civilization." He re-  
gards that puppet of the English,  
the Khedive, as one of those "re-  
sources." The Khedive recently  
ordered the thumbscrew to be ap-  
plied to some mutinous native sail-  
ors, at a refined method of cruelty,  
called "keel-hauling" to others.  
Her Majesty's authorities, under  
whom the miserable Khedive acts,  
applauded all this. Does the sweet,  
sweet old philanthropist remember  
the woes he described as existing in  
Neapolitan prisons? A Government  
which condones such atrocious  
crimes against humanity is assisted  
by Admiral Nicholson, an American.  
He and that other Anglomaniac,  
Mr. Lowell, are wanted at home just  
now.

"My boy is rather unruly. He is  
just eighteen, and his mother and I  
can hardly manage him. He is tired  
of school. He wants to go into busi-  
ness, but we prefer a profession. I  
should like to send him away to  
school. Where shall I send him that

he may be ruled and learn the class-  
ics, etc.?"

This extract is from the letter of a  
hard-headed, sensible business-man,  
who has "not had much time to look  
after his boy." Now, he wants to  
remedy his neglect by shifting his  
work upon other shoulders. In  
other words, he wants a reformatory  
for his son. Well, a college which  
serves as a reformatory can not be  
much of a school for the classics.  
We do not know of any Catholic  
school which undertakes to make  
the species mutable. If the boy is  
an untrained cub, eighteen years of  
age, no college course will transform  
him into a polished gentleman, with  
a trifling knowledge of the classics  
and some facility in the use of the  
globe. Hard work and a little  
wholesome home discipline! It  
will pay the father to neglect his  
business for a time, and try to make  
an honest man of the unruly boy;  
and that can be best done at home.  
Put the boy to work; if he is fit for  
"a profession," he will show it, and  
then you can send him to college; if  
not, keep him at work! Make him  
work!

A LITTLE girl, Lizzie Selden, was  
stolen in Brooklyn last week. Several  
persons met her while in charge  
of her captor; three of them sus-  
pected that something was wrong,  
but asked no questions. In the mean-  
time, the police of New York, Brook-  
lyn, and Jersey City went helplessly  
from door to door, asking questions.  
They probably supposed that the  
sight of their uniform would terrify  
any guilty householder who con-  
cealed the child into confession at  
once. Her parents endured intoler-  
able anguish from Monday until  
Thursday, when the child was found  
without much aid from the police.  
And then the zealous Rev. Justin D.  
Fulton enters and deliberately de-  
prives the police of what little credit  
they deserve by declaring that his  
prayers brought about the happy re-  
sult. Prayer is all-powerful. But  
when we observe the prayerful J.  
D. Fulton writing blood-and-thunder  
fiction directed against Catholics,  
and at the same time crying, "Lord,  
Lord!" we may be permitted to doubt  
whether his prayers or his curses are  
very efficacious. It is remarkable  
that the Rev. J. D. F. did not confess  
that he had prayed, until the child  
was found.

## Catholic Citizen.

WE sometimes hear comparisons  
instituted between the "Puritanic"  
and the "Continental" Sunday.  
With some persons the idea is that  
the continental custom is the Catho-  
lic one. The way Sunday is ob-  
served to-day in the so-called Catho-  
lic countries is not, however, the  
truly Christian ideal. Changes  
have come over France and Ger-  
many since the age of faith and the  
public life of those countries is no  
longer religious and Catholic. In  
France the elections occur on Sun-  
day. This is a legacy of the infidel  
Revolution of 1793 when the Lord's  
Day was blotted from the calendar  
by legislative enactment. Luther  
and his followers are responsible for  
the way Sunday is desecrated in  
portions of Germany. The "Sab-  
bath" beer garden is the outcome of  
the gospel of "wine, women and  
song" taught by the great "Re-  
former." Truly Catholic French-  
men and Germans have no part in  
making the "Continental" Sunday.  
It is the expression of the infidel  
sentiment which is everywhere so  
obtrusive. There is no defence for  
importing this mode of Sunday ob-  
servance into this country. Least  
of all should Catholics and Irish-  
Americans be guilty of such an at-  
tempt. When the tendency among  
us is adverse to pinnies and fairs of  
any kind what are we to think of a  
Sunday picnic with brass band and  
dancing, under apparently Catholic  
auspices. Such a de-Christianization  
and desecration of Sunday took place  
on the twenty-seventh of last month,  
in a city that believes itself worthy  
of a Cardinalate. In this very Ger-  
man burg of Milwaukee where the  
Continental idea of Sunday is sup-  
posed to be prevalent, we have re-  
cently seen a "grand excursion" on  
the festival of the Assumption inter-  
dicted. But Chicago Catholicity  
seems to fancy that advertising a  
speech by a priest in connection  
with its Sunday dance hall will dis-  
infect the scandal. No matter what  
the object might have been, whether  
to raise another skirmishing fund or  
to pay off a church debt there is no  
justification for breaking the com-  
mandments. Sunday is the Lord's  
Day. The Ingersolls claim that it  
is Man's day. But certainly it ought

not to be turned into the Devil's  
day by Sunday picnics in beer gar-  
dens.

## Catholic Standard.

THE Catholics of Germany deserve  
great credit for the firm resistance  
they have made and continue to  
make to invasion of their religious  
rights, despite overpowering forces.  
Nor is this resistance unavailing as  
the history of the *Cultur-Kampf* war  
proves. Quite recently the Catho-  
lics of the Grand Duchy of Mecklen-  
burg, who form but a small part of  
the whole population, have unitedly  
opposed the appointment of a Pro-  
testant minister as head master of a  
communal school and the placing of  
a bust of Luther over the entrance  
to the school-building. They have  
sent the following spirited protest to  
the Grand Ducal Ministry of Educa-  
tion: "We are asked to send our  
children to the Communal School.  
But at the very entrance of the  
school there is a bust of Luther, and  
to every Catholic the very name of  
Luther is an abomination. Then a  
Protestant minister is put at the  
head of the school. Now, we Catho-  
lics have no objection to Protestants  
having their children educated as  
Protestants, but we demand equal  
rights for all, and want our children  
to be brought up as Catholics." What  
the result of this has been; or  
will be, we are as yet uninformed of.  
But we should not be at all surpris-  
ed, if it receives respectful consider-  
ation and brings about some modifica-  
tion of the existing school arrange-  
ments with a view to satisfy the just  
demands of the Mecklenburg Catho-  
lics. For in autocratic Germany Catho-  
lics have still some rights which the  
Government feels under obligations  
to respect, and which Catholics con-  
strain it to respect. In free enlight-  
ened America it is different. Here  
Catholic parents have no acknow-  
ledged rights as respects public  
schools. Such a protest as that of  
the Mecklenburg Catholics would be  
contemptuously thrown under the  
table by our Public School Boards,  
and not only the bust of Luther al-  
lowed to remain, but his name and  
course of conduct be held up to the  
Catholic children with glowing en-  
comiums, as those of an enlightened  
"Reformer" who taught the "pure  
Go pel of Christ."

## N. Y. Freeman's Journal.

"IRELAND for the Irish" means that  
Irishmen should enjoy their right of  
living in their own land, untrammelled  
by the tyrannical and unjust enactments  
of an alien Government. This being  
the case, it seems to us that Father  
Nugent and the other agents for the en-  
couragement of immigration into the  
United States and Canada are giving  
themselves much unnecessary trouble.  
If an Irishman can stay at home, it  
is the best place for him. If he has  
land up to the present time, he can  
surely, now that the hope of her freedom  
grows brighter, wait a little longer.  
Immigration from Ireland has fallen  
off greatly of late, and there is no  
occasion to stimulate it artificially.  
Ireland, the best informed  
leaders of the agitation say, is not  
smaller than the Irish. Why, then,  
take them into exile from a land for  
which they have suffered so much, just  
as the prospect of relief brightens? The  
present is no time for schemes of im-  
migration. If Father Nugent thinks  
that Irish families that exist in the  
great West of America, he may try  
to see his victims perish on this side  
of the ocean; but let the true Irish  
remain in Ireland.

## MR. GRAY'S INCARCERATION.

Dublin Freeman's Journal.  
Imprisonment has its compensations,  
and amongst the sweetest which Mr.  
Gray's deprivation of liberty has brought  
forth for him the most grateful is un-  
questionably the general and outspoken  
expression of sympathy with him on all  
sides from the public bodies representa-  
tive of the feeling of the people. Every  
day adds to the resolutions adopted in  
his support. Those of the smallest board  
are appreciated by him the same as those  
of the greatest Corporation, for it is the  
spirit animating a whole country. Let  
us instance the general and outspoken  
respect and bodies—the one representing  
the Catholic clergy of a Northern pro-  
vince, the other the Corporation of a  
Leinster city. We allude to the resolu-  
tions of the bishops and priests of the  
diocese of Kilmore, and to those adopted  
on Monday by the Corporation of Kil-  
keny. Dr. Conaty has now ruled over  
the spiritual interests of our co-religionists  
in Cavan and the other portions of his  
important diocese for well-nigh twenty  
years, and during that period he has ac-  
quired a name for sound judgment,  
the spirit of which permeates his clergy  
and their care. At such a time—the close  
of their annual spiritual retreat—when  
his lordship and his priests feel them-  
selves impelled to step out of the sanctu-  
ary and express their marked  
sympathy with the High Sheriff of Dublin  
imprisoned in Richmond, not only is the  
personal compliment to the prisoner  
great and honouring, but an indication is

given of how deeply the country feels  
what has been done. We will not at-  
tempt to acknowledge the spiritual step  
taken by the Bishop and priests of Kil-  
more further than to say that the right  
of freedom of expression can after all  
not long remain imperilled and penal before  
advocacy so reasonable and protest so  
sturdy from quarter so pure and high  
principled. Turning to the action of the  
Corporation of Kilkenny, we need not  
dwell upon its import as a lay manifesta-  
tion of opinion; and we could not touch  
upon the manner in which the resolutions  
were passed in any words adequate to ex-  
press our feelings, let alone those with  
which Mr. Gray will read the report of  
the proceedings. The allusion to the late  
Sir John Gray will touch him deeply,  
while the kindly thoughtfulness with  
which Mrs. Gray is linked in the expres-  
sions of encouragement and support  
reaching them from north, south, east,  
and west, is indicative of the appreciative-  
ness as well as the chivalry of Ireland.  
Whatever Mr. Gray's labors during the  
late famine time, when he, as Lord Mayor,  
was Chairman of the Mansion House  
Fund, he is now repaid by the universal  
outburst of feeling in his behalf, and we  
are glad to note that what one of the  
speakers said in Kilkenny is quite true—  
namely, that though at first the Press of  
England—at least some considerable  
newspapers—took a short-sighted and  
hasty view of what occurred, on being  
better informed, and on reflection, all that  
changed, and they are now almost al-  
together on Mr. Gray's side and that of fair  
liberty of the Press—the best guaran-  
tee for and the strongest shield to fair  
liberty of the people. The great Corporation  
of Cork and the important Municipality of  
Wexford have followed the ex-  
ample of Limerick and Kilkenny in con-  
ferring the freedom of the boroughs on  
the prisoner of Richmond. In many  
other places the expressions of sympathy  
have been, in their way, as outspoken and  
emphatic. Not least appreciated amongst  
the resolutions of the laity of Ireland is  
that of the people of Bagnalstown, in the  
constituency which Mr. Gray has the  
honor to represent in Parliament. Pre-  
sided over by their priest, they took action  
as generous as it was public spirited; and  
it will be, indeed, gratifying to Mr. Gray  
to learn that in what one may call for him  
at home amongst the people for whom he  
acts as mouthpiece, he is reckoned worthy  
of cordial support as by those in distant  
portions of the country. The meeting  
held on Monday in Birr is another grati-  
fying and flattering manifestation of  
public feeling in the same direction, and we  
have no doubt will be highly valued by  
Mr. Gray.

## AN IGNOBLE SON.

A very estimable woman died recently  
in France. She was the mother of Gam-  
betta, the would-be dictator and leading  
spirit of the French Republic. Madame  
Gambetta led a truly pious and Christian  
life, and, dying called for the priest to  
administer those consolations which the  
minister of the Most High alone can give  
to the soul when it is about to quit  
forever its frail earthly tenement and wing  
its flight aloft.  
Surely this simple request, "Send for  
the priest before he dies," which fell  
from the pale lips of the dying mother,  
was most reverently observed by her son!  
O shame! hide thy head and blush at  
the base and worse than brutish conduct  
of that son! O son! unworthy of so good  
a mother, yours are the vilest, the basest  
crimes! The mother's prayer was left  
unanswered. Death came upon her and  
closed her eyes without their sight being  
gladdened by the presence of a priest at  
her bedside.  
For years she had been a devout and  
regular frequenter of the sacraments, and  
her whole life may be said to have been  
a worthy and fitting preparation for  
death. But no priest was permitted to  
attend her at that supreme moment.  
With a devilish malignity which must  
have been inspired only by his  
intense hatred for God and His  
sacred ministers, her infidel son had all  
the approaches to the death chamber  
carefully guarded lest a priest should  
come to soothe and comfort her last  
moments.

How the arch-fiend, Gambetta's master,  
must have exulted at that moment over  
the triumph thus won! Was there ever  
anything so base, so despicable and un-  
natural heard of, as for a son to refuse a  
mother's dying request, especially when  
that request was easy of fulfillment? But  
this infamous son has added outrage to  
insult and injury. He not only trampled  
upon the feelings of the living but  
crucially and wantonly desecrated the  
person of the dead.  
Madame Gambetta was a Catholic. She  
died a Catholic and wished to be buried  
with all the rites of the Church, and her  
body interred in consecrated ground. The  
priest was banished from her bedside at  
her last hour and the right of Catholic  
sepulture was denied her poor remains  
after death. She was buried like a dog  
in a ditch, without a prayer being said or an  
absolution performed over her grave. Be-  
fore God and the world, Leon Gambetta,  
her base-hearted and unnatural son, is re-  
sponsible for this outrage.

This monster in human form—for he  
is truly a monster who willfully disregards  
her body after death—is but a fair speci-  
men of the men who are to-day actively  
and openly engaged in warring against  
religion in France. God defend France  
from such ignoble sons as these? Poor  
France is in sad straits just now. Once  
the pride and glory of Catholic Christen-  
dom, the elder daughter of the Church  
Catholic and Apostolic, she has of late  
fallen from her lofty position as the most

Catholic nation in Europe, and fallen so  
low that the image of the Crucified is now  
made the object of derision and con-  
tempt, and the holy Name of God ban-  
ished from her communal schools.

But the great heart of France, they say,  
is Catholic still—and is Catholic to the core.  
All the more shame is it, then, for the  
Catholics of France that such outrages and  
indignities are daily happening in that  
country, and the holy Name of God ban-  
ished from her communal schools. If France  
is Catholic she should assert her Catho-  
licity by driving from office and the control  
of her national affairs, the vile horde of  
freethinkers and infidels that is fast plun-  
ging her into a labyrinth of woes, and by  
putting in their places men who have the  
fear of God before their eyes and who  
truly love their country and have its best  
interests at heart.

Let a note of alarm be sounded from  
Calais to the Pyrenees and from the Atlan-  
tic which leaves her western coasts to the  
Rhine, bidding her people be up and doing  
and purge themselves of the foulness with  
which they are contaminated.

France has of late been too apathetic  
as regards the assertion of her Catho-  
licity; and apathy in religion, as well as  
in most other matters, is certain ruin  
and death. Catholic France condemns and  
execrates Gambetta's cruel treatment of  
his mother.

## CATHOLIC YOUNG MEN'S SCIENTIFIC LIBRARY ASSOCIATION.

We would recommend all to take ad-  
vantage of the opportunity offered by the  
Catholic Young Men's Library Association  
and derive benefit from it. "Heaven  
helps those who help themselves." The  
object of this Association is contained in  
that highest principle of patriotism and  
philanthropy which consists in helping  
and stimulating action by their own free  
individual action. Books on every prac-  
tical and useful branch of business, sciences,  
arts and trade can be obtained in the  
library for improvement at home at \$1.00  
per annum. Books must be returned  
punctually every two weeks; notice must  
be given if wanted longer. The books  
must be kept clean and neat. Any one  
defacing a book will be held responsible  
for the full value of the book. Sick  
persons can obtain books free by note  
from attending priest or some reliable  
party. All are requested to join the  
Library and help the good work. All  
donations either in money or books grate-  
fully received. All those are requested to  
join the Association who wish to be free  
and independent; not those however who  
reject useful books and spend their time  
in reading novels and sensational stories,  
having no higher ambition than to remain  
the slaves of story writers and of every one  
else. Persons of this class are not wanted,  
as they are a burden to themselves and  
others. "Plus IX" showed the most en-  
lightened sympathy for all the sciences  
which contribute to the material and in-  
tellectual well being of the populations,  
such as physiology, natural history, polit-  
ical economy and mathematics. Nor was  
he unwilling that his people should avail  
themselves of the knowledge of fore-  
igners. He went so far as to invite  
his intention to re-establish the celebrated  
Scientific Academy, Di Lincei."

Those who have a sincere desire of  
mental improvement are cordially invited  
to come, and they are advised not to allow  
themselves to be held back by those who  
would oppose them.  
Punctuality inspires confidence. Be  
punctual, therefore, in everything. Re-  
turn the books every two weeks, as pre-  
scribed. To all those who desire to profit  
by the reading of good and useful books,  
we say, come without delay.—Quebec  
Telegraph.

## OBITUARY.

Private letters received in town bring  
the intelligence of the death, at Brooklyn,  
N. Y., on the 18th ult., of the Rev. Joseph  
Nigel Campbell—formerly of St. Patrick's  
in this city. The news will be received  
with profound regret by his many friends  
here, who had, during his ministry in  
this diocese, an opportunity of appreciat-  
ing his many sterling qualities of head and  
heart. Father Campbell was born at In-  
ver, county Donegal, Ireland, on the 10th  
March, 1823. He pursued his theological  
studies for some time in the College of  
Maynooth, Ireland, and, having emigrated  
to Canada, completed his course in the  
College of Ste. Anne, de la Pointe, and  
was ordained to the Priesthood at Quebec  
on the 27th July, 1851, when he was ap-  
pointed vicar at St. Patrick's in this  
city, and subsequently cure of Laval and  
Professor in St. Anne's College. He left  
the diocese in 1860 and has ever since up  
to his death exercised the ministry in the  
diocese of Brooklyn.—Quebec Chronicle.

## THE RECORD IN THE NORTH WEST.

A friend who does not desire his name  
published, writes us from the far North  
West:  
Sandy Creek, N.W.T., Aug. 27, 1882.  
Thomas Coffey, Esq.  
Dear Sir:—Enclosed find subscription  
for the Record. Your paper still seems  
to improve in its usefulness. It is indeed  
a very welcome weekly visitor to me in  
the North West. It is (so far as I know)  
the first weekly paper that finds its way  
regularly so far west, and may before  
many months find its way to the neigh-  
borhood of the Rocky Mountains. That  
it may be read and appreciated from the  
Atlantic to the Pacific is my wish.

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