APRIL 19, 1884.

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DAME ST.,

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E RIGHT.

When the world was wrapped in slumber On the threshold of the day. Then the Warrior-King, from Bosra, Passed on His triumphal way.

Treading down the powers of darkness In His anger, He arose With redemption for His faithful, With destruction for His foes.

On the heights His feet, once-pierced, Shone with brightness like a flame; While there hung around His footsteps Heavenly splendors as He came.

Risen Jesus, long the nations Waited with desire for Thee; Now the dragon Thou hast smitten, Now hast made Thy people free.

the Very Rev. Father Vincent, provincial of the Basilians, and Father Walsh

J. Ryan, Scanlan, Dunphy, Cummins.

From Detroit Very Rev. Maes, Secy., Rev. Frs. Wermers, O'Brien, Clarke, C. S.S. R., Kern, C. S.S. R., Krebs, Van Antwerp, Buryse, Van Laune, Marker,

Grand Rapids, Very Rev. Scheutges, McManus, and Dalton. At nine o'clock promptly the procession of ecclesiastics having reached the College chapel, the Bishop, assisted by Father Bayard as Deacon, and Father Buysey as subdeacon, sang the appropried prayers, and ieacon, sang the appointed prayers, and then passed through every apartment of the house, sprinkling them with holy water and reciting the psalms prescribed

Right Rev. Dr. Borgess, of Detroit, waited on by Father Vincent as assistant priest Dean Wagner, as Deacon, and Father Aboulin, sub-deacon. The music was farnished by the college choir, led by Aboulin. Father Cote, to the accompaniment of Professor Gerardot. To say that Father O'Brien, of Kalamazoo, was master of ceremonies is to assure all who know his tact and grace, that everything ran most

Bishop Walsh delivered an address to the professors and pupils on the value and scope of the work they are engaged in. deterere ingeni," we make only this remark. Cardinal Newman in his "Grammar of Assent," when he comes to the question of the existence of God, scorns

for the intellectual nature of man

he Catholic Record.



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

VOL. 6.

WEEK ENDING SATURDAY, APRIL 26, 1884. FOR THE

NO. 289

CLERICAL.

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The Resurrection of Jesus.

BY H. A. RAWES, D. D. "Wait for Me, said the Lord, in the day of My resurrection that is to come," Soph. iii.

Bringing life and peace and gladness To His people from the grave, Jesus rose at break of morning Mighty in His strength to save.

Having rested from His labor, Waking from His sleep by night, Morn brought back the Well-beloved, Crowned with many crowns of light.

He, the Warrior strong from Edom, Smote the battlements of hell, Rode in chariots of salvation, When the ancient mountains fell.

He, the King in all His beauty, Whom the prison could not hold, Rose with glittering spear and helmet Gleaming in the sun like gold.

Oh, the rest and deep rejoicing
"After warfare, after toil!
Rest for those who reap the harvest,
Joy for those who take the spoil.

Glorious One, in dyed apparel, Conqueror by a fearful strife, Thou didst cover heaven with triumph, Bringing gladness, peace and life.

BLESSING OF ASSUMPTION COL-LEGE, SANDWICH.

For a year past the grounds of Assumption have swarmed with workmen, of many crafts, busy with an addition which about quadruples the accommodations of the house. There was hope of finishing it by the end of summer; but building is slow, and months were added to the originally estimated time. At last it was completed, and Wednesday, the 16th inst. appointed by his Lordship the Bishop for the blessing. On that day, as on the previous evening, the friends of the house assembled in great numbers, to take part in the solemn act. In addition to part in the solemn act. In addition to the Bishop of the diocese, and Monsignor Bruyere, there were present, His Lord-ship the Right Revd. Dr. Borgess, of Detroit, and Vicars general, Fathers Hennaert of Detroit, and Joos, of Monroe, the Very Rev. Eather Vincent provin

S. J., superior of Detroit College.
Besides those above mentioned there came from the diocese of London, Very Rev. Dean Wagner, Rev. Frs. Tiernan, Walsh, McGee, P. Bryan, Gerard, Mc-Keon, Molphy, Schnider, Bauer, Colovin, Lorion, Andrieux, Flannery, Villeneuve,

for such benedictions.

This over, immediately the solemn high mass commenced, the celebrant,

At the end of the service His Lordship As we are incompetent to report the discourse and do not wish "Culpa the thought of bringing forth proofs. He will not insult the intelligence of his readers by supposing they need such,— but assuming the great fact he converts the explanation of it into a most cogent

This was the Bishop's method on Wednesday. His first principle was that the Church alone was a complete educator, rich in food. As for the moral, so also alone comprehends the twofold destiny of the human race, and therefore she alone can teach man how to be a good citizen, as of the earth in the days of his

natural life, so also of heaven when this mortality shall have put on immortality. She can avoid the overculture of the intellect, producing that bane of nineintellect, producing that bane of nine-teenth century, civilization, the sharper, and yet keep clear of the opposite fault, which ends in ignorance and fanaticism. The exposition of this thesis, illustrated chiefly by history, grew, under His Lord-ship's able handling, into a powerful ap-peal for true Christian education and must prove a great encouragement to must prove a great encouragement to the professors of Assumption to go on hopefully in the great work which engages

them. The time between the end of Mass and the hour fixed for dinner gave the numerous clergy present a pleasant opportunity for renewing old acquantance, and was spent by those who had been pupils of the house, in calling up pleasant reminiscences, and comparing what used to be with the splendid structure just opened. Afterdinner one of the students, in behalf of his companions, read a nicely written address to the ions, read a nicely written address to the Bishop, affectionately thanking him as for other kindnesses, so chiefly for the great favor of coming in person to bless the institution.

The institution.

Very warm acknowledgments were made also to his Lordship the Bishop of Detroit, whose presence and active participation in the ceremony of the morning were only in keeping with the whole tenor of his relations to the College.

Dath melates made happy replies, and

Both prelates made happy replies, and then Fathers Vincent, Scheutges, and others contributed to make the hour pass very agreeably. A number of the students, organizing themselves into an impromptu choir, in one corner of the dining room, sang some very amusing songs, and filled the company with merriment.

merriment.
At the end, the Superior very warmly thanked their Lordships, and the Very Rev. and Rev. Clergy for the honor done the house by their presence, and courageously expressed the hope, that before many years he would be able to invite them. many years he would be able to invite them all back to assist at the opening and blessing of all that now remains unbuilt of the original grand plan of Assumption. We cannot close this already too lengthy notice without adding how happy we were to see Monsignor Bruyere amongst the guests, and to find the venerable prelate looking so hale and strong.

THE LORD BISHOP OF KINGSTON.

Waterford Citizen, April 4th.

As will be seen by a correspondence, published in another portion of our issue, the Most Rev. Dr. Cleary, Lord Bishop of Kingston, has declined to receive the address which his former fellow-citizens of Waterford were anxious to present to of wateriora were anxious to present to him on the occasion of his approaching visit to the city. Although none of our readers will question for a moment the wisdom of the reasons which dictated the decision, there is not one of them, we believe, who will not regret the opportu-nity thus lost of paying a tribute of affectionate respect to a gifted hierarch, whose life was so long and intimately connected with the city and county of Waterford.

TO THE EDITOR OF THE WATERFORD CITI-

DEAR SIR,—I will be obliged by your kindly publishing the enclosed correse for the information of the citizens.—Yours sincerely,

John Allingham, Mayor.

"Mayor's Office, Waterford, March

"MY LORD BISHOP,—At a preliminary meeting of the citizens, held here to-day, over which I had the honour of presid-ing, it was resolved unanimously, on the motion of the High Sheriff, seconded by Mr. Alderman Ryan, J. P., that an address of welcome be presented to your Lordship on the occasion of your re-visit

ing Waterford.
"I was requested to communicate with you, and ascertain the date which wil you, and ascertain the date which was suit your convenience to receive the address at the Town Hall, here, and allow your numerous Waterford friends

an opportunity for expressing their sentiments in regard to you.

"As I venture to count myself an old friend of yours, it affords me peculiar pleasure to be the medium of this com-munication, and, at the same time to express my cordial congratulations on your return to Ireland in, I hope, unimpaired health.—I remain, my Lord and

Bishop, sincerely yours,
"John Allingham, Mayor. The Most Rev. Dr. Cleary, "Lord Bishop of Kingston, Maynooth. The College, Maynooth, March 29, 188-"To John Allingham, Esq., Mayor of

"DEAR MR. MAYOR,-I have the honor and pleasure to acknowledge receipt of your letter of ere-yesterday's date, conveying a resolution adopted unanimously by a meeting of citizens in Waterford on the motion of the High Sheriff, seconded by Mr. Alderman Ryan, J. P., that an address of welcome be presented to me on the occasion of re-visiting Waterford, their city, and requesting to be informed of the date which will suit my convenience to receive the address in the Town Hall, and allow my numer ous Waterford friends an opportunity for expressing their sentiments in regard

to me. "I am heartfully thankful for this spontaneous revival of sacred memories and kindly feelings among my friends in the Urbis Intacta in anticipation of my expected visit. It intensifies my desire to rest my eyes again, albeit for a brief while, upon the scene of my twenty-two years' priestly labors in behalf of their noble institutions of religion and learning and manifold charity, and to eximple England.

change with faithful, warm hearts the gladdening assurance of esteem and attachment, unaltered by separation and unchilled by residence amid Canadian

"But since, in coming to Europe, my destination was Rome, and my business related to the diocese of Kingston exclusively, it seems more conformable to usage, and altogether, as I think, more expedient that, if I tarry a little with those dear to me in your city and county on my way back to my diocese, I should proceed, as a casual visitor, in a private and personal, rather than public or official character. This preference will, I trust, recommend itself to you and the other most respectable gentlemen whose gracius desire to have men whose gracius desire to have men whose gracius desire to have men whose gracius desired to have men who whose gracius desired to have men who whose gracius desired to have men whose gracius desired to have the hard th men whose gracious desire to honor me has been communicated in so handsome

a manner by you, as the chairman of

this meeting.
"Be so good as to accept and to transmit to them my sincere thankfulness for this unexpected and highly-valued testimony of good will and appreciation with which they and you have desired to welcome me to the grand old Catholic city by the banks of the Suir. I thank you also for the congratulations and hopes with which your letter concludes, and an absorber that they consider the constant of the congratulations. and am happy to inform you that I have been blessed with uniformly good health and redoubled vigour since my transla-tion to Kingston, where the sun shines brightly all through the year, and the charming summers and the dry, crisp winters give cheerfulness to life—I remain, dear Mr. Mayor, yours very sin-

cerely,
"+ James Vincent Cleary,
"House of Kingsto

"+ JAMES VINCENT CLEARY,
"Bishop of Kingston."

THE BISHOP OF KINGSTON.

His Lordship, the Most Rev. Dr.
Cleary, Bishop of Kingston, Canada, who has been the guest of the Archbishop of Cashel since last Monday, preached to the members of the Confraternity of the Holy Family, on Wednesday evening, at the request of Dr. Croke. The sermon of the eloquent prelate, which lasted over an hour, was delivered with that over an hour, was delivered with that fervour of feeling and brilliancy of thought and expression, so characteristic of Dr. Cleary's utterances, and left an impression, most agreeable and last-ing, on the minds of the attentive and numerous congregation which filled the beautiful Cathedral of Thurles on the

BRANTFORD LETTER.

OUR DEAD.

Mrs. Roderick Nerney has passed away, after suffering severely for several years, at the age of 36. For a long time she had been in poor health but remained hopeful and cheerful and always said she was "a little better" when her health was inquired after. Her two infant children had gone before her. The friends have much sympathy.

friends have much sympathy.
On Easter Sunday Matthew Mooney seemed in his usual health, though he had been ill a few days before. During the night he complained of suffering and his wife went for a physician a short distance off. When she returned he was dead. Deceased was about 55 years of

age and leaves a widow.

John McDonald, an old resident of the after a week's illness. Being a strong man he made light of his ailment, and Being a strong refused to have a doctor until it was too late to aid him. He leaves a widow and large family, mostly grown up.

The members of this society gave an entertainment in the school house on the evening of the 15th, and their invitation called out an audience of about two hundred who seemed to enjoy them-selves thoroughly. Mr. D. Hawkins occupied the chair and conducted the following

Song—"The Pipes at Lucknow," ... Mr.

Reading—"The Pipes at Lucknow," ... Mr.

Song—" Tis but a Little Faded Flower," ... Miss Mary Johnston
Debate—Subject, "Canadian Independence."

Instrumental ... Miss Maggie Gilmartin
Reading.

Instrumental Selections ... Mr. Reitleher
God Save the Queen.

The subject of debate was "Resolved that Canada would be benefitted by Independence." Messrs, James T. Independence." Messrs, James T. Doyle and James Hurley supported the affirmative, while the negative was looked after by Messrs. P. D. Kelleher and Thos. Brown. The subject was handled ably by both sides and some very nice points made, but on a vote of the audince being taken the negative had it by a large majority. The songs by Misses Johnston and Gilmartin were icely rendered and well received, both being accorded hearty encores, in response to which Miss Johnston sang "You'll Remember tMe," and Miss Gilmartin gave "I'll take you home again. athleen." The orchestra was made up organ, flute and violin, by Miss P. Dunn, Messrs. Frank Milligan and E. Dunn, and rendered good service. "Welcome to-night," given by a quartet of male voices, was very fine and made an appropriate opening piece. Mr. Boeh-ler's song was well rendered, Miss Dunne resided at the organ very acceptably. hroughout the entertainment was highly enjoyable, and the members of Basil's Literary Society have cause to be gratified with the success of their first public entertainment.

Mr. Fox, a Quaker, is to be received into the Catholic Church at Tottenham,

CATHOLIC PRESS.

Redpath's Weekly.

True for you, O'Donovan, dear! I con-fess that I have as little Irish blood in the veins of me as St. Patrick himself had in veins of me as St. Patrick himself had in his veins. (May the rest of the saints forgive me for linking my name with his!) But, although there was not a drop of Irish blood in St. Patrick, yet for all that (Glory be to God), he made a wery good Irishman—a better Irishman (do you mind me, now, O'Donovan?) than your old friends James Carey and James McDermott, who carried two whole hidefuls of Irish blood beneath their softspoken and treacherous lips. spoken and treacherous lips.

Buffalo Un "Germans are fond of pike" quoth the New York Herald. Yes, and there were days when the Irish were quite partial to

A Baptist paper avers that "the Christian women of to-day are not the sort of women that so great a man as Paul would have kept silent in the churches." It is quite evident that the nineteenth-century women "who have been baptized in the Baptist church" would take no dictation from such a personage as St. Paul.

Now that recent happenings have awakened popular vigilance in behalf of trial by jury, how few know, or care to remember, that this great palladium of personal liberty is entirely Catholic. Let us remind the bigots of to-day, who would fain delude the ignorant by the hideous phantom that the Church is the dread mother of degrading tyranny and enlarge. mother of degrading tyranny and enslave-ment, that this is one of the inestimable rights of Magna Charta which English borons, headed by Cardinal Langton— Rome's representative in England— wrested from King John at Runnymede in 1215

The following mixture of bigotry and ignorance we take from the columns of the Christian (?) Advocate, published in this city: "One of our exact and scrupulous city papers makes the statement that 'many Christian parents will not trust the Old Testament in the hands of their children.' There are several millions of professing Christians known as Roman Catholics who will not trust the Old Testament or the New in the hands of their ment or the New in the hands of their children nor (sic) their own. Perhaps these are the Christians' referred to. We these are the 'Christians' referred to. We have yet to see any Protestant who is afraid of the effect of the old Testament upon his children." Well, Brother Morse that's really too bad, is it not? Millions of Catholics afraid of the scriptures! By the way, where did you Protestants get the scriptures? To whom do they belong? Who preserved them during the last eighteen hundred years? Certainly the Protestant sects have no claim upon them. They stole the sacred writings from the Catholic Church, they mutilated and distorted them so much that the inspired writers could not recognize their own handiwork in the "Revised" editions. You wanted to improve, as it were, upon the work of the Almighty. And still you the work of the Almighty. And still you have the gall to say that Catholics are afraid to take the holy scriptures in their hands. Somebody wake up Bro. Morse, He cheeth

cifix preach? What do the pictures of the Holy Child Jesus and His Blessed Mother teach? And yet Protestants—particularly Protestants of the kind of our very relig ious contemporary—would not have a crucifix or a statue of Her whom the Angel Gabriel called "Blessed among women" in their houses. But they find "sweet ser mons" in pictures of angels and lilies There are some Protestants who keep a crucifix, provided it be battered and old, as an "object of art," but who look with pity on the Catholic who holds it as an object of devotion! This inconsistency one of the legacies left by the gloriou Reformation.

Baltimore Mirror.

It is surprising how Protestants allo themselves to be gulled into the idea that there is any possibility of proselytiz-ing France, Spain and Italy. The utmost they can do in those countries is to turnish Catholics who have lost the faith, but are ashamed to avow themselves downright infidels, with a means to cover their disbelief. glowing accounts are dinned into Protestant ears of the promise of success Protestantizing those countries. latest instance of this kind that we have noticed is that of a Dr. Cook, who de-lighted the Methodist Conference at Scranton with an account of "the rapid progress of Methodism in France. report of his address pertinently adds that "a large collection was taken up for the promotion of Dr. Cook's labors." Of course. The "collection" was doubt-less to Dr. Cook the most "interesting" part of his labors as a missionary to France, and that part, too, which most fruitful of results. If most fruitful of results. If any fact be plain it is that "evangelical" Protestantism under any and all its various forms is unable to make any real progress in France. The so-called Protestants in France have been steadily diminishing in numbers for many years, until now they are a mere handful. Some of them have found their way into the Church. Others-and the larger number—have "advanced" downward open and avowed infidelity. The called Protestant Church of France, which claims to be and is the moribund continuation of Calvinism in France. divided by an invisible line from sheer rationalism, and has no definite creed whatever. Any one who claims to be a "Christian," though unbaptized and an avowed disbeliever in divine revelation

and even in the existence of God, can be a member of this so-called Protestant Church of France. The number of these avowed disbelievers, comprising rationalists and skeptics of every type and school, is increasing so rapidly that Christianity has become the mere shadow of a name among French Protestants.

Boston Pilot.

Boston Pilot.

The Boston clergyman, Rev. Minot J. Savage, who insulted the Blessed Virgin a couple of Sundays ago, showed his impartiality last Sunday by remarking, incidentally to a plea for freedom of divorce, that "Jesus was mistaken" on a question of history. We can readily understand how a man of this type would not hesitate to correct the Lord on the question of ethics, but even a Boston preacher, with ethics, but even a Boston preacher, with all the modern improvements, cannot be supposed to know more than God about a fact of ancient history.

Last week the Pilot had to record the words of a Protestant (Unitarian) minister, of Boston, the Rev. Minot J. Savage, who, in a vulgar effort at sensation, preached to his people that "the Virgin Mary was a stigma on all motherhood." The Pilot's words of reproof have been copied by many papers, and Protestants of all denominations have sent us expressions of regret and shame for the words of an unmannerly bigot. Fortunately of an unmannerly bigot. Fortunately for the good name of our indignant Uni-tarian friends, we recalled a sermon on the tarian friends, we recalled a sermon on the same subject, also preached in Boston by a Unitarian Minister, Rev. H. Bernard Carpenter; and we republish the following beautiful extract:—"Of all the idols which men have put up in the public street, and the place of worship, the best and most beautiful is that which greets the eyes of the wayfarer as he walks through the old Catholic cities of Europe—the image of the Virgin and Child. Above the buttressed gateway, in the niche of the street corner, by the dusty wayside shrine, in the painting of the old master, the symbol meets you everywhere. It speaks to us of love's greatest revolution, of the mightiest social waye that It must have made St. Patrick anad tion, of the mightiest social wave that once passed over the earth, and which taught us to speak no longer, according to the old order, of man, woman and child, but which throned above the man the woman, and above the man the child.
For this will always remain as one of the richest blessings which the old Catholic Church has conferred upon mankind, in spite of all that may be said against her.
She was the nurse of chivairy and religious and these two real interests and the said against her. ion. And these two are inseparably asso-ciated with the worship of woman and the adoration of childhood. Above the ages of rude force that image was still advanced; it was destined to rise, to assert

shrine, with its painted and gilded figure— the Syrian Mother with her Nazarene Babe on her arm; and I have said 'Above this retinue of war, above this mailed might of man, above all this pageantry of power—its roar of artillery, its glare of swords and its glitter of crowns, see there the strength that is yet to conquer the world. Behold this Child is set for the fall and rising again of many in Israel and for a cce signum. The signa, the standards of generations, have been borne away-Macedonian, Roman, French, Prussian, they have gone, with all their guardsmen, down into silence. But this sign will live forever. The oracle of the prophet will yet be fulfilled; when rising above the nations of the earth, 'a little child shall lead them.'"

itself, to conquer the world. Strength was to give way to tenderness, tenderness to weakness. Man was to

come down and to stand in all his strength

a servant of servants, a sentinel at the foot-stool of the throne; woman was to rise to a higher place; but the child was to sit down in the chair of imperial state. I have stood by the highroad while the iron ranks of Prussia have marched by; I have known what it is to feel my heart.

have known what it is to feel my heart beat to the pulse of this passing drum; I have shared in the rapture of the bystand-

New York Freeman's Journa The Eastern Conference of the Metho-dist Episcopal sect recently held a confer-ence in Brooklyn. Brother Key, an exlave, was applauded for saying that there were 200,000 colored persons in the South connected with the Methodist Episcopal Church who could not be operated upon by the Roman Catholics! Having gotten the Conference into a good humor by this stab at Rome, he "passed "round the hat." There are more than 200,000 colored persons in the South who need to be brought which will not consist only in shouting, singing and preaching. Brother Key, if he were really unselfish in his regard for his people, would be glad to know that the Catholic Faith was making progress mong them. It is the only religious that among them. It is the only religion that unites inseparably Faith with good works. The Catholic negro can not change his "wife" when he wants to, and remain in the order of sanctity, as the Methodist negro can and does; he can not shout out hymns and prayers by day, and steal chickens by night, with pious unction. The reason that the Methodist Episcopalians are so jealous of Catholic influence among the negroes of the South is, that they know that Methodism as a religion has failed to teach or quicken their consciences. It has caused them to shout and misquote Scripture. It has done nothing

Western Watchman.

Among the many examples of the ruin wrought by whiskey, the following clipped from a recent New York paper is not the least forcible. "A few days ago a young man who once must have been the picture

of health and strength died in the charity hospital on Blackwell's Island of what the doctors termed whiskey pneumonia. The man had been two or three days in the hospital before he took to his bed. He only lived a few days and it was not thought he would die. While the shadow of death gathered about the young man he told an attendant that his father died with a whiskey bottle to his lips. Rum he told an attendant that his father died with a whiskey bottle to his lips. Rum had caused the death of his mother, and was the indirect cause of the demise of one and the real cause of the death of his second brother. He had only one brother living, and he knew not what his fate would be. Most of the cases that are sent in the city hospitals are attributed to the curse of strong drink." the curse of strong drink."

CATHOLIC NOTES.

It is reported that a church is to be built in California for the Chinese Catholics, San Francisco has numbers of the Mongolians.

Rev. Father Sanchez, the last pioneer of the Franciscan missionaries, who arrived at Santa Barbara, Cal., in 1841, died there

on the 17th, aged 71. Archbishop Ryan says the measure nearest the Pope's heart and the one he hopes to make the historic event of his pontificate, is the reunion of the Greek and Latin Churches.

The Marquis of Ripon, Governor-General of India, is reported to be dying. He has been ailing for three years, and for a long time has been unable to take exercise. A day or two ago he was seized with an epileptic fit, which left him so much shattered that his life is despaired

with a righteous wrath, says a contemporary, to look down from heaven and witary, to look down from heaven and wheness a special service held in St. Patrick's Cathedral, Dublin, in honor of Martin Luther. St. Patrick's was stolen from the Catholics by the paternal British government.—Donahoe's Magazine.

Mr. Healy, the distinguished painter—and a good Catholic too—is in Washington painting one of the Washburne family. Daniel Webster once sat to Mr. Healy. When the portrait was finished, the famous statesman looked at it and said: "I think that is a face which I have otten shaved.

Montreal has a far better right to the title of "City of Churches" than Brooklyn, N. Y. It not only supports sixty French Catholic churches, but the French cathedral situated there is the largest church building on this contin-ent. It is built of limestone, and 15,000 people have often been assembled under its roof.

Rev. Patrick Toner, of St. Vincent's Church, Plymouth, Pennsylvania, who has been traveling in Europe for the benefit of his health, is delivering a course of charity sermons in one of the Naples churches. He has been appointed English Confessor by the Cardinal Arch-bishop of Naples. His ability and zeal are much admired by the Italian papers.

The Pope has submitted to the College of Cardinals an Encyclical, in which he He sleepeth.

New York Freeman's Journal.

Speaking of certain Easter cards, a very bigoted Methodist contemporary says:

"They preach sweet sermons of faith and hope to a dying world." What does the cruciffx preach? What do the victor was a since rise through the smoke of hope to a dying world." What does the cruciffx preach? What do the victor was a since rise through the smoke of hope to a dying world." What does the cruciffx preach? What do the victor was a since rise through the smoke of lathy and purpose of political secret societies.

In which he gives an elaborate explanation, historical, philosophical and purpose of political secret societies.

It was since rise through the smoke of lathy and purpose of political secret societies.

It was since rise through the smoke of lathy and purpose of political secret societies.

The Pone urges Bishops to recovery The Pope urges Bishops to promote, as an antidote to Freemasonry, Catholic workmen's societies and restore medieval arts

Father Stephen, the famous Indian missionary, has had a life full of romance and adventure. For a long time "Sit-ting Bull," the great Sioux chief, was under his charge. He was a classmate of the Abbe Liszt, the renowned composer. He served through the war, and was the companion and friend of the heroic "Pap Thomas." He is the trusted counsellor of all the Northwestern Indians, and is said to have more influence over them than any other white man.—Catholic

His eminence Cardinal Manning, in recently pointing out the imminent peril with which the Christianity of England is threatened at this moment through the advance of godless education in the primary schools, urged his hearers to be aithful and firm in their efforts to resist the danger. The most practical form which the resistance of Catholics could take, was one in which every parent could do his part by resolutely refusing to send his child to any school in which the Faith was not taught.

The expelled Jesuits of France have taken up their quarters in Canterbury, England, "the Mecca of British Protes-tantism," as the Pall Mall Gazette calls it. There they have founded a seminary, and they are now proposing to purchase Stone House, St. Peter's, near Broadstairs, in the Isle of Thanet, the summer residence of the late Archbishop Tait, for the establishment of a similar inscitution. "Times are indeed changed," says the same critic "when the house of an English primate is onverted to the uses of Roman Catholi

G. Blaine, with his wife, who was a Miss Gillespie before her marriage, lie buried in the little Catholic graveyard at Brownsville, Pa., the spot being marked by a marble monument erected by their son, James G. Blaine. The Gillespies were always Catholics, while the Blaines were Protestants; but Ephraim Blaine became a convert to the Catholic faith shortly before he died. By mutual agreement their boys had been educated as Protestants while the girls were brought up as Catholics. Therefore, although James G. Blaine is a Protestant, his sisters are all fervent adherents of the Catholic faith.

ANON.

At Fredericksourg, on that great day, Ere yet the strife began, Along the battle lines of blue The general's order ran: "Win we or lose, our country's curse Upon the wretch who shirks; But honor to the man that dies The nearest to the works."

Before them rose the giant range Of hills, in martial round, From whose grim tops all bodefully The bri-tling cannon frowned. No break within that iron line, But d ath from left to right; And Meagher with his Irish lay Before St. Mary's height.

No gloom was there, but every face
As careless and as bright
As if it was a wedding morn
And not a day of fight,
And in their caps, though all around
Not tree nor should was as Nor tree nor shrub was seen, They wore, Heaven knows from whence p cured.

Each man, a sprig of green. Not long they waited for the sound
That told the strite begun;
Hark! from the river's farther side!
It is the signal gun!
A thousand cannon from the hills
Thundered in ferce acclaim,
And all the mighty line of blue
Swept upward through the flame.

Of what avail are words to paint
The strife that none can tell;
The cheering from the Union host,
The wild Confederate yell;
The sabres 'clank, the horsemen's tramp,
The scream of shot and shell,
and grouns of strike and the same of t And groans of dying men that went To make the mimic hell.

All day against those awful heights Our lines were hurled in vain; All day the scattered ranks closed up But to be torn again; Until the sun withdrew his light, As if for very shame, And night came down upon the field To end the bloody game.

The morning broke all fair and bright Upon the dead array, And lovingly, on hill and plain. The blessed sunbeams lay. The fight was done, the field was won, The blue had lost the day, And from their works all curiously Swarmed down the men in gray.

Thick laid the slain, like sheaves of grain, Ripened by battle suns; But one had died beyond the rest—A stone's cast from their guns. They raised him softly—for the brave Respect the brave, I ween—And in his cap, unwithered still, They found a sprig of green.

of all the thousands lying round, Close locked in death's embrace, What one, though all were brave a From death had got such grace? No bearded soldier, old in wars, Had won the happy place: He who died nearest to the works Had but a stripling's face.

They buried him just where he fell,
These foomen, with rude art;
They said that he had earned the place
By his undaunted heart.
And one—a poet in his soul,
Though rough in garb and mien—
Planted upon the simple mound
The dead boy's sprig of green.

The brave man dies; but brave men's With death will not be found; And travelers say that to this day The children playing round Can print the stranger to the spot—The fairest on the scene— The grave where sleeps the Irish boy Who wore the sprig of green.

HOUSE OF COMMONS.

MARCH 17th, 1884.

LOYAL ORANGE ASSOCIATION INCORPORA TION BILL. CONTINUED.

Now, Sir, I think I have shown to you that, as I have said, the line of attack was altered—that the line of attack upon their party friends, and upon their opponents, who, they said, ought to support the measure, and who should be ostracised for not supporting it, they are obliged to abandon in order to represent this as a case in which all Protest ants ought to combine, and in which no man of true Protestant principles could have given, or could repeat a vote against the second reading of this Bill. Well, that may be true; but if it be true I ask this House, without distinction of creed or party, if it is not a serious state of I ask if it be not a serious state of things that religious war is to be raised in this country; because that is what it case that, as a matter of is. If it be the case that, as a matter of fact, this is an issue raised before us, in which all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be one side and all Protestants are to b e, and all Roman Catholics on the the clergy into the political arena; who other, and in which I, a firm Protestant, am to be told that I am untrue to my profession of religion, to my Protestant principles, if I do not vote with the Orangemen for that Bill, is not that a serious state of things? And if this be true, I say that every true lover of this country must deplore such a state of

ing on your imagination.

Mr. BLAKE. I have given the text,

and I will guarantee that the comments are justified by the text. Now, Sir, deny entirely that this is a necessity. deny that there ought to exist such an issue; and I tell the hon. gentleman opposite that no matter what his threats ay be, no matter whether he may say that my speech does me harm or good, he will neither seduce, nor threaten, nor drive me into any such issue on any such light or any such professions. In furtherance of this same plan, this attempt to produce a religious prejudice against those who support this Bill, the hon, gentleman and others are declar-ing that I am controlled by the Archbishop of Toronto. Mr. WHITE (Hastings). So you are.

Mr. BLAKE. I tell the hon. gentleman that he states that which is not the Notwithstanding that I am relieved from the necessity of proving my case as to his statement, by his own statement in this House, I proceed to give the evidence of that as I have given the evidence of other things. He

"He (Mr. Mowat) was controlled by Archbishop Lynch and they must come to the conclusion that he, too, controlled Mr. Blake. No doubt orders went from the Palace at Toronto and the great Reform statesmen had to obey."

I determined, as soon as I saw this statement of the hon, gentleman, that I would meet him here, face to face, and have this out with him, and have it out with him I will. This is not all. The Rev. Brother Wright, at a meeting in

The Orangemen were not defeated in Parliament solely by the Roman Catho-

lics, but through the instrumentality of Ontario politicians who considered the Ontario politicians who considered the smiles of Rome of greater value than the approbation of their fellow Protestants. The bill was defeated because Archbishop Lynch said, no. Christopher Fraser repeated, no; and Edward Blake bowed his head and whispered."

He voted no the last time, but I trust the hon-gentleman will admit that his

the hon. gentleman will admit that his negative this night was not given in a whisper.
Mr. WHITE (Hastings). I drove you

Mr. BLAKE. You drove me to it Manage your own drove. At Winnipeg, again, the hon. gentleman said:—
"Unfortunately Archbishop Lynch had Mowat bound hand and foot and it was even hinted he was getting a hard hold

on Mr. Blake. Let us hope our own leader will keep the spirits clear. An hon. GENTLEMAN. He has no

onfidence in the breed.

Mr. BLAKE. My hon. friend says he has no confidence in the breed. Now, I have had the honour of the acquaintance, for a considerable time, of His Grace the Archbishop of Toronto, and I hope, being both of us Irishmen, I may even call my self his friend. I have never, either directly or indirectly, through others or myself, by speech or writing, or in any way had the slightest communication with Archbishop Lynch on any one polit ical topic, of any description whatever-not this one only, but any political not this one only, but any political topic of any description. For aught I know, unless he may have given public utterance to the contrary, that prelate may entertain the same view with reference to the Orange Bill as I observe the hon. member for Hastings has said Archbishop Fache has, viz., that he was in favour of its being passed. But I say that in this, as in all other particulars, I have acted entirely upon my own judgment and wholly free from every—I will not say dictation or control-but attempt at dic gestion, as to what the opinions of that prelate or of any other prelate or dignitary or persons of the Roman Cath-olic faith might be on the subject. I have acted on convictions which I have entertained ever since I came into public life, on convictions which I was known to have entertained in the Legis-

lature, and to have expressed when the question was likely to have come up in the House, with reference to another secret organization—convictions hostile to the incorporation of secret corpora-tions, hostile to the incorporation of the Orange society. It is perfectly true that I am, as the hon. gentleman says, a Pro-testant, and it is also true—I suppose that is the meaning of his phrase ultra nontane—that I am of that school o thought which is most opposed to what I believe to be the dogmatic errors of the Church of Rome. That is perfectly true. I protest against those errors, but I am a substantial advocate of religious freedom and equality and the full rights of con-science, and as the Ontario leaders of the

Orange society, declare that that Province is ruled by the Roman Catholic college, ruled politically, and that it must be freed from the domination of the Roman Catholic college by subverting Mowat, I notice they have sometimes said a word with reference to the conduct of the Province of Quebec, and as to its rule speaking with the same plainness of speech which I have used this evening, hough I may perhaps offend some o have listened with ap-

those who may have listened with approval to some things I have hitherto said—I say I do not find this pretention to be the exclusive standard bearers of Protestant principles and to lay down a rule and measure with which, unless all Protestants comply, they are untrue to their principles, to be the proper attri-bute of this association, judged by its leaders in Ontario. I have spoken of Quebec. Now, in that Province there have been, for a long time some persons
—some persons only, I am glad to say who have striven to create that regime in favor of their own party, who have in-

language which was used by the author of the church from its true sense and to turn it to the condemnation of one political party; who have sought to maintain the view that the clergy should refuse the rights of the church to persons on account of their votes, who have sought things, and must forebode the greatest to repeal the law as to undue influences, will to his country from its existence.

Mr. WHITE (Hastings). You are drawing it pretty strong; you are drawpast, with a measure of success. Pressure was used in several counties against the candidates of one political party, as Liberal Catholics, and the

struggle was severe and resulted in a great weakening of that party, from which it has not even yet recovered. The members of that party appealed, under these circumstances, to three tribunals; they appealed to public opinion, to the courts of the land, and to the highest authority in their own church. They fought a long and arduous fight, which They reached its climax, perhaps, in from 1875 to 1881. Public opinion, one of the tribunals to which they appealed, was roused to a considerable degree in the Province of Quebec, and many Protestants there even changed their political views and left the party with which they had usually acted, because they felt this pressure was a pressure inconsistent with the

proper use of religion and the proper use of the church; they appealed also to the law, and the law was vindicated in several cases; they appealed also to the highest authorities in the church, and those authorities also interfered. We know well, for it is public to us, what was done. We know that, in 1876, an instruction was sent out from the Supreme Congregation of the

Holy Office in these words "The bishops of Canada must be made to understand that the Holy See fully acknowledges the extreme gravity of the facts reported by them; and the injury caused by these facts to the authority of the clergy and the holy ministry is particularly to be deplored.

"Wherefore, in order to make up for these injuries, it is especially necessary to root out the evil. Now the cause of such great inconveniences lies in the

fact that these bishops are divided among themselves both as regards the political question and as regards other questions which are now agitated in Canada. Therefore with a view to put an end to these much to be regretted dissensions, it will be necessary that the bishops, together with His Lordship the Apostolic Delegate who has been cont Apostolic Delegate who has been sent to Canada, concert with each other to determine a uniform policy to be followed by all and each of them with regard to political parties.

"Another cause of these same inconveniences lies in their too great interference in political affairs, without enough of heed for pastoral prudence. The proper remedy for this excess of zeal is to remind these bishops of that which has already been recommended to them by this Supreme Congregation, on Wednesday, the 29th of July, 1874, to the effect that on the occasion of political elections they should confo in their advice to electors, to what had been enacted in the Provincial Council

"It must be added that the Church while condemning Liberalism, does not intend to strike such and every political party which might chance to be called Liberal, since the decisions of the Church only apply to errors which are opposed to Catholic doctrine and not to specified political party whatever, and that consequently, whoever, without any other foundation, declares that one of the political parties of Canada, namely, the party called the Retorn party, a party heretofore strongly supported by some Bishops, is condemn-ed by the Church, whoever makes such

statement acts wrongfully.
"Finally, as to what concerns the main subject of the doubts propounded; in order to determine what measures should be taken as regards Catholics who, by reason of a pretended undue interfer-ence of the clergy in political elections, appeal to the civil courts; it is impos sible to lay down a general rule for the Bishops on this subject; and therefore it will be the duty of whoever is in charge to provide in each case, with respect to the consciences of persons making such appeals. Therefore let the Bishops take the necessary measures to guard the honour of the clergy, taking special care to prevent as much as possible clergymen from being obliged

as possible ciergymen from being obliged to appear before lay judges. "Lastly, Bishops must be exhorted to observe the greatest reserve with regard to political affairs, by reason, especially, of the danger there would be ing a violent war against the Church on the part of the Protestants, who are already restless and irritated against the clergy under pretence of undue interference in political elections. Besides, th lergy must be brought to always avoid naming persons from the pulpit, still much more so if it is to discredit them on the occasion of elections, and never to make the influence of the ecclesiast cal ministry subservient to private purposes, except when candidates might antagonistic to the true interests of the Church. Now, sir, that was followed up by the

pastoral letter and circular which were issued after the arrival of the Delegate Apostolic, and after an under-standing had been reached with him in 1877. The pastoral letter with contains following passages : -

"The gravity of the events which have taken place since the last general election, and the numerous and various difficulties to which they have given occasion, make it our duty to remind you briefly, our most dear brethren, of the principles and the rules of policy which were expounded to you before now in our councils, our circulars, and our pastorals, and particularly in that of the 22nd of September, 1875."
"The ninth decree of the Fourth Coun-

cil, held in 1868, expounds your duties as electors in the following terms:—'Let the pastors instruct with great care the faithful on their duties in election times; let them strongly impress on their minds that the same law which confers on citizens the right of suffrage imposes on them at the same time the very serious obligation to give their votes whenever obligation to give their votes whenever it is necessary, and glaway to give the great and the political affairs of the country, and the political affairs of the country. the pastors instruct with great care the faithful on their duties in election times; have sought to prevent certain general it is necessary, and always to vote according to their consciences, under the eye of God, and for the best interests of religion and of their country; that consequently the electors are always bound in conscience, before God, to give their suffrages to whatever candidate they believe to be truly honest and able to fulfil well and faithfully the important duties which devolve upon him, to be ever attentive to the welfare of the Church and State, and to work faithfully to promote and guard the welfare of the Church and State."

Then, after pointing out what had been done in 1873 and 1875, and giving a warning against the doctrines of Catholica Liberales, the pastoral goes on to say:-

Liberales, the pastoral goes on to say:
"Unfortunately, and against our intention, some persons were inclined to see in this document an abandonment of principle, to come down to persons and political parties. Our wish has been to expound to you the true doctrine on the constitution and the rights of the Church, on the rights and the duties of the clergy in society, on the obligations of th Catholic press, and on the sanctity of an oath; such has been our only aim, and such is still our intention. In this we have followed the example of the Holy See, who in condemning Liberal Catholicism has refrained from naming persons and political parties. In fact there does not exist any Pontifical Act condemning any political party whatever; all the condemnations which have up to the present time emanated from this venerable source are only applicable to Liberal Catholics and to their principles, and the brief addressed to one of us in September, 1876, must be interpreted in sense. Following the example of the Sovereign Pontiff, and in accordance with the wise prescription of our Fourth Council, we leave to each one of you to judge, under the eye of God, which are men to whom these condemnations

apply, whatever may be the political party to which they belong."

Now, Sir, at the same time, as I have said, a circular was issued to the clergy, from which I will read an extract or

the Fifth, we find that the clergy must confine themselves to instructing the people as to their duties in election time, which duties are the following:—I. To give their votes when sufficient reasons call for it. 2. To vote according to their consciences, and under the eve of God. and to give their support to the candidates whom they may prudently judge to be truly honest and able to discharge the duties of a representative, which are to watch over and procure faithfully the welfare of religion and of the State. 3. Not to sell their votes. 4. To avoid in-

temperance, slander, and perjury."
Another passage reads thus:
"When you shall have so explained to your people the principles which ought to guide them in their choice, leave to the conscience of each of them the option of applying them to persons and to parties. And whenever a penitent shall tell you that he has voted in all conscience and under the eye of God conscience and under the eye of God, never call in question his good faith, and put into practice the well-known axiom: the same belief must be given to what the penitent says on his own behalf as to what he says against himself."

Then again, sir, the letter says:
"The decree of the Fourth Council
forbids you to teach from the pulpit, or otherwise, that it is a sin to vote for such and such a candidate, or for such and such a political party. With much more reason is it forbidden to you to announce that you will refuse the Sacraments for that cause.
"Never give your individual political

opinion from the pulpit.
"Never attend any political meeting, and never make a public speech on such

matters without the permission of your "If you have a right to vote you may avail yourself of it; but let it be with prudence and without ostentation. It is

proper that you should choose the most favorable opportunity for voting, and opportunity for voting, and not wait till the last moment, when the excitement is always greater, and that you should not remain near the place where the election is taking place "To those who may come to consult you privately, answer with prudence and calmly, without entering into dis-cussions which would be compromising

to your character; for you know well that language the most innocent and the most true is exposed to be at such times misunderstood, misinterpreted, and mis-reported. And even if you see that people are greatly excited it will be prudent on your part to state simply that what you have said from the pulpit must be sufficient to guide them." Well, Sir, these documents to which I

have referred contain, I may say, some injunctions in which I think the pastors of the Roman Catholic Church set an admirable example to the pastors of the other churches; I mean particularly those injunctions against selling the suffrage, against bribery, against corruption, against intemperance, against calumny, and against perjury. Then we go further. I do not confine myself wholly to the statements made by these ecclesiasti cal dignitaries. About the same time, discussion was raised in this Parliament and I wish to show that the views which are reprehended by these documents are views which were not held by all the Roman Catholics even of the Conserva-tive party. On the 11th February, I think, in the year 1877, Senator Masson, then a member of this House, used these expressions:

Now, Sir, the hon. gentleman says in ns, Sir, the non. gentleman says in his letter that the party with which I act was controlled by a power which declared that free thought was a cardinal sin. Well, Sir, I say that this is no more sin. Well. Sir, I say that this is no more nor less than a slander on the Conservative party; and as a Conservative and an Ultramontane, as I am called by hon. Ultramontane, as I am called by hon. gentlemen on the other side of the gentlemen on the other side of the House, from the Province of Quebec, as the leader of the Ultramontanes, I say unto Cæsar the things that are Cæsar's, the leader of the Ultramontanes, I say that the Conservatives of the Province of Quebec, and I speak advisedly, are ready to give to the clergy of the Province, on religious creations are ready to give to the clergy of the Province, on religious creations are ready to give to the clergy of the Province. and the political affairs of the country, we are ready and shall always be ready to give to the opinion of these gentlement that respect to which they are entitled, owing to their high intelligence, their of voting, of expressing their opinions, of great virtue and their disinterestedness: but we are not ready to give any more.

Well, the matter was not finally settled. Notwithstanding what had been said, the discussion went on. Still the question was raised, and raised in pretty influential quarters, on the part of the Conservative party in Quebec, with reference to the law as to undue influence and I felt it my duty-thinking the question might become a serious one. and desirous to place myself on record, and as I might by my voice influence my fellow-countrymen—to speak upon the subject myself, and I did so at the village

of Teeswater, in the year 1877:
"Another demand of a very different character has been made from very high quarters, namely, that we should alter the law as to undue influence. Now, the basis of our representative institutions is that our elections shall be free. Each of us is called on to surrender his share of us is called on to surrender his share of control over the common affairs to the majority, upon the ground that this surarticle of religion would, in a word, be majority, upon the ground that this sur-render is necessary, for so only can we reach a decision; but also on the hypothesis, without which the demand would be in the individual, which is their very base quite unjustifiable, that, all kaving a common interest, and each man speaking freely for himself, the view of the major-that difficulty. The public and deliberate ity is more likely to be sound—is more likely accurately to represent what would be beneficial to the community than the view of the minority. This is the ground-work. Now, that ground-work wholly fails if the vote be not the expression of the voter's own opinion, but the public through Lord Denbigh—of the control of that Church, shows that the expression of somebody else's opinion different from his. (Hear, hear). If, instead of its being his opinion, it is the opinion of his employer, his landlord, his creditor, or his minister, why, it is not his vote at all, it is somebody else's, and we have not submitted ourselves to the free that the case in the United Kingdom, it is so here value of our fellow countryman. But nosvoice of our fellow-countrymen, but pos- and it is not true that there is any form sibly to the voice of a very small minority, who have determined what the larger number is to be. have determined what the voice of

landlords, or ministers to be forcibly subthis reason, besides the penalties which are enacted against the exercise of unuue in-fluence, we have declared that the vote of any man so unduly influenced shall be null and void, and that elections carried by such undue influences shall be annulled. I cannot, if a landlord say to my tenant, Now, tenant, I shall turn you out at the end of your term if you do not vote for my candidate. Though I may have a legal right to turn him out at the end of the term, yet I cannot give the intimation that I will, on this ground, exercise this right. If I do, the vote is annulled as not free. I cannot, if a creditor, say to my free. I cannot, if a creditor, say to my debtor, 'I will exact that debt at once if you do not vote as I wish, 'though I may have a legal right to exact my debt. I cannot, if an employer, say to my employee, 'You shall leave my employment at the end of the current term unless ment at the end of the current term unless you vote with me,' though the law may not oblige me to retain him in my service. It has been found necessary in all these cases to prevent the relations to which I have referred from being made the means of unduly influencing the vote, in order that this great cardinal principle of our Constitution—the freedom of each man to vote according to his own opinion—may be preserved intact. (Hear, hear). True, the landlord, and the creditor, and the employer have each the right to speak and persuade by arguments; and the confipersuade by arguments; and the confidence placed in them may be such that the dence placed in them may be such that the voter's opinion may be changed; but between the argument, the persuasion, the confidence which may conduce to a change in the mind and opinion of the voter, and that coercion which compels him contrary to his mind on the threat of some loss or penalty, there is a broad and palpable distinction, and that is the distinction which the law lays down. Now, if there be a form of religion under which the minister is supposed to have the power, by granting or refusing certain rites, or by making certain declarations to affect the state of the voter after death. it not perfectly obvious that the threat of such results to the voter unless he vote in accordance with the opinion of the minis-ter, might be infinitely more potent than any of the other threats which I have ed-the exaction of a debt, the ejection of a tenant, or the discharge of an employee? (Hear, hear). And would not such a threat be obnoxious to just the

same objection ?" CHRISTIAN AND POLITICAL PRINCIPLES-"I am far indeed from implying that politics should not be handled on Christian principles. Whatever difficulties and there may be as to Christian dogma, there is, fortunately, very little difference concerning Christian morals. We are, fortunately, all united in this country in the theoretical recognitionhowever far we may fail in the practical observance—of the great doctrines of Christian morality which are handed down to us in the Gospels; and I believe it is on the basis of those doctrines that the polthe basis of those doctrines that the politics of the country should be carried on. (Hear, hear, and loud cheers.) Dim indeed would be our hopes, and dark our expectations for the future, if they did not embrace the coming of that glorious day when those principles shall be truly, fully and practically recognized—if we did not look forward to the fulfilment of promises that 'the kingdoms of this world shall become the kingdoms of the Lord;' and that 'nation shall not make war against nation, neither shall they learn war any more;' if we did not watch for the time when the human law of self-interest and hate shall be superseded by the Divine law of self-sacrific of voting, of expressing their opinions, of arguing and persuading, and influencing if they please, my own opinion is that the pastor of a flock divided on politics will be much more likely to retain the fullest confidence of all the members of that flock, and so to discharge effectually his great task, if he abstains from active interference in those political affairs on which there is and will be great division of opinion among them. (Hear, hear, and loud cheers.) But, sir, it has been argued in some quarters that the free exercise of one form of religion amongst us is impaired by this law. That would indeed, if trae, be a serious thing. But, if it were true, we would still be bound, in my opinion, to preserve the fundamental principle of the freedom of the elector. (Hear, hear, and cheers.) No man, any article of whose creed should make him a large would be fit to correspond to the serious states. slave would be fit to control either his own destiny or that of free men. A slave inconsistent with free institutions, because that difficulty. The public and deliberate utterances of high dignitaries in more than one Province of Canada have shown that head of that Church, shows that the United Kingdom, where the law as to of religion, the free and full exercise of the voice of
Thus the
thirtie institute instit

I take the opportunity of declaring that for myself, whatever be the consequences. I shall stand by the principle which I have laid down—(loud cheers)—and shall struggle to preserve—so far as my feeble powers permit—to each one of my fellow-countymen, whatever his greed the powers permit—to each one of my fellow-countrymen, whatever his creed, the same full and ample measure of civil freedom which he now enjoys under those laws which enables him and me, though we may be of diverse faiths, to meet here on the same platform, and here to differ or agree according to our own political convictions, and not according to the same platform. convictions, and not according to our religious faith or the dictation of any

other men, lay or clerical. (Loud and repeated cheers.)"

Now, Sir, finally, in September, 1881, there was a further communication dealing with these two subjects to which I have referred, and from it I will trouble the Hause with a year brief extract. It the House with a very brief extract. It is a communication from the Prefect of the Sacred Congregation, Cardinal Simeoni

"Il est venu a la connaissance de la Sacre Congregation de la Propagande que dans votre province certains members du clerge et du corps seculier continuent a s'ingerer trop dans les elections politiques, en se servant soit de la chaire, soit des journaux et autres publications.
Il est egalement connu de la susdite

Sacre Congregation que certains suffra-gants de Votre Seigneurie cherchent actuellement a recourir au parlement pour faire modifier la loi des elections relativement a l'influence dite indue.

Or, pour ce qui concerne le premier point, je m'empresse de rappeler a Votre Seigneurie que deja en l'annee 1876, la Supreme Congregation du Saint Office a emane l'instruction suivante." And that, so far as I know, was the final

settlement of that controversy, so far as concerned the views of the highest authorities of the Church, repeated after an interval of years. During that controversy, on 20th January, in the year 1876, the Archbishop of Toronto addressed a public letter to my hon, friend the mem-ber for East York (Mr. Mackenzie), which, dealing as it does with this subject, may appropriately be read at this time. It is as follows:—
"Toronto, 20th January, 1876.

"Toronto, 20th January, 1876.

"Hon. A. Mackenzie,
Premier of the Dominion of Canada.

"Hon. and dear Sir,—I think this an opportune time to inform you and your Government that priests in our Archdiocese are strictly forbidden to make the altar or pulpit of their churches the tribune of political barrange for some strictly have seen to the strictly the s of political harangues for or against any party or candidate for election; or to threaten any spiritual disability for voting

with either party.
"Priests may, of course, instruct their people on the conscientious obligation of voting for the candidate whom they judge will best promote the interests of the country; of taking no bribes; and of conducting themselves at the elections in a loyal and peaceful manner; but they are not to say to the people, from the altar, that they are to vote for this candidate and reject the other.
"It would be very imprudent in a priest,

whose congregation is composed of Liberals and Conservatives, to become a warm partizan of either political party.
"It would neutralize his influence for good in too many instances, and a priest requires all he possesses to forward interests of his whole congregation.

"It is true that a priest, in his ordination, does not renounce his rights of citizenship, nor does he receive authority to impose on his congregation his own

particular views of politics.

"The Catholic Church asks no special favour from any party. Her existence is independent of both. She asks only that er people be put under no unjust restraint or bar. It is true that the old legislation of England made the Catholic religion a bar to political and almost social existence; and though wiser councils now prevail in Courts and Parliaments, yet some of the Protestant populace, a occasional statesman in capacity, so long educated in the tradi-tions of the past, retain a deep-rooted pre-judice and suspicion not easily conquered. That the Catholic religion should not be a bar to preferment, to the beasts, or the old Jewish accusa-tion: 'We have found this man pervert

ing our nation and forbidding to give trib-ute to Cæsar.'
"The Catholic Church asks only liberty to do good, and to be untrammelled by unjust laws in the exercise of her divine rights. I might here remark, that when in a free country, religious and sacred rights are brought into the arena of politics, then the Catholics have to follow them to the polls and contend there for their right, as in the case of education. We believe that parents have a right to educate their children as they please. 'Train up a child in the way it should go and when he is old he will not depart from it.' Hence, when the Catholics of Lower Canada conceded the rights of separate education to the Protestant minority of Lower Canada, the Catholic minority of Upper rights are brought into the arena of poli-Canada, the Catholic minority of Upper Canada claimed the same right, but had to contend for this right at the elections, and thus religious questions are dragged out of their sphere. The Catholic does not pertheir sphere. The Catholic does not permit his religion to hinder the progress of the country, or the peaceful exercise of a different religion to his neighbours. When his religious principles are safe, the Catholic, under the impression that party Government is a lesser evil, gives his support to that which he thinks will perform its duties for the greater good of the country and the happiness of the people. and the happiness of the people, "I am, Honourable Sir,

"Your very obedient servant,
"John Joseph Lynch, "Archbishop of Toronto." As I have said, there was a long and bitter controversy in the Province of Quebec with some who strove to use the power of the church in the way to which I have referred. That long and bitter contro-versy was a controversy in which my friends, the Liberals of Lower Canada,

were the oppressed party, the party which was being oppressed party, the party which was being oppressed by it, which was suffering from it, in the constituencies; and though they have received justice at last in the particular to which I have referred, it is useless to disquise the fact that salenge a condict waged in that manfrom which I will read an extract or two:—
two:—
two is an extract or the larger number is to be. Inus the decree of the Fourth Council, and the eighteenth of the opinions of our employers, creditors, the state of the opinions of our employers, creditors, the eabandoned; but should they be pressed, the susciess to disguise the fact ferred. I trust, then, that the ill-advised that so long a conflict, waged in that manner, and with these weapons, has a permanent weakening effect. But I want to

know where, is Orange Tory le the cause which the end? I wa were expressing their sympathy struggling for length been acc is known true that ma

APRIL 26

Quebec ca Liberals of but the Orange were unflinching their consort w Were waging the Quebec Libera were united in success at the p was purchased i professed to be kept in place as partnership, and true to the pr fessed, and wh they wish to be promote. I ha this subject, an in regard to the am to be found rise in which Roman Catholic byterian, or wh encroach on wh domain of the commit to any the same time, absolute power prised within fa ede necessarily power altogeth fore, that it is that there may be called on to the church in th I have sh worked out wi rights on v ower Canada ted and the elec ree men. But cur, which God from the past,

any assistance f of Ontario not received it their views, the gether to party rejoice in the tr perpetuating to their own. society in Onta Its leaders clair of true Protest The hon. mem White), at Wir "One of his thers, he had ution, which Mother Countr zen in the cou on both sides

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"Allegiance to Church teach nize the auth ernment, and the Papacy." On April "It is hard!

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know where, in all that time, were the know where, in all that time, were the Orange Tory leaders of Ontario? I want to know whether they were helping in the cause which has been vindicated in the end? I want to know whether they were expressing and actively manifesting their sympathy with those who were struggling for the rights which have at length been accorded them? It is not so; it is known not to be so. It is true that many of the Protestants it is known not to be so. It is true that many of the Protestants of Quebec came to the assistance of the Liberals of Quebec in that struggle, but the Orange Tory leaders of Ontario were unflinching in their support and in their consort with the very members who were waging that controversy against the Quebec Liberals. Why? Because they were united in political bonds with those members; because they rejoiced in their success at the polls, although that success was purchased from those with whom they was purchased to be in sympathy. They were kept in place and power by means of that partnership, and therefore they were untrue to the principles which they professed, and which they are now saying they wish to be incorporated, in order to promote. I have declared my views on this subject, and I have nothing to recall in regard to them. I have shown where I am to be found in case any conflict may arise in which any church, whether Roman Catholic or Episcopalian, or Presbyterian, or what you will, shall strive to encroach on what I believe to be the just domain of the State. I believe, if you commit to any church absolute power and control over faith and morals, and if, at the same time, you commit to that church absolute power to determine what is com-prised within faith and morals, you con-cede necessarily to that church absolute power altogether; and I believe, therepower altogether; and I believe, there-fore, that it is quite necessary to consider that there may be a point at which we may be called on to consider what the tenets of the church in that particular point of view are. I have shown that the struggle was worked out within that church; that those rights on which the Liberals of Lower Canada insisted have been vindicated and the electors have a right to vote a free men. But should such a struggle re cur, which God forbid ; should I, judging from the past, hope for any assistance could the Liberal party look with hope for any assistance from the Orange Tory le of Ontario? No; because they have ers of Ontario? No; because they have not received it in the past and whatever their views, they subordinated them alto-gether to party politics, which led them to rejoice in the triumphs of those who were perpetuating principles directly opposed to their own. There are some other rea-sons which lead me to think that this society in Ontario is not a beneficial one. Its leaders claim a monopoly, not merely of true Protestantism, but also of loyalty

White), at Winnipeg, said:—
"One of his reasons was, that with three others, he had opposed the Costigan resolution, which was a direct insult to the Mother Country, and to every loyal citizen in the country, except party leaders on both sides and members who were pandering to the Catholic vote, and not one member of the Orange society said

The hon. member for East Hastings

well done.' Grand Master Bennett said :

"You are no doubt aware that a most singular combination was formed at the last Session to defeat the Bill. We had the astounding spectacle of Protestan Liberalism and Ultramontanism in alliance to defeat it. Liberalism, because of the loyalty of Orangemen, and Ultramon-tanism, because of the advanced Protestantism of the Orange order.

There you have it, Sir, laid down as a rule, that because Orangemen are loyal, and lovalty is so offensive to others, that they must be put down by force. I maintain that that is an offensive statement, and that a secret society which de-votes itself to the propagation of such opinions as these, as to the levalty of others, is one which does not deserve fav-your or State recognition. There is another reason. They claim that their ect is to advance Prote they claim to advance it, by assertions with reference to the Roman Catholic Church, which I believe to be baseless. And here again I do not propose to deal with dogmatic assertions. I do not propose to deal with assertions with respect to religion, as to whether certain views are right or wrong, for we have nothing to do with them. But we have to do with their views as to the tenets of that church, as they affect the political con-dition and social order of the country. Those things are of material to us, and it is well that we should know what is advanced in the name of Protestantism, or with a view of promoting it, by the leaders of the Orange society in Ontario. In the Sentinel of 21st September, 1882, there is the following, which is headed "Allegiance to Rome only":

"We have always contended the Romish

Church teaches its followers to be disloyal to every State wherein it exists, to recognize the authority of no temporal Government, and to own allegiance only to

the Papacy."
On April 26th, 1883, the same paper

"It is hardly necessary to say that every true member of the church must yield to the Pope, the infallible head of the church, unquestioning obedience in morals, dog-matic faith or belief, and also conduct in

"No member of the church can dispute the right of the head of it to decide in-fallibly and dogmatically all questions affecting temporal power in Governments, any more than he can that of the faith and belief out forth in her teachings.

. TO BE CONTINUED.

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Mr. George Tolen, Druggist, Gravenurst, Ont., writes: "My customers who hurst, Ont., writes: have used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure say that it has done them more good than anything they have ever used." It has indeed a wonderful influence in puritying the blood wondernammuence in purifying the blood and curing diseases of the Digestive Organ, the Liver, Kidneys, and all disorders of the system. Sold by Harkness & Co., druggists, Dundas St.

human race. This theory has received its development mainly from the later British philosophers, and may be said to have practically originated with the great Scotch philosopher Human Herman and Scotch philosopher Human Herman and Scotch philosopher Human Herman and Scotch philosopher Human Herman Her

Written for the Record. UTILITARIANISM vs. NATURAL MORALITY.

By P. Ryan and W. L. Se .tt.

The following dialogue was presented at a philosophical scance, given by the students of the senior philosophy class of the college of Ottawa, on the anniversary of the feast of St. Thomas Aquinas, March 6th, 1884.

Note. In order to give Utilitarianism of the heavy of the appropriate in

Note. In order to give Chinarians a fair hearing, most of the arguments in favor of that system have been taken, some of them verbatim, from the writings of John Stuart Mill.

ANTI-UTILITARIAN.—At our last meet-ANTI-UTILITARIAN.—At our last meeting, sir, we touched slightly on the subject of the true foundation of morals, and, if I mistake not, you appeared to be favorably inclined towards the system known as Utilitarianism. As the subject, on account of its direct bearing on our everyday life, and of the number of advocates it counts, even in the very society in which we live, is one of the utmost importance, would it not be well, provided you have no objection, to continue our discussion no objection, to continue our discussion this evening and to examine a few of the principal points in connection with that

UTILITARIAN.-With all my heart. Your conjecture that my opinions are favorable to the system of morals known as Utilitarian is perfectly correct; and, far from entertaining any objections to a discussion on the subject, nothing would give me greater pleasure than the clucidating of a doctrine which I consider as one of the most valuable out-growths of modern progress, and the coming mainstay of a society much more perfect in every respect than the one we now enjoy.

A. I apprehend, then, that the first thing to be done is to understand each other clearly, and to settle definitely the point at issue. I will begin, therefore, by asking you to define precisely what you mean by utilitarianism.

U. And I must begin by stating what it is not, and correcting a glaring error in the popular conception of the term. At the present day, among unscientific persons, the word "utilitarianism" has, unfortunately, come to possess a meaning very widely at variance with its true sense. It has come to be considered as a sense. It has come to be considered as a doctrine advocating "utility," or "what is useful," as opposed to what is simply enjoyable. For instance, when any pub-lic square has to give way before the encroachments of the thoroughfares of commerce; or when governments refuse to expend the public money on parks, or other accessories to public recreation and pleasure, people are wont to lament the "utilitarian" tendencies of the age. This is simply a misconception of the meaning of the word, as nothing can be further from the object of the doctrine of utility. In this system the word utility is taken as synonymous with happiness or pleasure, under any form whatever; and the object of it is to prove that utility, or object of it is to prove that utility, or pleasure, or happiness is the criterion or standard of morality, that is to say, that actions are not good or bad, right or wrong in themselves, but that they are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness I mean pleasure and the absence of pain; by unhappiness, pain, and the privation of pleasure.

and the privation of pleasure.

The theory of life, therefore, on which this theory of morality is grounded, is that pleasure and the freedom from pain are the only things desirable as ends; and that all desirable things (which are as numerous under the utilitarian as in any other scheme) are desirable either for the pleasure inherent in themselves, or as

the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain. In short, that pleasure is the summum bonum.

So far all utilitarians, both ancient and modern, agree; they differ, however, on several minor points, and especially on the question as to what constitutes happi-ness, or, rather, as to what particular happiness is meant. On thi ness is meant. On this point they are readily agree that to be incapable of divided into two great schools. First, the Epicureans, who teach that the happiness on which the morality of an action depends is the happiness of the one performing the action. According to this theory, if I wish to discover whether an action is good, I have only to consider whether it will make me happy, quite regardless of my large that to be incapable of direct proof by reasoning, is one of the direct proof by reasoning is one of the direct proof by reasoning, is one of the direct proof by reasoning is one of the direct proof by reasonin make me happy, quite regardless of my neighbor, or of mankind in general. But it must make me happy, not only for the moment, but in the long run, taking into by an appeal to their own consciousness. it must make me happy, not only for the moment, but in the long run, taking into consideration its most remote consequences. The greatest defender of this system was its founder, Epicurus, the Greek philosopher of the third century before Christ. He had many followers among the ancients, and especially among the Romans, who, in the first years of the empire, before the setting in of the reaction in favor of stoicism, were almost

entirely epicurean. A. Yes, and the practical conclusions pable which his Roman followers drew from his which, doctrines were truly edifying, were they not? They made it the excuse for the most degrading vices, unworthy even of the swine to which Horace compared

U. The epicureans, I must acknowledge, have not always drawn the most edifying practical results from their excellent priniples : but, as Mr. John Stuart Mill justly observes, to draw out a scheme of consequences from utilitarian principles in any sufficient manner, many stoic as well Christian elements require to be include

A. You appear to acknowledge then, at the outset, that the principle of utility requires the support of Christian, and other philosophical systems, and is there-fore incomplete as a basis for morality. But continue your exposition, and we can discuss the objections to your theory after What of your second great school wards. of utilitarians?

U. The second class of utilitarians comprises the utilitarians comprises the utilitarians pro-perly so called, who compose the modern school of utility. With them it is not precisely the greatest happiness of the agent which is the criterion of morality, but the greatest happiness of the greates When we wish to test whether an action is good, we must consider whether on the whole, that action, or the class of actions to which that action belongs, tends towards the greater happiness of the whole British philosophers, and may be said to have practically originated with the great Scotch philosopher Hume. He was the ence to the end for which they are solven properties of means is necessarily judged by refersion is mixed with pain, as happiness at all, since it very tion. World is always. As to suicides, it is not U.

first to carry the doctrine to its full limits and to hold absolutely that every right and every duty flow from utility. He also admitted the just consequence that moral laws were not immutable, but might change with the changing interests of society.

of society.

A. So that what is immoral to-day, might, by to-morrow, come to be in the highest degree laudible. Do I understand you aright?

U. Precisely, such was Hume's opinion, and such a transformation from evil to good, or good to evil, I believe to be quite Paley, whilst adopting the principles of

the infidel Hume, christianized them, and proved them to be consonant with revelation. He held that we were placed on earth to carry out the will of God; and, as God wishes the happiness of his creatures, we are bound to do everything in our power to contribute towards the happiness of our fellow-men. From this he easily deduced the principle that whatever is expedient is right.

A. But, sir, Paley is not consistent. He admitted, and stated, the exist-

ence of natural rights, "such as would belong to man, although there subsisted in the world no civil government whatever." He here touches, though he does not recognize, a deeper principle of morals than utility. For these rights, independent of society, suppose correla-tive duties, dependent upon the same natural laws, and, consequently, perfectly independent of utility. This is sufficient to refute his system. to refute his system.

U. I cannot endorse Paley's admission of natural rights, such as you mention; but as I am not an especial admirer of his, and only mention him en passent, as one who contributed his mite to the develop ment of the system, I will not discuss the point further, but will continue my his-

torical retrospect.

Bentham, the next great name we meet in the history of utilitarian philosophy, was more nearly epicurean than any of the other modern utilitarians. He based his system of morals on the most promin ent principles of that school, pleasure and pain. These two he considered as the rulers of the world. On them depend not only morality, but all human actions, so that every human act may be traced to this source. To Bentham science and humanity owe an eternal debt of gratitude, as the originator of that principle of all principles, that "the greatest happiness of the greatest number is the foundation of morals and legislation," subsequently abbreviated as "the greatest happiness

principle." The theory received further develop-ment from Mackintosh, Austin and others, but it found its most powerful champion in John Stuart Mill. The immortal Mill has done more for humanity than any other man—be he hero, legislator or philosopher—of modern times. He has pointed out to society the high road to nappiness, he has given it the means of attaining to a perfect state of existence, where all will contribute to the happines of all, and the whole world of rational beings will be united in one loving brother-

hood.

A. That is all very well for oratory. But you must remember that it is one thing to perfect a utopian system, and another to reduce it to practice. But, since Mill is evidently, for you, the utilitarian par excellence, will you tell us in what his doctrine consists.

I. Mill adout the greatest happiness.

U. Mill adopts the greatest happiness U. Mill adopts the greatest happiness principle of Bentham, enlarges upon it and reduces it to a perfect system. His formula is, act in such a manner that, in seeking your own happiness, you work for the greatest happiness of the greatest number. Happiness, as I before observed is here taken as pleasure, and the absence of rais and is strongery with this results. of pain, and is synonymous with utility.

A. And how does Mr. Mill prove his

Him.

ing a system of morals for the next world.

but are only pointing out the practical and only true moral code for society and in-

our free actions must have this end in

a supernatural end, the system of utility

variable, according to age, nation and in-dividual. The idea of supreme happiness

does not satisfy these conditions. It is not real because complete happiness in this world is impossible. A continued

series of ills for the body, ending inevita-

therefore, the idea of supreme happiness

U. But by happiness is not meant a continuity of highly pleasurable excite-

ment, a state of exalted pleasure which

can last only moments, or, at best, hours, or days; not a life of rapture, but mo-

ments of such, in an existence made up of

proposed by your system in merely and incapable of realization.

In neglecting then, all thought of

system? U. The system, like all others which concern first principles, is not susceptible of direct proof in the ordinary acceptation of the term; for I think you will readily agree that to be inserted. by an appeal to their own consciousness and experience, people do not discover that they act only on account of this end, they will certainly not be convinced by the mere assertions of utilitarian philosophers. That pleasure or happiness desired as an end, cannot, I think, be reasonably denied. It only, therefore, remains to be proved that it is always desired as an end, and it is the only thing that is so desired. Now it is quite pal-pable that people do desire things which, in the common language, are very different from pleasure. Virtue and the absence of vice, for instance, are desired : and although the desire of virtue is not as universal as that of pleasure, yet it is nevertheless an undeniable fact. But do utilitarians seek to deny this? The very reverse. They teach not only that virtue is to be desired, but that it is to be desired for itself. Whatever may be the opinions of utilitarians as to how virtue came to be virtue, and vice to be vice, after it has been decided what is virtue, they place it at the very head of the things which are means the ultimate end, and they also recog nize the fact that it may become a good in itself, without looking to any end beyond it. This is per-fectly consistent with the happiness principle. Happiness is made up of a great many ingredients, and each of them is desirable in itself—they form part of the end, as well as being means to its attain-ment. Virtue is not naturally and originally part of the end, but is capable of becoming so; and, in those who love it disinterestedly, it has become so, and is desired and cherished, not as a means to happiness but as part of happiness itself.

It is precisely the same for all other ends

of human actions, (such, for instance, as

part of the end itself. Happiness, then,

under one form or another, is the supreme

and only end of human actions, and must, therefore, be the supreme criterion of the

money) which, originally, only means to the attainment of the end, come finally to moreover, sir, if the present life were

intended. No reason can be given why the general happiness is desirable, except that each person, so far as he believes it to be attainable, desires his own happiness. But, so strong is the feeling of sympathy and the love of his fellows in man, that the greatest happiness of the individual may, and, in a proper state of society, with proper education, should become identical with the happiness of the great-

est number. So much for the theory of the system all that remains is to put it into practice. To do this we have merely to observe what actions, or classes of actions, tend to the greatest happiness of the greates number, and the reverse, and to declare the former to be virtuous and the latter vicious. The philosophy of utility is purely an experimental one, and its prac-tical conclusions are drawn entirely from bservation.

A. I will give you, in as few words as ossible, my appreciation of your system.
To begin with its very foundation, it is based on the principle that happiness, or pleasure, in this life is the supreme end of man. Now, if we examine the very nature of happiness, taken in the sense of pleas-ure, we find that it cannot be the real bject of any human action. Its very lefinition is "an agreeable sensation fol lowing the attainment of an object. Now since pleasure is the consequence of the attainment of an object, it cannot itself

constitute that object.

U. But can you deny that man, in common with all sentient beings, seeks

primitively pleasure and avoids pain?

A. I do deny it; and do not see how a utilitarian, a purely experimental philos-opher, can assert it. For how can man seek primitively pleasure and avoid pain when primitively he knows nothing at all about either the one or the other? How can an experimentalist say that primitively (i. e. before he has experienced them) man can seek pleasure and avoid pain, which, if we gain our knowledge by ex-periment, he does not, as yet, know. Primitively man seeks only that which is necessary to him. Now two things are necessary to him, existence and action. Existence is necessary to him, for without it he is not, and he is driven by the strongest impulse of his nature to preserve it. Action is necessary, for to preserve it. Action is necessary, for non-action means non-existence. Now this action must perfect man for if it makes him imperfect it deprives him, in a manner, of a portion of his being. And when man perfects himself he increases his being. Now, while nature imposes upon man the necessity of self-preservation she like a good mother who puts tion, she, like a good mother, who puts jam on the bread of her child, annexes to the performance of this duty a sense of pleasure. This pleasure, then, cannot be the object of our actions; and indeed, and immeliately call down punishment upon the head of the offender. U. Mr. Bain and Stuart Mill explain be the object of our actions; and indeed, when men, by adherence to corrupt principles, make this pleasure, which is altogether secondary, their primary object that they become vicious. The then it is that they become vicious. The man who eats in order to live may be virtuous; he who lives in order to eat, is necessarily vicious. The system of utility is, therefore, stychologically unstable. But this is not my principal objection to your system. I have a less metaphysical, but much stronger argument against it. I hear no mention of God or an after life in your philosophy. Yet it is needless for me to tell you, who are a Christian, that the final end of man is not of this world. Man is a being created by God, and therefore, like all other created thing he must tend towards that supernatural creator, as his final end. Nevertheless,

man is not like the other animals, like the plants, or inorganic beings. These, destitute of intellect or free will, tend towards their end necessarily. But man has an intellect, by which he can appre-hend the end for which he was created and choose the means to attain that end Thus, the intellect of man is the instrument by which he must arrive at his supernatural end, which is God. And, since the manner in which the intellect embraces anything is by understanding it, the manner in which the intellect of man

Moreover, since the will follows sentment which man entertains towards anyone who injures him, or in any way threatens his peace, following naturally from the instinct of personal preservation, the intellect, as man acquires more and more the knowledge of God, he must adhere to God more and more with his will. Thus, we see that the two chief faculties of enjoyed by man in common with all other Thus, we see that the two chief facilities of the human soul, and therefore, the noblest part of the human person, are perfected. And thus, in having God for their object, they have at the same time enjoyed by man in common with all other animals; and second, the feelings of sym-pathy with his fellow-beings, with which the social interests of man inspire him. The union of these two give him his idea for end their own perfection. For, to understand God, and to love him, is to give to the intellect and will a most uniof justice, by which he resents an attack whether it be directed against himself or against one of his fellows. versal object.
U. But we utilitarians are not construct-

A. But you cannot reduce the idea of justice with its accompanying sanction to a mere movement of animal instinct. It is not an irrational instinct but a rational and only true moral code for society and individuals in the present life.

A. But, my dear Sir, you cannot
separate the idea of a supernatural end
from your morals. This life is for the
next life or it is for nothing. And therefore, as there is but one end for man,
namely, the attainment of perfection, all
and for extince must have this and in judgment which says that injustice must be punished. The impulse of returning evil for evil—for the mere animal instinct is nothing more—is modified as man becomes more cultivated; but the judg-ment which declares that an infraction of justice deserves punishment remains un-changed. If I follow my mere animal instinct I will attack a person who accidentally runs against me in the street; but the moral judgment supposes knowledge of the intention of the offender. And if he has been guilty of an intentional attack against my person, I may indeed forgive him, but I cannot conceive him as not meriting punisherrs greatly.

But the same system is deficient also in its basis. A principle whether of speculative or moral science must rely on a criterion which is real, clear, determinate and immutable, not merely ideal, vague and ment

Nor can you explain the idea of justice by the sympathy of man with his fellowman. For, sir, in your system, there is no real obligation for the individual to look after his own interests. You tell him that it will obtain him more pleasure him that it will obtain him more pleasure to do so, but that does not oblige him. For a much stronger reason he is not obliged to look after the good of the, community, whose in-terests are greater than his own, only in number. Yet it is evident that we are conscious of possessing rights which we bly by death, of disappointments for the will, and of unsatisfied cravings of the intellect, this is the life of man. And con-cious of possessing rights which we require others to respect; and we place rights in others which we feel bound to respect in turn. This, then, must be in virtue of some higher principle than mere utility. But I think it can be proven in many ways that the system of utility is, not only inapplied, but inapplicable and impracticable. If a man has to reflect before every particular action to find out few and transitory pains, many and varied pleasures, not expecting more from moreover, sir, if the present life were such a series of miseries as you depict, suicides would be far more frequent than we find first whether it will diminish the amount of pain or increase the stock of pleasure, either in himself or his fellowmen, I A. Then, sir, your supreme happiness at all, since it very long about the morality of an ac-

U. There is complete time to reflect;

so much the love of this world as the fear of the next which prevents them.

"The fear of something after death-the undiscovered country, from whose bour No traveler returns,—puzzles the will And makes us rather bear the ills we have Than fly to others which we know not of, Thus conscience makes cowards of us ail."

I don't think you can deny, sir, that the principle of supreme happiness is also vague and indeterminate, varying according vague and indeterminate, varying according to age, nation and person. The roving gypsy cares not for the domestic hearth; the Swiss is unhappy if deprived of it, Lycurgus thought happiness to consist in physical development, while Plotinus, the Alexandrine mystic, esteemed his soul so much that he blushed at having a body. Among ourselves we see tastes as widely different; some of us enjoy reading, quiet conversation, or solitude, others at ease only in the midst of noise and excitement. Yet each derives pleasure from his favorite enjoyment. I conclude with Herbert Spencer that "nothing is more variable than the principle of greatest happiness. At each epoch, in every country, and in every social class, different ideas are formed of it.

U. I know, of course, that men differ in the particular application of general principle of happiness, but all, nevertheless, have the same general idea of it; other-wise it would be impossible to explain how the word happiness came to exist in

every language.

A. I will ask you then to define well what you mean by happiness. If it have wholly you mean by happiness. a subjective meaning, or, as some of th moralists of utility say, if it be only "the feeling of our own power," then as there are many different objects upon which our power may be exercised with the same amount of subjective pleasure, I persist in saying that the idea of happine

in saying that the idea of happiness is vague, confused and indeterminate. If, on the contrary, happiness is to be measured by the object, then I ask "why do certain objects make our actions more moral than others?" Christian moral philosophy says that it is because they perfect us; but you utilitarians exclude perfect us; but you utilitarians exclude the idea of perfection from your system. And if you make happiness entirely sub-jective, I do not see how you keep from epicureanism. But the greatest difficulty to your system is to explain the principle of justice and right which govern the moral judgments of men in all ages and nations, and the constant, impurable nations, and the constant, immutable character of which cannot be reduced to character of which cannot be reduced to any consideration of utility. The formula, "act so that, in seeking your own interest you may contribute to the greatest happi-ness of the greatest number," is but a mere counsel and a very indeterminate on at that. But the precepts, "Thou shalt not steal," Thou shalt not kill," are absolute,

other bain and Stuart Mill explain admirably this idea of justice, and bring it into perfect harmony with their system. In the beginning, men based their idea of justice on the law. Their superstition surrounded the precepts of the law with a sort of divine sacredness. But after ages dispelled this superstitious attribution of a divine character to what were mere human precepts. And as the conviction forced itself upon men, that law might be iniquitous, they began to designate as injustice, not what was opposed to the law, but what was opposed to what the law ought

to be. Now _____ A. Hold there, my friend. I think your words condemn you. Where did men get this idea of what the law "ought to be?? Where did they find this idea of "ought," of duty, of obligation, in short, of justice? Is it not evident that when men say that the law ought to be such, they declare that the law must ordain what is conformable to something ex-pressed in the phrase "ought to be," and which is nothing else than the idea of

community.

there is the whole of preceding ages, during which mankind may decide what classes of actions tend towards the general classes of actions tend towards the general happiness. It is truly whimsical to suppose that men, believing that useful actions were good, would leave it to the last moment to decide what actions were useful. It might as well be said that the Scriptures were not a guide to morality since a man would have no time to read them up before performing an action. Any system of morality way he proyen invarciable of morality may be proven impracticable if we suppose all men to be lunatics.

A. Though the Christian philosopher

believes in the infallibility of the Scripture he does not regard them as the supreme criterion of truth, either speculative or practical. Secondly, the Scriptures teach an ethical code which is immutable, and can therefore be taught to man from his can therefore be taught to man from his early years. But utilitarianism, as you yourself said, admits the mutability of morality. Now, if morality be mutable there can be no general conclusions concerning it. Therefore a man would have to consider at each par-ticular action of his, and then without being very certain of his conclusion. being very certain of his conclusion.

Now, if a man cannot know well whether his action will or will not be beneficial since he is generally able and willing to see only its immediate results—the consequence will be that he will care nothing for the morality of his action, but suit hi own whims; or, what is worse, the timid will hesitate to act, while the bold adventurer will impose his will upon the multi-tude under pretence of its being conducive to the public welfare. Thus will vice be cloaked

U. But you must admit that, under any system of morals whatever, men are found who, when personal interests are at stake, will unblushingly overstep the bounds of

morality.

A. I indeed admit it; but with a distaction. In the system of utility, an immoral action, since it can be judged only by its consequences, can be performed under the name of virtue. But in the Christian system of morals, vice is vice from the beginning. In the latter system, a man may violate his conscience, but he himself and everybody else will know that he is doing wrong. In the former, a man will say to his fellowmen "I am going to perform this action; it is a moral one, and I defy you to prove it

o be otherwise."
There is absolutely no such thing in your system, sir, as obligation. You try to induce man to virtue by holding out to him such attractions as his health, his to him such attractions as his health, his happiness, or the happiness of his fellows. But you have nothing which obliges man to virtue. This is the necessary result of a godless system like yours.

U. How can you call our system a godless one. Does not God wish the happiness of his creatures?

A. God wishes the final happiness of man joiness of the search world.

man in the next world. He may or may not wish his happiness in this life, for earthly misery is very often the means of keeping man from the paths of vice, and no man can be perfect who has not been purified, and energized by the trying fires f misfortune.

I misfortune.
"In the cruel fire of sorrow
Cast thy heart, do not faint or wail;
Let thy hand be firm and steady
bo not let thy spirit quail.
But wait till the trial is over
And take thy heart again;
For as gold must be tried by fire,
So the heart must be tried by pain."
But even the inducements which you

held out to virtue are insufficent. A short life of pain, and an unhappy death, as the result of excesses, and a long life of health, as the consequence of virtue, are surely wholly insufficient as sanctions for virtue, besides the fact that they are not always true. A man, free from the cares of family and state, and who knows how to economize his excesses, may live to the age of a hundred years. But suppose a man of an ardent temperament, loaded which is nothing eise than the idea of justice? But how does Stuart Mill or Mr. Bain explain the immutability of justice and the energy with which we always call for punishment against the evil-doer?

U. Simply by the combination of two of the two is the more moral man—evintural instincts; first the feelings of reserved.

U. Nevertheless, sir, I do not think that you can deny that virtue brings with it its reward and vice its punishment. Leave virtue to itself and happiness will te its necessary consequence; leave vice to itself and it will surely be followed by miseries. You know the verse

"Raro antecedentem scelestum Descruit pede pæna claudo."

A. In spite of poets and utilitarians, I must deny the assertion that virtue is invariably followed by happiness or vice by misfortune, in this world. Why, sir, by misfortune, in this world. Why, sir, the pages of history are filled by a long series of unexpiated crimes, the evil consequences of which were often borne by innocent people. Louis XVI. of France, suffered for the fault of Louis XV. Now, if I am not assured that virtue necessarily brings its reward in this world, what motive have I for virtue in the science of utility?
U. But the sanction on which we

utilitarians mainly rely, is an internal one, far more powerful than those which you have mentioned. It is the social sentiment which is based on the sympathy which each individual has for his fellow-creatures. As Mr. Mill truly observes, this sentiment may be so developed by education and social circumstances, as to combine the interests of the individual with those of the community, so that in seeking the happiness of his fellows, a man at the same time would seek his

A. Still, sir, for the present there are cases in, which the interests of the individual are opposed to those of the community. And since, in your system, there is no obligation by which man is bound to seek the welfare of the community, in such cases, he will simply attend to his own interests and let other men look out for themselves. I do not think that such a state of society as you theorize upon could be brought about. But supposing it possible, it would simply destroy in your sys-tem all disinterested and therefore real virtue, since man would then act for the general good, not because it would be the general good, but because it would be for his own interest, although his own interest happened to correspond to that of the

U. But whatever objections you may urge against the doctrine of utility, it is at least a complete practical system, offering a guide in all cases and covering all cir-cumstances. Can the same be said of the system of natural morality?

Continued on page six.

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Catholic Record

LONDON, SATURDAY, APR. 26, 1884

A TIMELY WORK.

We have just received a neat little volume of ninety pages, of which Right Rev. John Walsh, D. D., Bishop of London, is the author. The title is "Thoughts on Devotion to the Sacred Heart, and also on the Life and Work of our Blessed Lord." In whatever Catholic home this valuable addition to our religious literature finds readers, the result will undoubtedly be an increased devotion towards the Sacred Heart of Jesus.

We will draw attention to the literary character of the work in next issue. The type, paper and binding are admirable in their way, and reflect great credit on the publishing house of P. O'Shea, New York. The book will be a beautiful prize book for the Catholic schools of the country. Pastors and teachers would by do well to communicate with the proprietor of the RECORD at once, in order to have their orders filled from the first edition. Price fifty cents, but a liberal discount will be made when a quantity is ordered.

THE POLICY OF CRIME.

We have, as our readers well know often raised our voice against the policy of crime, with which a very outspoker and aggressive minority of Irishmen seek to i lentify the cause of Ireland. We are forced, with great reluctance and unfeigned displeasure, to return this sent from Ireland save by a self-governed week to the very self-same subject.

It was with feelings of the deepest mortification and sorrow that, in a late issue of the Western Catholic, we read the following paragraph:

A most destructive fire broke out in London on Wednesday afternoon and lestroyed \$5,000,000 worth of property. The favorable direction of the wind saved St. Paul's Cathedral. This London conflagration affords ample food for reflec-Ireland seriously at heart. If five mil lion dollars worth of property can be destroyed in daylight by accident, how much could be consumed in an organized fire attack at night? Let us grant that John Bull gains \$50,000,000 a year by holding Ireland. How many years would he retain possession of the island if \$100,000,000 of property were destroyed in England? We think he would soon be as anxious as Pharoah to let the Lord's chosen people depart in peace. We have no faith in dynamite; it doesn't put John much out of pocket; it makes a great noise but starts no flames; and it endangers the lives of innocent people. mands of Ireland, and if Ireland cannot wrest her liberty by "honorable warfare wake up to hear the news-boys shouting "London burned to the ground!" Ireand has a trump card in her hand and shall play it if Parnell's peaceful appeal be ignored. The next three years will, please God, decide the seven centuries of war; if Ireland fall in the struggle she will take good care to involve her enemy in a common ruin. But we have high hopes that David's and not Samson's triumph will crown the struggle of our motherland."

Nothing more injurious to the true advancement of Ireland's disenthralment could be written. Nothing better calculated to rob Ireland of the sympathy of the world or remove to a remote future her success in her present struggle for independence could be avowed than the view set forth by the Western Catholic-This same policy of crime is not a new one. It is old, long-tried and found wanting. It is a policy reprobated by the honest and patriotic among Irishmen all over the world, Irishmen in whose hearts the noble lines of Father Keegan find ready and enthusiastic

Be not yours the murderer's task,
Blackguard's brand nor cut-throat's knife—
None such help doth Ireland ask,
Her's is honor's nobler strife.
Not with midnight toreh or Jar,
Not with skulking coward's wile;
Ours is mind's and manhood's war,
Such befits our saintly isle.

Faith, truth, love and fatherland, Altars, homes and liberty—
For these we strive with stainless hand,
To make them and to keep them free.
Patrick's land and Patrick's cause,
Saintly men must serve and aid,
Who breaketh God's and Nature's laws,
To freedom's cause is renegade.

Crime but leads to deeper ill;
Guiltless blood for vengeance cries;
God alone hath right to kil,
Vengeance He to man denies:
Ireland's wrong is dark and deep,
Honest strife alone can right it;
Oh! why make our mother weep
O'er hopes your madness oft has blighted?

Choose ye soon and choose ye sure
The means to make your isle a nation;
Only virtue's ways endure;
Crime was never man's salvation;
Round the banner of Parnell!
'Mong the band he leads to glory!
Then shall future minstrels tell
Your victory yet in Ireland's story.

Mr. Parnell's policy is one commend

ing itself to the ready favor of irishmen everywhere. It is neither more nor less than the consolidation of the Irish race in all parts of the world in a grand moral union demanding, insisting upon the oncession by England of Ireland's right to legislate for herself. On the 17th of March last Mr. Parnell himself, addressing a body of his fellow-countrymen in London, spoke in language of deepest impressiveness as to the nature of that policy and its present prospects.

policy and its present prospects.

"Therefore, I say, do not rely upon any English party. Do not rely even upon the great English democracy, however well disposed they may be towards your claims. But rely upon yourselves, upon the great power which you have in every industrial centre of England and Scotland, upon the devotion of the seadivided Gael wherever they are found, whether it be under the Southern Cross or across the wide Atlantic; but above all, rely upon the devotion and the all, rely upon the devotion and the determination of our people on the old determination of our people on the old sod at home. We are here to-night to celebrate Ireland's day. I am confident that the future is promising, never was more promising forIreland. A spirit has been infused into our people which will never die. They understand better to-day the weak points in the armour of their enemy then they ever did before. They understand and recognize the most suitable lines of attack. Whether you look at the present position and prospects of at the present position and prospects of at the present position and prospects of the Irish Parliamentary Party or regard the unprecedented union of Irish demo-cracy at home or abroad, or whether you consider that of all political parties, the Irish party is the only party which con-fidently looks forward to any crisis that may arise. I say the prospects of Ireland may arise, I say the prospects of Ireland are good and most hopeful. Our coun-try is well fitted by nature to exce among the nations, to enjoy that nationhood which this toast wisher her. We have a climate unequalled

that of any other part of world. We have a people the world. We have a people most quick, most energetic, most adapted perhaps to any people to excel in those pursuits which go to make the glory of every nation. That the singular gifts of Ireland and the extraordinary advantages with which belocked tages with which she has been benefitted by nature have not yet placed her in a position to which she is entitled has not been the fault of nature. I feel confident that the time is very near when al sections of Irishmen and all religions will have the opportunity of meeting to-gether on Irish soil and of celebrating the day we celebrate on Irish soil to night, under the protection of an Irish Parliament, and of sending that message

For our part we have faith in the policy of the Irish Parliamentary leader. We put trust in his skill, ability and forpearance; and we do believe that his purpose of uniting and consolidating his countrymen throughout the world will be crowned with a glorious success. What is required is that everywhere such a policy as that advocated by the Western Catholic be at once frowned down. By this means the hands of the Irish leader will be strengthened and the success of the good cause very greatly promoted.

HON. JOHN COSTIGAN.

Now that the labors of the second session of the fifth Parliament of Canada are completed, we may freely take occasion to pay a just tribute to the Minister of Inland Revenue for his course during that eventful legislative term. His resignation and re-acceptance of office have We are forced to the conclusion that if England will not concede the just debut we have reason to know, ill-founded been made the subject of much adverse, number of days for which such emolu-but we have reason to know, ill-founded ment is paid not, however, to exceed 80 methods that some fine morning we shall are happy to state, actuated by a sincere in the examination shall be paid \$5 per desire and a firm purpose to serve the | day. best interests of his countrymen. He has nsisted on being recognized as a minister that position should be sustained by men of all parties. There is nothing to be gained, but much to be lost, by any repreentative man seeking to follow a course other than that which we have learned with pleasure was pursued by the Minister of Inland Revenue in his resignation and subsequent re-acceptance of office.

BISHOP FABRE'S PROTEST.

We are glad to see that the letter of the Bishop of Montreal to the Cardinal Prefect of the Propaganda is attracting wide-spread attention. His Lordship employs language at once

dignified and emphatic. His Lordship says :- "We have learned with the greatest grief, through the press, of the fate which has befallen the property of the holy congregation of which your Eminence is Prefect. More than others, we know what benefits the still bestows, upon mission countries entrusted to its care, and the diocese of Montreal has received marked attention on the part of this congregation. The news of the spoliation of property used by this institution solely for the honour which actuated solely by an unheard of an eminently civilizing nature, an institution which, up to the present day, has in all parts of the civilized world and even among semi-barbarous nations caused Papal charity to be praised, and has given lustre to the Italian name given lustre to the Italian name

The Catholics of Canada do indeed

of the Court of Cassation. We submit it, as our opinion, that, under the circum stances the Catholics of Canada should by public meetings and otherwise, protest against this flagrant outrage on jus tice and international right.

THE OTTAWA SHIP CANAL.

In the Globe of the 15th we read:

In the CATHOLIC RECORD Mr. Horetzky E., published a letter which deserves attention. The writer advocates instead of the Hudson Bay scheme the Ottawa Ship Canal, which was so favorably reported on by Messrs, Shanly and Clarke in 1858 and 1860. These reports he says, show conclusively that a con-tinuous chain of navigation for large vessels between Montreal and Lake Huron by way of the Ottawa, the Mattawa, Lake Nipissing, and French River, at moderate cost, is quite feasible He thinks if this undertaking were carried out, it would afford a much more satisfactory adjustment of the North-West grievances than the projected Hudson Bay Railway. The canal would cost no more than the railway, and instead of four months' open communi-cation, there would be at least seven. And what is very likely, he says that such a canal would meet with hearty endorsation and help from business me of Chicago and other lake ports.

Mr. Horetzky's letters on the impor tant subject of the Ottawa Ship Canal are, we are glad to perceive, inviting very general attention. It could not well be otherwise, for the subject is of national importance, and the writer a gentleman in all respects qualified to deal with its every bearing. We expect to publish other letters of Mr. Horetzky on this and cognate subjects. That gentleman has already rendered the country very great services in connection with the Canadian Pacific railwayservices which the malignity of inferior men, raised by treachery into prominence, sought in vain to belittle. He will, we would fain believe, render this country and this province still greater service by his furtherance of the great national scheme we have now under discussion. It is, we may here observe, our intention to publish, at an early date a speech on the question delivered many years ago by Alonzo Wright, Esq., M. P. for the County of Ottawa. Like all the efforts of that patriotic and far-seeing representative of the people, it bears the imprint of true statesmanship. Our readers will be charmed with the literary excellance, as well as pleased with the argumentative strength of the speech we intend to reproduce.

THE CIVIL SERVICE ACT.

The Civil Service Act has been by Mr. Chapleau's bill amended in several important particulars. A Parliamentary correspondent has very clearly summarized the amendments made by Mr. Chapleau's Bill. He puts the matter thus:

The remuneration of those whose ser vices are required by the act is increased. the secretary receiving \$1,000 a year, and each member of the board \$8 per day, when actually engaged in their work, the comment. Mr. Costigan's course was, we day. The 25th section of the old act is repealed, and it is provided that the preliminary examination will qualify a person for the positions of messengers, por having equal rights with all others, and in ters, sorters, packers, letter-carriers, mail transfer agents, box collectors, tide waiters and assistant inspectors of weights and measures, while the qualifying examination shall make candidates eligible for third-class clerkships. The 31st section of the present act is repealed, and in lieu of the 36th section it is provided that promotion shall be by examination in the branches of learning which are necessary for the proper discharge of his duties said examination to be conducted under the rules and regulations of the Board of Civil Service Examiners. In the case of attorneys, barristers, engineers, military or civil officers of artillery in the Militia Department, architects, actuaries, survey-ors and draughtsmen, the examination may be dispensed with on a report from a deputy head, concurred in by the head of the department, that it is not necessary. Section 49 is repealed and it is enacted that no extra salary or additional remuneration shall be paid to any deputy head or civil servant unless a sum for that purpose had been placed in the estimates. If any inferior clerk, for a space of time exceeding three months, discharge the duties of a superior clerk, he shall receive the same salary which would have been paid to the superior clerk if funds are available under parliamentary vote for such payment. Any officer absenting himself without cause shall lose his pay for the time he was absent. Schedule B is amended in the clause relating to the of the Holy See, the glory of the Church and the maintenance of missions, has in Under the old act they were to receive a consequence greatly grieved the hearts of all the faithful. Therefore, I now, in my own name and in the name of my clergy and diocese, protest against this measure of the Italian Government, be increased \$50 per year until a minimum of \$1,500 is reached. To the schedule of which actuated solely by an unheard of cupidity, strikes at an institution of such an eminently civilizing nature, an institution of such the following is added:—"Superintendents of letter carriers \$600, with an annual increase of \$40 to a maximum of mail transfer agents \$400, with annual increase of \$40 to a maximum of gers, box collectors and porters are to re-

ceive \$360 per year in place of \$300. The subject of civil service appointment view with horror the course of the Italian and promotion is a very important one,

spoliators in regard of the patrimony of the Church. No deed, in the long series of robberies with which the Savoyard government has been identified, has excited such general and deep-seated discrete such general gen new system with as much impunity as it could have done under the old. We had never much faith in that system. Now we have none.

THE CLOSE OF THE SESSION.

The Parliamentary session just closed was one of the most lively and eventful since 1867. The debate on the Pacific Railway resolutions was, as has been already noticed in these columns, one of most protracted character. The divisions on all the stages of the question showed large majorities for the government. The opposition made its best display of voting strength on Mr. Davis' motion proposed on March 28th, in regard of reciprocal trade relations with the United States. That motion was as fol-

"In view of the notice of the termina-tion of the fisheries articles of the Treaty of Washington, given by the United States to the British Government and the consequent expiration, on the 1st July,1885, of the reciprocal privileges and exemptions of that Treaty, this House is of opinion that steps should be taken, at an early day, by the Government of Can-ada, with the object of bringing about negotiations for a new Treaty, providing for the citizens of Canada and the United States, the reciprocal privileges of fishin and freedom from duties now enjoyed together with additional reciprocal freeom in the trade relations ountries; and that in any such negotiaions Canada should be directly ented by some one nominated Jovernment.'

To give our readers an idea of the resent relative strength of parties in the Canadian Commons we publish the division on this motion in full.

YEAS :- Messieurs Allen, Allison (Lennox), Auger, Bain, (Wentworth), Bechard, Bernier, Blake, Bourassa, Burpee, (St. John), Burpee (Sunbury), Cameron (Huron),Cameron (Middlesex),Campbell (Renfrew), Cartwright, Casey, Casgrain, Catudal,Charlton,Cockburn,Davies,De St. Georges,Fairbank,Fisher,Fleming,Forbes, Geoffroin, Gillmor, Gunn, Harley, Holton, Innes, Irvine, Jackson, King, Kirk, Landerkin, Laurier, Lister, Livingstone Mackenzie, McIntyre, McIsaac, McMul-len, Mills, Mulock, Paterson (Brant), Platt. Rinfret, Scriver, Somerville (Brant Somerville (Bruce), Springer, Thompson,
Trow, Vail, Watson, Weldon, Wells,
Wheler, Wilson.—60.

NAYS:—Messieurs Allison (Hants),

Amyot, Bain (Soulanges), Baker (Missisquoi), Baker (Victoria), IBeaty, Bell, Belleau, Benoit, Benson, Bergin, Billy, Blondeau, Bolduc, Bosse, Bowell, Bryson, Burns, Cameron (Inverness), Campbell (Victoria), Carling, Caron, Cimon, Cochrane, Colby, Costigan, Coughlin, Coursol, Cuthbert, Daly, Daoust, Dawson, Desaul-Cuthbert, Daly, Daoust, Dawson, Desauliners, Dickinson, Dodd, Dundas, Dupont, Farrow, Ferguson (Welland), Fortin, Foster, Gagne, Gigaul, Girouard, Gordon, Grandbois, Guilbalt, Guillet, Hackett, Hall, Hay, Hesson, Hickey, Hilliard, Homer, Hurteau, Jamieson, Kaulbauch, Kilvert, Kinney, Kranz, Landry (Kent), Landry (Montingary), Landry (Montingary), Landry (Landry, Montingary), Landry (Landry, Montingary), Landry (Montingary), Landry (Landry, Montingary), Landry (Landry, Landry, Montingary), Landry (Landry, Landry, Montingary), Landry (Landry, Landry, Landry (Montmagny) Langevin, Le Macdonald (Kings), Macdonald Macdonald (Kings), Macdonald (Sir John), McDonald (Cape Breton), Mac-kintosh, Macmillan (Middlesex), McMil-lan (Vaudreil), McCallum, McDougald, McGreevy, McLenan, McNeill, Massue, Moffat, Montplaisir, O'Brien, Orton, Paint, Pinsonnault, Reid, Robertson Monat, Montplassir, O'Brien, Orton, Paint, Pinsonnault, Reid, Robertson (Hastings), Scott, Shakespeare, Small, Smyth, Sproule, Stairs, Taylor, Temple, Tilley, Tupper (Pictou), Tyrwhitt, Vanasee, Wallace (Albert), Wallace (York), White (Hastings), White (Pagray) Vhite (Hastings), White (Renfrew)

Wigle, Williams, Wood (Brockville), Wood (Westmoreland)—105.

PAIRS:—Messieurs White (Cardwell), Abbott, Chapleau, Riopel, Gault, Yeo, Armstrong, McCraney, Robertson (Shelourne), Cook.

The government obtained its largest majority on the question of concurrence in its railway subvention policy, the final vote standing 128 to 35, the Quebec Liberals voting with the majority. The government policy is embodied in the following resolutions:

That it is expedient to grant the subsidies hereinafter mentioned to the fol-owing railways and railway companies: To the Province of Quebec, in considration of their having constructed the railway from Quebec to Ottawa, forming the connecting link between the Atlan tic and Pacific coast via the Intercolo nial and Canadian Pacific Railway, and being as such a work of national not merely provincial utility, a subsidy not exceeding \$6,000 per mile for the portion between Quebec and Montreal, 59 miles, not exceeding in the whole \$954,000, and for the portion between Montreal and Ottawa, 120 miles, \$12,000 per mile, not exceeding in the whole

For the construction of a railway connecting Montreal and Halifax by the shortest and best practical route, a subsidy not exceeding \$170,000 per annum for fifteen years, or a guarantee of a like sum for a like period as interest on bonds of the company undertaking the

For the construction of a line of railway from Oxford Station on the Inter-colonial Railway to Sydney and Louisburg, a subsidy not exceeding \$30,000 per annum for fifteen years, or a guarantee of a like sum for a like period, as interest on bonds of the company under-taking the work in addition to subsides previously granted, and also a lease or ransfer to such company of the Eastern Extension Railway from New Glasgow to Canso, with the present equipment.

To Quebec Central Railway Company for a line of railway from Beauce Jun tion to the international boundary line, a subsidy not exceeding \$3,200 per mile, not exceeding in the whole \$211,200.

For the extension of the Canadian

To the Irondale, Bancroft & Ottawa Railway company for a line of railway to Bancroft Village, Hastings County, a sub-

Bancroft Village, Hastings County, a sub-sidy not exceeding \$3,200 per mile, nor in the whole exceeding \$160,000. To the Pacific Junction Railway, from Aylmer to Pembroke, provided the Ot-tawa river is crossed within the county of Pontiac at a point east of Lapasse, a subsidy not exceeding in the whole \$272,000.

To the Gatineau Valley Railway for a line of Railway from Kazabazua to Lake Desert, not exceeding \$160,000.

Desert, not exceeding \$160,000.

To the Napanee & Tamworth Railway, for a line from Tamworth to Bogart and Bridgewater, not exceeding \$70,400.

To the Montreal & Western Railway Company, for a line from Lake Simon to Desert, not exceeding in the whole \$160,000.

To the Miramichi Valley Railway, for To the Miramichi Vaney Rahway, for a line from Fredericton to Miramichi River, not exceeding \$128,000, in lieu of the subsidy proposed last year.

To the Eric & Huron, for a line from Wallaceburg to Sarnia, not exceeding in

he whole \$96,000.

To the Ontario & Facific, for a line from Cornwall to Perth, not exceeding \$262,400. To the Kingston and Pembroke Rail-

way, for a line from Mississippi to Ren-frew, not exceeding \$48,000.

To the Great Britain Railway (?) for that portion of the line between St. Jer-

ome and New Glasgow, Terrebonne, not exceeding in the whole \$32,000. For a line of railway and bridge from the Jacques Cartier Union Railway Junction with the C. P. R. and St. Mar tin's Junction, connecting the Jacques Cartier Union Railway with the North Shore proper, a subsidy not exceeding in the whole \$200,000.

For a line of railway from St. Louis to

Richibucto, not exceeding in the whole \$22,400. For a line of railway from Hopewell to Alma, N. B., not exceeding in the whole \$51,200.

For a line of railway from St. Andrews to Lachute, County of Argenteuil, Que., not exceeding \$22,400.

For a line of railway from Grand Piles on the St. Maurice River, to Lake De-

siles, not exceeding \$217,600.

For a line from Digby to Annapolis S.S., not exceeding \$64,000. N.S., not exceeding \$64,000.

For a branch of the Central Railway from the head of Grand Lake to the

Intercolonial Railway between Sussex and St. John, N.B., not exceeding in the For the extension of the line from whole \$128,000

Caraquet to Shippegan, N.B., not exceeding in the whole \$76,800.

For a branch of the Intercolonial Railway from Metapediac east towards Paspebiac, Que., not exceeding \$300,000. For a branch of the Intercolonial Rail-

The subsides mentioned as to be granted to the several companies shall be granted to such companies respec-

way from Derby Station to Indiantown

The subsides shall be granted to such companies as shall be approved by the governor-in-council as having established to his satisfaction their ability to construct and complete the said railways.

All the lines for the construction o which subsides are granted shall be commenced within two years from the first of July next, and completed within a reasonable time, not exceeding four years, to be fixed by order-in-council, and shall also be constructed according to approved specification on the report of the Minister of Railways, the location of the railways to be subject to the ap-

proval of the governor-in-council.

The subsides to be paid out of the consolidated revenue by instalments on the completion of sections of the railway of not less than ten miles, in proportion to the value of the completed work to to the value of the completed

the whole undertaking. The subsides to Quebec to be payable in time and manner as the government shall agree upon with the govern-

ment of that province.

The two last Intercolonial branch subides are for works to be constructed by the Dominion government. Many of the railway projects which it

is thus proposed to assist will open up new and fertile districts into which many of those who might otherwise be tempted to go to the United States will find happy homes. The building of these new roads should give employment to large numbers of workmen and thus relieve our laboring classes from anything like want caused by scarcity of employment.

THE SUPPLEMENTARY ESTIM-ATES.

The supplementary estimates are always looked to with interest. This year the interest manifested in these figures has been as great as ever. We find the supplementary estimates summarized by the Parliamentary correspondent of the Star The amount asked for, he says, is \$1,763,027, of which \$614,316 is chargeable

to capital, \$999,419 to income and \$149,

291 is for unprovided items. For civil government, \$19,555 is required; for legislation \$51,404, the greater part of which is on account of printing paper and bind-ing and the publication of the debates militia, \$31,044, one-half of which is for the purchase of clothing. Public works chargeable to income require \$385,415, the principal items making up this sum being Montreal drill shed, \$16,000; new parliament buildings, Winnipeg, \$100 parliament house, Ottawa, for furniture, fittings and electric light, \$16,800; to pay the government of Prince Edward Island in settlement of their claims for the construction and maintenance of certain wharves and piers, \$53,222; Toronto harbor, \$40,000; infantry school buildings \$44,000, and residence in London for high commissioner, \$42,000. Under the lightcommissioner, \$42,000. Under the light house and coast service there is an item of \$7,000 to provide for the payment to the Harbor Commissioners of Montreal of the annual cost of maintaining the buoys Pacific Railway from the terminus at St. and beacons in Montreal harbor. For with sufficient means of egress, would be

an expedition by water to Hudson Bay, to test the practicability of the route for commercial purposes. For the collection of revenue \$151,479 is required, of which \$58,500 is in connection with the Post Office, \$31,221 with canals and \$25,860 with externs. canals and \$25,860 with customs. The estimate of capitals expenditure is made up of railways \$555,975, canals \$5,841, and Dominion lands \$52,000, of which and Dominion lands \$02,000, of which \$50,000 is for surveys. The expenditure on account of railways is made up as follows:—Intercolonial Railway, Halifax extension, \$27,000; increased accommodation at St. John, \$20,000; Dalhousie branch, \$33,000; Riviere-du-Loup town branch, \$19,000; St. Charles branch, branch, \$19,000; St. Charles branch, \$230,000; construction account, \$10,000; to pay Alexander MacDonnell & Co., contractors for selection 5, the amount due them for work done as recommended by the Commissioners appointed to enquire into the claims arising out of the construction of the Intercolonial Railway, \$47,005.98; Prince Edward Island Railway—rolling stock, \$9,916,46; compensation for injuries received by various persons through an accident which occurred in August, 1880, \$23,250; Canadian Pacific Railway subsidy for railway and highway bridge over Red River at Emerson (rebridge over Red River at Emerson (revote), \$20,500; to settle the claims of Messrs. Smith & Ripley for work on the Georgian Bay Branch, \$86,000; to settle the claims of Messrs. Sifton and Ward,

Among the items of greatest public interest are those respecting the new Parliament buildings at Winnipeg and Ottawa, the survey of the Georgian Bay, the expedition to the Hudson Bay and the various railway works. The votes of compensation are very large, and such in some cases as not to commend themselves to public favor. It must, however, be admitted that a government finds it almost impossible to resist such claims with any great success.

contractors between Red River and Cro

EGRESS FROM PUBLIC BUILDINGS.

There was before the Legislature of Ontario, at its last session, a bill introduced by the Hon. C. F. Fraser which contains many excellent provisions in regard of egress from public buildings. The subject is an important one; but one that can afford to be fully discussed before any hasty action. No such law should in any case be passed without exception being made for buildings already erected, upon which competent architects have before now pronounced or may in the near future pronounce favorably in regard of sufficiency of means of egress. The bill contained amongst others the following provisions :

"The exit doors in any public building shall not in any case be less than four feet each in width, and the aggregate of

such exit doors shall,
(1) In every public building where the main audience room is on the ground-level or not more than ten feet therefrom, have one additional foot of width for every sixty of the largest number of per-sons intended to be accommodated or admitted within such audience room, and

main audience room is more than ten feet above the ground-level, have one additional foot of width for every forty of said largest number of persons The outer doors in any public building shall in no case be of less than four feet each in width, and the aggregate of such outer doors that

(2) In every public building where the

outer doors shall
(1) For every public building where

level, or not more than ten feet therefrom, have not less than one additional foot of width for every sixty of the largeest audience; and,
(2) In every public building where the

main audience room is more than ten feet above the ground-level, have not les than one additional foot for every forty of the largest audience. The stairs, stair-ways and passages in

any public building shall, for the purposes of egress from such building, be of a capacity at least equal to the width of all exit doors leading directly to such stairs, stair-ways or passages, and all such stairs and stair-ways shall have a handrail on each side, and also one in the middle thereof where the stair-way is more than seven feet wide. The Council shall within six months

after the passing of this Act appoint in cities a competent architect, and in towns and in corporated villages a competent officer whose duty it shall be (1) To examine every public building

within the city, town or village for which (if any) alterations ought to be made in any such public building in order that the same may be in compliance with the provisions of this Act.

(2) To examine and make like reports

upon the plans and specifications of public buildings proposed to be hereafter

erected within the municipality.

(3) To require to be made in public buildings now erected, or in course of being erected, or hereafter to be the municipality, such changes terations as may be necessary to and alterations as may be necessary to make such building conform to this Act. (4) To prosecute according and subject to the provisions of this Act, all persons neglecting to comply with the provisions hereof.

The enforcement of these provisions in the case of buildings already erected, especially in regard of churches of architectural merit, would certainly be a very great hardship. We do not for a moment pretend to say that the public should be exposed to danger for the mere purpose of preserving architectural symmetry, but we know of churches, which, provided

conspicuous type and diagram with explanati such exit door with its n owner, lessee, manager having charge or con theatre, opera house or exit doors are not nun ance with the requirer tion, or wherein such p of the play has not pr plan or diagram with aforesaid, shall be deeme vened the provisions of upon conviction thereof fine not exceeding one with costs of the prosecu Mr. Fraser deserves t

APRIL 26, 1884.

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theatre, opera house, room, public lecture roo hibition room, shall be ently, and the number of the control of

thereon in such a manne ber shall be visible to an bled in such theatre, ope and there shall, on and in or bill of the play d

The following clause of

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of the people of the Pro this important matter ture. Ample discussio during the recess will, v amendments to many and to the enactment of egress from public build

THE LATE MR. M.

In another column w rative of one of the sa has ever been our lot to in the death of Mr. M one of the best known a citizens of the Domir heartily condole with M reaved and sorrow-str well as his many other r loss they have sustained funeral, which took place church on Wednesday, t the largest ever witness he rest in peace.

PERSON

The Rev. Father Bar sail on Wednesday, the York, for a brief sojour accompanies the Ve Soullier, O. M. I., Visit Oblates of Mary Imm tend hearty wishes to men for a very happy to see Father Barber re try in renewed health

OTTAWA UNI

Last evening, April 1 ing of the Faculty of t the College of Ottawa a Committee of the Alu the Ottawa College was parlor of the institutio ran, Q. C., M. P., Presid Association, occupied F. R. Latchford acted Rev. Father Tabaret. the University, at th Rev. Father Whelan, a closing exercises wou the 10th and 11th Jun formation having been executive of the asso to map out the progra On the 10th of June t will be held. The four plete at that date. Right Rev. Mgr. Duh the ceremony and num dignitaries from d the Provinces of Ont and the United State After the laying of banquet will be held the friends of the inst ferring of degrees will evening, and subseq Association will hold t The affair promises to from various parts of United States have si tion of joining with th ren. The events of of June next will mal progress of our alrea

ersity. -Ottawa Citi FROM KI

The members of th

ary Society held the in the Christian Bro Sunday afternoon, concourse of friend were well pleased w to the co had spent a very The Conference was ing of the hymn "A the society; then a by the Vice Presider ing the people for being present to efforts in literary society which was y ing been organized ago. At the conc gramme Rev. P. A. T Director of the Soci fine address, in whi boys to persevere in taken, and he ventu due time they wou in the world and be bers of society. I the President, was say a few words, wh neat little speech. dispersed to their l that the Conference they were encoura making a promise t

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ship continued by saying he did not mean that they advanced tackward with

mean that they advanced tackward with their studies; they advanced forward, as evinced by them this evening. He said they had done a great deal to honor

him, but in honoring him they honored the Church, and in honoring the Church they honored Him who was the founder

of all good. He exhorted them to be faithful to the training they received within the walls of the academy, and

they would be sure to receive their reward. He again expressed his thanks and strongly recommended them to the nun who had charge of the good things in the cellar. He concluded by giving his blessing to all.

It was one of the happiest entertainments ever witnessed in the city. The young ladies all performed their parts with ease and elegance. The Bishop and priests were invited to a splendid

HAMILTON LETTER.

BISHOP CARBERY RECEIVED BY THE YOUNG

LADIES OF ST. MARY'S SODALITY.

On Easter Tuesday evening at 8 o'clock the members of St. Mary's Sodality gave a cordial reception to Rt. Rev. Dr Carbery, at St. Joseph's Convent. About 160 young ladies were present. Besides His Lordship the following priests attended:—Very Rev. Chancellor Keough, St. Patrick's; Rev. Father Cleary, (Director of the Sodality), Rev. Fathers Lillis, St. Mary's; Craven, St. Patrick's; and Brother Dominick. A musical programme was arranged for the occasion by the

was arranged for the occasion by the members of the Sodality, which contained

the following musical gems:—"Vivat Pastor Bonus," which greeted His Lord-ship as he entered the parlor, sung by the Misses Fromm, Cleary, Sullivan, Delorme, Bastien and McDonald, piano accompani-

ment by Miss Foster. Instrumental Trio by the Misses Bastien. Song, "Esmeralda" by Miss Teresa Sullivan, accompaniment

simply defaced by the enforcement of some of the provisions of the bill. The following clause constitutes one of

the very best features of the measure : "In every city all exit doors in any theatre, opera house, public concert room, public lecture room, or public exhibition room, shall be numbered differently, and the number of each such exit door shall be conspicuously painted thereon in such a manner that said number shall be visible to any audience assentiated in the such theatre opera house or room. bled in such theatre, opera house or room, and there shall, on and in every programme or bill of the play distributed to or or bill of the play distributed to or among any such audience, be printed in conspicuous type and matter, a plan or diagram with explanation, showing each such exit door with its number; and any owner, lessee, manager, or other person having charge or control of any such theatre, opera house or room, wherein the exit doors are not numbered in compliance with the requirements of this section, or wherein such programme or bill of the play has not printed thereon said plan or diagram with explanation as aforesaid, shall be deemed to have contravened the provisions of this section, and vened the provisions of this section, and upon conviction thereof shall be liable to a fine not exceeding one hundred dollars with costs of the prosecution."

Mr. Fraser deserves the hearty thanks of the people of the Province for bringing this important matter before the legislature. Ample discussion on the subject during the recess will, we trust, result in amendments to many of its provisions and to the enactment of a law regarding egress from public buildings acceptable to

THE LATE MR. M. KAVANAGH.

In another column will be found a narrative of one of the saddest fatalities it has ever been our lot to record, resulting in the death of Mr. Michael Kavanagh, one of the best known and most respected citizens of the Dominion capital. We heartily condole with Mr. Kavanagh's bereaved and sorrow-stricken family, as well as his many other relatives in the sad loss they have sustained. Mr. Kavanagh's funeral, which took place from St. Patrick's church on Wednesday, the 16th, was one of Misses the largest ever witnessed in Ottawa. May he rest in peace.

PERSONAL.

The Rev. Father Barber, O. M. I., set sail on Wednesday, the 16th, from New York, for a brief sojourn in Ireland. He accompanies the Very Rev. Father Soullier, O. M. I., Visitor General of the Oblates of Mary Immaculate. We extend hearty wishes to both rev. gentlemen for a very happy voyage, and trust to see Father Barber return to this country in renewed health and vigor.

OTTAWA UNIVERSITY.

Last evening, April 18th, a joint meeting of the Faculty of the University of the College of Ottawa and the Executive Committee of the Alumni Association of the Ottawa College was held in the large parlor of the institution. Mr. J. J. Curran, Q. C., M. P., President of the Alumni Association, occupied the chair, and Mr. F. R. Latchford acted as secretary. The Rev. Father Tabaret, D. D., President of the University, at the request of the Rev. Father Whelan, announced that the the University, at the University at the Eternal University, University, at the University at the University at the Eternal University, University at the Eternal University, University at the formation having been vouchsafed, the executive of the association proceeded to map out the programme of exercises. On the 10th of June the solemn laying of the corner-stone of the new building of the corner-stone of the new building will be held. The foundation will be comwill be held. The foundation will be committed in the will be held. The foundation will be committed in the success in cultivating the vineyard of the Lord, as a distinguished priest of the Dominican Order, had reached us before we had the pleasure of extending you a home."

These are your people; this, your Father's home."

These are your people; this, your Father's home."

These are your people; this, your Father's home."

The remains were, on Saturday, April Personal welcome; and we therefore the ceremony and numerous high church dignitaries from different parts of the Provinces of Ontario and Quebec and the United States will be present.

After the laying of the corner-stone a
banquet will be held in the college for the friends of the institution. The conferring of degrees will take place in the evening, and subsequently the Alumni Association will hold their annual dinner. The affair promises to assume large proortions, as many of the old students from various parts of Canada and the United States have signified their intention of joining with their Ottawa breth. ren. The events of the 10th and 11th of June next will make a new era in the progress of our already flourishing university.—Ottawa Citizen.

FROM KINGSTON.

The members of the St. Mary's Literary Society held their first Conference in the Christian Bro.'s hall on Easter Sunday afternoon. There was a large concourse of friends assembled who were well pleased with what they saw, all coming to the conclusion that they had spent a very pleasant afternoon. The Conference was opened by the singing of the hymn "Ave Maris Stella," by the society; then an address was read by the Vice President, M. Fallon, thanking the people for their kindness in being present to witness the feeble efforts in literary attainments of a society which was yet in its infancy, having been organized but a few months ago. At the conclusion of the Programme Rev. P. A. Twohey, the Spiritual Director of the Society, delivered a very fine address, in which he exhorted the taken, and he ventured to say that in due time they would make their mark in the world and become useful members of society. Rev. Bro. Frederick, the President, was then called upon to say a few words, which he did in a very neat little speech. The audience then dispersed to their homes with the hope that the Conference would be repeated at no very distant date, in which hope they were encouraged by the Society making a promise to that effect.

BISHOP CARBERY.

RECEPTION AT LORETTO CONVENT.

Hamilton Times, April 17th. The most pleasing incident in relation to the Right Rev. Dr. Carbery since his arrival in Hamilton was a grand recep-tion tendered him by the nuns and a musical and literary entertainment by the pupils at the Loretto Convent last evening. The reception parlor and study hall were decorated with evergreens, bannerets and streamers, on which appeared the mottoes: "Welcome, Our Bishop," "Caed Mille Failthe," "Erin go Bragh," "Fiat pax in Virtute," "Joy," "Welcome," etc. Over the stage in the study hall were the mottoes : "Gloria et honore Coronasti Eum," "Long Live Our Bishop," etc., all displaying that great taste which is characteristic of the nuns of Loretto.

of Loretto.

At half-past 4 His Lordship entered, accompanied by Vicar-General Heenan, Very Rev. Dean O'Reilly, Dr. Kilroy (Stratford), Chancellor Keough, and Rev. Fathers Maddigan (Caledonia), P. Brennen, (St. Mary's), Rassarts (Carlsruhe), Feeney (Dundas), Craven, Lillis, Cleary and Bergman (Hamilton). The programme opened with "Palansise" Cleary and bergman (namiton). The programme opened with "Polonaise" (Chopin), two pianos, and two violins. Chorus of welcome, by all the pupils, over 100—24 of them being dressed in white, wearing blue sashes, each carrying a beautiful bouquet, their infantile voices blending harmoniously. At the conclusion each of the little ladies had something to say in praise of her own bouquet, after which they gracefully advanced in couples and deposited them in a flower stand placed before the Bishop. Violin solo, Miss Nora Clench, piano accompaniment by her sister, was well executed. Irish melody, "I Saw from the Beach," Misses d'Ervieux, Filgiano, Durnan and Stauffer, which received well-merited applause. Fantasia de concert, three pianos, Misses Furnival, Hilts and Clench, and two violins, Misses N. Clench and Durnan. The young ladies played their parts with rare excellence. Greetings in French, German and Italian, Misses Simpson, Martin and Steine. Each of these young ladies gave her part with ease and fluency. Vocal solo, "Salve Maria," Miss d'Ervieux, was the gem of the enter-tainment. Her clear, beautiful voice was much admired. Duets on guitars, Misses Lafferty and Smyth, could scarcely be excelled. Song, "Four-leaved Shamrock;" Miss O'Brien—a little child who showed great self-possession, and her enunciation was clear and distinct her enunciation was clear and distinct. Recitation, "The Pure Angel," by Miss Minnie Mills, a young lady whose delivery and gesticulations displayed careful training. The curtain then dropped. On rising again a picturesque group was presented to view, consisting of all the pupils in the foreground, and in the background twelve beautiful girls in white with angels' golden wings and floral crowns. All joined in the chorus, "Angels, Linger Here Awhile," Miss d'Ervieux leading. The following address which was com-

posed especially for the occasion by one of the nuns, was a rare specimen of pen-manship, handsomely engrossed and em-bellished. It was read by Miss Ryan in a clear and distinct manner, every word

ADDRESS.

Not from the scenes of childhood's fair 1e-

REPLY.

being clearly emphasized:

ADDRESS. ADDRESS.
The following address was then read:
To the Right Rev. James Joseph Carbery, D.
D., O.P., Bishop of Hamilton:
My Lord,—As the joy that arises from
the sudden realization of a happy dream,

natural flowers and a beautiful address

tastefully illuminated.

so is the exultation that causes our hearts to rebound with delight as we, the members of St. Mary's Sodality, cluster around Your Lordship this evening to express our most sincere and earnest welcome. From the depths of our young hearts we joyfully hail your advent amongst us as our Bishop, our father and our friend. For months past we had fer-vently prayed that God would send you safe to your Cathedral City to cheer and bless us with your coveted presence; and we thank the Almighty to-day that our Not from the scenes of childhood's fair temembrance,
Not from the vales you loved in other days,
Not from the Emerald jewel, softly nestling
In distant waters, ring these latest lays.
And yet, my lord, how joyously they come!
How glad our song! how warm our welcome
home!
"And is it home?" you ask. Your eyes are
glancing
O'er stranger plains, o'er pathways yet untrod.
My Lord, the regions round repeat our
answer: petitions have been graciously answered. In fancy we had followed Your Lordship through far distant climes, especially in your journey to Rome, of ancient grandeur and classic fame, until you stood within the hallowed walls of the research of the researc within the hallowed walls of the renowned St. Peter's, and our hearts were
replete with joy and thankfulness when
we learned of the signal favors bestowed upon you by many dignitaries in
the Eternal City, but especially by the
Vicar of Christ himself, who guides the
destinies of the Church of God. Moreover the good tidings of Your Lordship's And clasps the pasteral staff within your Never." He said, "in extle lands to roam: These are your people; this, your Father's home."

Think you, my Lord, are we, your children, watching
The dual glory circling you to-day—
The freshly gleaming grace of Christ's anointing.

The freshly gleaming grace of Christ's anointing. ing, The dower of love, and light, and princely scholar," that God will continue to render your labors fruitful in the "episcopal office," and enable you to reap a golden The dower of love, and light, sway, sway, Bequeathed to you by those who surely come White-robed and crowned, with looks that speak of home?
See them, my Lord, with Dominic's starry radiance,
Touching their lips, their hands, their truthharvest for the kingdom of heaven. Once more we welcome Your Lordship to this "Land of the West," and in the spirit of holy obedience we now prom ful pen.
Faces most dear, familiar in their splendor,
Greet you, as brethren glorified, and then
Swells out Las Casas' heart-chord through our chief pastor to be pious and dutiful children, faithful and devoted to the children, faithful and devoted to the Church of God and earnestly attached to the dome:
'God be your joy, my brother, welcome our virtuous calling as members of St. Mary's Sodality.—(Signed) Angela M. Cole, Prefect; Annie Long, 1st Assistant; Be it so," my Lord, your soul re-Presses your flock forever to your heart, Yows to it now a lifelong consecration, Fastens the bond not even death shall part. Children of God, of Mary and of Kome, Take our true love, our trust, our welcome Lizzie Bucke, 2nd Assistant; Mary Kelly, Secretary; Mary Donovan, Treasurer.

In reply His Lordship expressed his sincere appreciation of the esteem and veneration evinced for him by the Sodal-The Bishop in reply said—My dear children, I am greatly surprised at the magnificent tribute of respect and esteem which you have paid me to-day, for which I connect express my gratitude ity, and he said he was deeply grateful for the proofs of respect which he had re-ceived, that he valued the beautiful address as the outpouring of their young hearts, and as Children of Mary he exhorted them for which I cannot express my gratitude and admiration. Your floral offerings, to cherish a lively devotion to Mary Imexpressive of the poetry of nature is a gift which is to be doubly appreciated considering the inclement season of the maculate. That, after Almighty God she was the only source of salvation, and that she was a model for all states of life, but year. The blushing rose, the charming lilly, and other beautiful flowers show especially the compassionate protectress of the young. His Lordship admired the floral tribute very much, and pronounced it magnificent. He said that it was typicareful garnering, and are emblemati-cal of the careful training and refined culture imparted to you by the nuns of cal of many things—that the sweet fragrant flowers with which it was entwined re-minded him of the purity of the young Loretto. You have reason to be thankful to God, to the good nuns and to your parents for placing you under their charge—highly cultivated, highly trained ladies devoting their lives to the service heart, of its odor and innocence before God, that it was a type of music, the charming strains of which had so delighted him this evening, and also that it was em-blematic of Erin, the faithful Isle, that of God and training the female youth of the country. In order to express my appreciation, I have only to look at the specimens before me this evening, whether in the tinkling notes of the preserved her spotless faith amid the rain and thunder and lightening of persecu-tion. His Lordship then commended the Sodalists to their devoted director, Father Cleary, and told them to follow the holy piano, the thrilling strains of the violin and guitars (which I never heard before advices that were given them by Father Cleary and that God would assuredly favor them with choicest blessings, and played in such a charming manner) your elocutionary abilities and knowledge which all combined show that your education has been brought to a high state of cultivation within the sacred that Mary the Immaculate Mother of God would regard them with an especial love. Rev. Father Cleary introduced the Sodalwalls of this academy; your music is expressive of the highest refinement; ity to the Bishop and recommended them for their fidelity to the rules of their

who rules over this Dominion. I was much impressed with your graceful movement of "advancing backwards." (This expression created great mirth, especially among the pupils.) His Lordapostolic benediction and the members of St. Mary's Sodality dispersed, feeling most happy and deeply impressed with the kindness shown and expressed to them by their beloved Bishop.

gation fully appreciate his worth was shown by the very magnificent Easter collection which he received.

BISHOP CARBERY'S VISIT TO

On Thursday last, Very Rev. Father Dowling, Vicar General of this diocese, welcomed Bishop Carbery, for the first time, to his hospitable home at Paris. time, to his hospitable home at Paris. His Lordship was accompanied by Very Rev. Chancellor Keough, Very Rev. Father Heenan, Fathers Lennon, Brantfather Reeman, Fathers Lennon, Brant-fork; Cleary, Hamilton: Feeny, Dundas; and Brother Dominick. The high encom-iums pronounced by His Lordship upon Father Dowling's beautiful church, which he visited immediately after his arrival, will not be a matter of surprise to thos will not be a matter of surprise to those who have had the privilege of seeing it. It is a perfect little gem—a fitting illus-tration of the noble things pastoral energy and zeal are capable of accom-plishing when encouraged and supported repast prepared by the nuns. The visit of Bishop Carbery will be a red letter day in the annals of the Loretto An entertainment, consisting of songs

and recitations appropriate to the occa-sion, together with an address of wel-come, was tendered to His Lordship by the school-children at St. Joseph's Convent in the afternoon. The good children acquitted themselves of their respective parts in a manner which ad-mirably illustrated the excellent and untiring care bestowed upon their training by the good sisters of St. Joseph. Miss Annie Murray—a charming little girl—read the address of welcome with an accuracy and grace of manner which particularly attracted the notice of His Lordship. The Bishop made a beautiful reply. The paternal benignity and winning sweetness of his manner com-pletely won the hearts of his young hearers. It was a day indeed long to be remembered by the little people—one which will be ever associated in their minds with the most pleasing and grate-ful recollections. The reception ten-dered to his Lordship by the worthy pastor, it is needless to observe, was of the most cordial and hospitable charac-

MONTREAL NOTES.

by the Misses Bastien. Song, "Esmeralda" by Miss Teresa Sullivan, accompaniment by Mary Delorme. Vocal duet, "In the Starlight," Misses C. Bastien and Mina Fromm. Vocal duet, "Erin, Home of My Childhood," by Misses Teresa Sullivan and Mary Delorme, accompaniment by Laura McDonald. Song, "A Bunch of Shamrocks," by Miss Bastien. The Bishop was then presented with a floral harp of natural flowers and a beautiful address. The city council has decided to ask the Legislature of this Province to so amend the school laws as to have the school commissioners elected by the

It is, however, a question whether this if allowed, will be an improvement on

the old system.

RELIGIOUS PROFESSIONS.
On Thursday, the 17th inst, the follow ing young ladies made their final vows: Miss Bergeron, in religion Sister St. Mary of Angelus; Miss Dubord, Sister St. Alphonsus; Miss Boissonneault, Sister St. Vincent de Paut; Misses Boussier, Archambault, and Boissonneault who keep their family name in religion. His Lord-ship Bishop Fabre officiated and the sermon was preached by Rev. M. G. Raciot. Among the members of the clergy who

assisted at the ceremony were Rev. Fathers Leclair, Bruchesi, Bonissant, Charpentier, and Deguise.

DEATH OF REV. FATHER BEAUDRY, S. J.

The Rev. Isidore Beaudry died at the Hotel Dieu Hospital at 8:45 on the evening of the 17th inst., at the age of 71

The rev. gentleman, who was a native of Lucon, France, was ordained in 1837 and for several years was parish priest of his native town. He joined the Society of Jesus and was sent out to this country in 1849.

During his residence in Canada the rev. gentleman preached missions in the dioceses of Quebec, Montreal, Three Rivers, St. Hyacinthe and Rimouski. He gave his last mission at Hochelaga

he expired on the date above mentioned.

The remains were, on Saturday, April 19th, brought to the church of the 19th, brought to the church of the Gesu and placed near the sanctuary. The funeral services commenced at ten o'clock, Mgr. Fabre officiating. During the Mass the choir of St. Mary's Gollege sang the Requiem and Dies Irae, and the Libera during the absolution. Nearly all the pasters of the different churches in the city and suburbs were present as

well as many other priests.

The congregation was very large, thus shewing the high esteem in which the rev. gentleman was held by all with whom he came in contact. Requiescat in pace.

EASTER SUNDAY AT ST. MARY'S.

The usual devotions here were remark ably well attended during the whole season of Lent, but particularly during Holy Week the church was thronged with pious souls eager to receive the graces which the Church offers to her children at this solemn time.

At an early hour on Easter Sunday

morning large numbers of people were to be seen climbing the hill which leads to the church, and long before the hour appointed for the Holy Sacrifice, every seat was filled. The altar presented a delightful scene, being profusely decora-ted with natural flowers, the fragrance of which would almost persuade one that he had entered a blooming conservatory. The choir under the direction of Miss Ford, surpassed in excellence anything we have ever heard outside of a city Lambilotte's Regina Colis, Zingarelli' Laudate pueri, and many other equally difficult selections having been rendered in a faultless manner. Mr. McKay's tenor and the cornet accompaniments of Mr. Allen added much to the sweetness of Allen added much to the sweetness of the music. Miss Ford possesses a peculiarly rich voice of very large compass, the solos in the Laudate pueri bringing its full powers into play. The sermon on the Resurrection by the rev. pastor was a fine effort, and that his instructions bear ample fruit was proved by the large numbers who was proved by the large numbers who approached the Sacraments. We can-not speak too highly of the Rev. Fr. show careful study, and will fit you to move in the highest circles of society, aye, even in the presence of the Queen in the presence of the Queen in the sisnop and recommended approached the Sacraments. We can them for their fidelity to the rules of their not speak too highly of the Rev. Fr. Brennan, who works so zealously for the spiritual advancement of the flock compared to the speak too highly of the Rev. Fr. In the spiritual advancement of the flock compared to the flock compa

From our own Correspondent. FROM CHICAGO.

TWO MOST SUCCESSFUL MISSIONS FOR MEN IN THE JESUIT CHURCH, CHICAGO - A STRIKING AND PRACTICAL PROOF OF THE PRESENCE AND POWER OF CATHOLIC

It is sometimes asked, is Christianity dead or dying? The answer may be circumspice,—look around, and see the Lenten life of the Catholic Church as shown in missions and retreats. Catholicity is certainly not dead, and Catholicity is Christianity. The honest inquirer about Christianity. The honest inquirer about the life of Christianity may satisfy him-self by looking into almost any Catholic Church in the country during the Lenten

devotional exercises.

If he happened to be in the commercial capital of the West during the past few weeks he could see most convincing proofs of Christian life in the mission for men at

the Jesuit's Church. The mission or retreat lasted two weeks.
The first week was for young men, the second for married men. The exercises were twice a day: at 8 o'clock p. m. and at 5 o'clock a. m. About 1500 young men attended the exercises of the first week. When it is remembered that these young men were at work during the day, that the morning exercises were at a o'clock, that to make the mission means attending morning and evening exercises, and going to confession and Communion, it will be easy to understand the full force of the fact that 1500 young men made the mission, and made it well. It would be difficult to surpass the ccess of the young men's retreat and, perhaps, only the married men of the (Holy Family) parish could. They did. The attendance at the exercises of the second week was about 2000. And all of those men went to confession and Communion.

The closing exercises of the retreat presented a really magnificent sight. The great Church was crowded to its utmost capacity with men only. Young men and married men came together for the Papa Benediction that ends the mission. It i estimated that there were over 3000 in the Church.

Fr. Ryan, S. J., conducted the exercises of both retreats. The best tribute to his eloquence was the ever increasing attendance at his sermons, and the numbers who surrounded the confessionals.

The convincing proof that Catholicity lives was the Paschal Communion of over 3,000 men in one Catholic parish of Chicago.

EASTER IN BOTHWELL.

On Easter Sunday services were held in the Bothwell Catholic church at 11 a. m. and 7.30 p. m. The sacred edifice was beautifully decorated. At high mass Rev. Father McKeon preached on the "Resurrection" to an overflowing con-gregation. The members of the choir were all in splendid voice and sang Mozart's 12th Mass without a fault.

The church was again crowded at ves-pers. Rev. Father Dixon, who is fast becoming a popular preacher, delivered an eloquent sermon on "The forgiveness of

An entertainment under the auspices of the Catholic church was held here on the evening of the 14th. The following account is taken from the Bothwell

Times:
"The concert and lecture given in the Town Hall on Easter Monday evening was quite successful. The Town Hall was well filled and the excellent orchestra of the 7th Battalion Band, of London, rendered excellent selections previous to the opening of the programme. W. N.

"Miss Kildea also gave an instrumental solo. Rev. A. McKeon delivered his lecture, as announced, and ably fulfilled lecturer on the American continent ever undertook to prove this point of christian doctrine from natural reason alone.

"The arguments adduced and the facts presented clearly proved the points in question. The subject was handled by question. The subject was handled by the speaker in his usual eloquent manner, was earnestly listened to and roundly applauded. The lecture was appropriately divided into two parts, with music intervening. It was not by a properly applying the properly and the following the results of the bright and the properly were much comforted by the Sisters of Charity, of London. The same Sisters of Charity, of London. The same Sisters of the husband of the deceased, gave again their comforting influence by their parts of the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner, was earnestly listened to and the speaker in his usual eloquent manner. The beareauth of the speaker in his usual eloquent manner in his usual eloq any means a dry display of rhetoric, but was a sound argument with a relishable

The London Free Press reporter came down by special train and telegraphed the following account:
"Tree Thought" Lecture.—Rev. Fr. McKeon lectured at Bothwell Monday

night on Free Thought, to an audience which crowded the Town Hall. The lecture was intended as a reply to some expressions of Robert Ingersoll on the future life, and was an eloquent and convincing argument in favor of the truth of the Bible. Capt. Johnston presided by Misses Woodruff and Clark, accompanied by Miss Kildea on the piano. Miss McKeon sang two solos in excellent voice, accompanied by the orchestra, with Mrs. Cunningham at the piano. Mr. Hiscott furnished a portion of the 7th Batt, Band orchestra, which went down from here by special train."

THE BOTHWELL BAZAAR.

The time for holding the grand bazaar at Bothwell is not far distant. All perons who have received tickets are quested to make their returns at their

One dollar will obtain for the giver the benefit of 100 masses and will also entitle him to 168 chances to win a prize varying in value from \$5.00 to \$50.00. Address, Rev. A. McKeon, Bothwell, Ont.

A SAD FATALITY.

One of the most lamentable accidents that has occurred in Ottawa for many years past happened this morning about 10 o'clock, by which one of our most 10 o'clock, by which one of our most widely-known citizens met his death, Mr. M. Kavanagh, formerly of the "Queen's" and at present manager of the restaurant in the House of Commons, started from his residence at ten o'clock to go to the Commons. An express driver for Mr. Drolet was coming up town at the time and Mr. Kavanagh was invited to take a drive. When opposite A. D. Richard's dry goods store, on Sussex street, one of the front wheels accidently came off the front wheels accidently came off the axle, and Mr. Kavanagh was thrown violently to the ground. The horse became fractious and ran away, and one of the hind wheels passed over Mr. Kavanagh's breast. Those who witnessed the accident dent were horror stricken and feared that serious results would follow. Mr. Kayanagh was carried in to C. O. Dacier's drug store, where it was noticed that he was badly scratched about the face, and suffered severely from internal injuries. He was shortly afterwards conveyed to He was shortly afterwards conveyed to his residence, No. 492 Sussex street, and Drs. H. P. Wright and Macdougall called Every effort to alleviate the intense pain the unfortunate man suffered was of no avail. The doctors said that three ribs on the left side were broken, and that one of the fractured limbs punctured the heart. Shortly before one o'clock death put an end to his sufferings. He retained his senses up to the moment of his death. Rev. Father Whalen was present by the side of his death-bed, and administered the last solemn rites of the Church. The news of the sad occurrence spread throughout the city with wonderful rapidity, so well known was the late gentleman. Mention of his name could be heard on all sides, and general regret is expressed. The sympathy of the community is extended to the family and relatives of the deceased in their sad bereavement .-Ottawa Free Press, April 16.

THE LATE MRS. HACKETT.

The death of Mrs. Hackett, relict of the late Walter Hackett, which occurred a few days ago at the ripe old age of 81 years, deserves more than a passing notice. Mrs. Hackett was next eldest sister to John Flaharty, of Dereham, she and her husband having emigrated from Ireland to this country about forty-four years ago, and moved to the 2nd con. of Dereham, west of the Cullodan gravel road, when there was scarcely a tree chopped in that locality. They endured very many hardships incident to those times, and raised a numerous family of five sons; three are in California, one in Pennsylvania and one in Michigan. The three sons in California hold prominent positions as captains of steamers near San Francisco, their names being famil-iar to all travellers who have visited that far-off coast. Edward went there as early as 1861, John in 1866 and Walter, the youngest, followed in 1877. Mrs. Clarke, of London, sister of Mrs. Hackett, still survives her, as well as her brother John, who is yet a hale and hearty man. John, who is yet a hale and hearty man. Walter Hackett enjoyed the respect of all who knew him, and at the time of Lord Dufferin's visit to Ingersoll, was presented by Mr. Chadwick (then Mayor) to His Lordship as a noted type of the genuine Irish settler of Canada, who by their industry and thrift, aided by willing helpmates. had helped to by willing helpmates, had helped to turn out forests into well cleared farms and comfortable homes. Lord Dufferin welcomed Mr. Hackett very heartily and welcomed Mr. Hackett very hearthy and asked him many questions in reference to his place of nativity in Ireland, and also of the struggles and hardships attending the first settlers in this sec-tion of Canada. Many will recollect He gave his last mission at Hochelaga during the third week of Lent and although on one occasion he fainted in the pulpit he continued the retreat to its close. His strength being exhausted he was obliged to go to the Hotel Dieu, where he expired on the date above mentioned.

The remains were, on Saturday, April 19th. brought to the church of the date above mentioned.

The remains were, on Saturday, April 19th. brought to the church of the date above mentioned. taken from among us a great number of those who have borne the brunt of the lecture, as announced, and ably fulfilled his promise to prove the existence of a personal God and eternal hell from this sketch, Mrs. Hackett, was much handle, that, in our opinion, no other good and pious example. Although death took away so suddenly and left us without a dear and loving mother, they feel happy in the thought that God, whom she so faithfully served here on earth, at last called her to her bright and pious and charitable work.

FROM RIDGETOWN. As our prosperous town seldom, if

ever, receives any mention in the columns of the Record, I think it only proper that it should on the occasion of our Mission. As yet we have no priest stationed here; Father West, who discharges his duty faithfully and in a manner pleasing to all comes from Raleigh once in three weeks to celebrate mass. Nor must we here forget the choir, high mass and vespers being sung in a manner reflecting credit on the members of it. A lecture and sacred concert was held in the church on sacred concert was held in the church on Tuesday evening, the 15th inst. The lecture was delivered by Father McKeon on "Christianity vs. Infidelity." The musical part of the entertainment was rendered by the St. Thomas R. C. choir. The lecture and singing were all that could be desired, and the large crowd which filled the church went home well pleased. The mission was held on the two following days, during which Father West was

ing days, during which Father West was ably assisted by Fathers McKeon and Dixon of Bothwell, and McCrae of St. Thomas. High Mass and vespers were sung each day by the Misses Hughson of St. Thomas. The people of Ridgetown owe the excellent priests a deep and lasting debt of gratitude for their untiring real and diligence. Hoping this will find zeal and diligence. Hoping this was space in your valuable paper,
I remain, Hoping this will find

ONE WHO WAS THERE,

A. My dear Sir, the system of utility is not complete. It is wholly destitute of principles of obligation for a foundation, and though its positive precepts are good, they are not original, but borrowed from Christianity. The system of Christian moral philosophy is complete. In that system, the individual comes first and not society. Because, in reality, individual men exist with their duties and rights antecedent to society. Individual men antecedent to society. Individual men prior to all social considerations, are crea tures of God, and are obliged to worship and fear Him; because He is the Creator and they the creatures. Thus man has before all, duties to God, namely, to love, fear and worship Him and to obtain His fear and worship Him and to obtain His glory in every way possible for him to do so. Since they are obliged to fulfil those duties, they have the right to all the means necessary to fulfil them. It follows that man has the duty and right to perfect his intellect by knowledge. For, in order to serve God, he must know Him, and he can know God except by revelation, only can know God, except by revelation, only through His creatures, by means of his intellect. For this are necessary existence, property, and bodily perfection, and per-fection of the will by virtue. But material perfection though to a great extent indispensible for intellectual tent matspension for interfection per technical secondary to it. To the perfection of soul and body, man has a natural impulse. Hence flow the mutual rights of individuals: each individual requires of right all his fellow-men to respect him in the performance of his duties to God, and he, in turn must respect the perand he, in turn, must respect the per formance of the same duties in his fellow

For the better and easier performance of those duties are formed the family and the Church, which have the special moral training and direction of man, and the state, which looks after the material perfection which is necessary in man to ensure his moral and intellectual perfection. From this flow the mutual duties of th individual and societies. Man will finally accomplish his duties and his perfection by arriving at the intuition of God, the beatific vision of the Divine Essence in the next world. The attainment of God is the reward of virtue; and the loss of God is the principal punishment of vice.

the principal punishment of vice.

There is a system, feebly exposed indeed, but which you cannot call incomplete. God is its beginning and its terminus, and the attainment of that terminus by man involves

his perfection.

This is the system of virtue and the only This is the system of virtue and the only system which can give rise to, continue and propagate virtue. See man following his end and obtaining the glory of God, see him humbling his pride, see him filled with sorrow for his errors, see him striving to maintain the superiority of the spirit over the body, and behold the beautiful virtues of Religion, Humility, Repentance and Mortification, which you utilitarians drive from your moral system, either and Mortingation, which you utilitarians drive from your moral system, either ridiculing and destroying them altogether, or replacing them by a sort of pharisaical self-sufficiency which makes ourselves our only end, and our pleasures our only justification. No mention of religion, no mention of God, the base and the capital of the column of science, who being taken away, nothing remains but a half-moral away. away, nothing remains but a half-mora arbitrary set of precepts called, forsooth, a system. I leave you, sir, to consider these two systems and to choose between them.

NEWS FROM IRELAND.

Dublin.

How the Irish air acclimatises foreign blood is strikingly exemplified in the names of the candidates for the Councillorship of the Arran-quay (Dublin) Ward. Mr. Lamass is of French descent. His opponent, Mr. Altman, is a German by birth. Both stood prominently forward birth. Both stood prominently forward on the National platform, advocating the extension of popular power.

It is always gratifying to us to record

the success of our countrymen abroad, and we have much satisfaction in announcing the elevation to the Judicial Bench of Newfoundland of the Hon. Joseph J. Little, Q. C., Member of Parliament for St. John's. The gentleman has been for many years a practising barrister in the colony, and has been President of the colony, and has been President of the Irish Society there. He is a brother of ex-Judge Little and Dr. P. C. Little, of Amiens street, Dublin. It is noteworthy that this promotion is not a reward for the betrayal of popular rights or principles. The appointment, like all others made in the Province, is the gift of the Colonial Government to one who had been for many years the high righted the colonial Government to one who had been for many years the high righted the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the high right of the colonial Government to one who had been for many years the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government to one who had been for many the colonial Government the for many years the high-minded, trust-worthy, and persevering leader of the National and Catholic party, who form the great majority of the people.

Wexford.

On March 24th, Mr. William Redmond, M. P., took the oath and his seat for the Borough of Wexford, amid the deafering cheers of the Irish Party. Mr. Redmond was led to the Speaker's table by Mr. Parnell and Mr. John E. Redmond.

In the Enniscorthy Union, Robert Power has come in a winner, and the old Tory back-stopper, Humphrey Rynhart, will be absent from the board-room during the coming year, having been beaten by the Nationalist candidate for Fernand Kilberg. The pullivate of the Power and Kilboro. The polling stood as follows:—Murphy, 134; Rynhart, 95. The Nationalists have been equally successful in Ballymore and the Harrow District, Donovan, the Nationalist candidate, having polled 144 votes against Finlay's (Conservative) 85.

Meath.

On March 22d, the remains of the late Very Rev. Canon Whittle, P. P., Dunlavin, were consigned to their final resting-place in the parish church, Dunlavin. From early morn troops of the parishioners poured in from the remote districts of the parish, anxious to testify by their presence their affection for the parish. presence their affection for their great pas-tor and to join in the prayers of the Church for the welfare of his immortal soul. The day itself, dark and dreary, added to the universal gloom, while the church was draped in black, evidencing the deepest mourning. Canon Whittle was born in Dunlavin, in the year 1818, and was at his death about 66 years ald death about 66 years old.

turned short, and then made for the cover. Up to this time everything went well, but the gathering of the peasantry on the surrounding hills gave indication of a little trouble. The fox led the hounds in full cry towards the Knock, and had passed over the lands of Michael Molloy when he, accompanied by his sons and some others, took their stand on the bounds, and would allow no horseman to pass. One of the latter is said to have addressed the Molloys in a threatening manner, but without effect, as Molloy persisted in his determination to allow no hunting over his land. At this time it was turned short, and then made for the hunting over his land. At this time it was bitterly cold, so that having failed to induce Molloy to allow them to pass, and seeing the attitude of a crowd who had congregated, the master considered it advisable to draw off the hounds. Louth.

Low Sunday, the 20th of April, 1884 Low Sunday, the 20th of April, 1802, will be a memorable day in the history of Drogheda. On that day the magnificent new Catholic Church that has arisen as if by magic in St. Mary's parish, in this town, is to be opened.

It is stated that several detectives have

recently been summoned to London from Cork for the purpose of watching the movements of dynamiters in England. Monanimy again! Lord Spencer and his associates insist on having the last

penny of the police tax which is to pay for Hallisey's protection. If the Government are determined to wring this tax out of the people's pockets, then the people on their side appear to be equally first in their resolve that they will not pay it voluntarily. Consequently, on March 25th, the Killavullen police, under command of Sergeant Griffin, made another let of sergers for pennangent of the lot of seizures for non-payment of the Police tax in the district. The cattle Police tax in the district. The cattle were seized from the following:—Patrick Stackwell, one heifer; J. Roche, one cow; Edmund Roche, two heifers; Harry Lane, one heifer; William Moloney, a heifer; and John Connors, a heifer. Six policemen were engaged in the seizures, during the progress of which they were hooted and jeered at by a large crowd who had assembled. The various animals were removed by their escort to Carrigacunna pound, where they will remain until put up for auction by the now famous Serup for auction by the now famous Ser geant Griffin.

It is again stated that Dr. O'Callaghan, O. S. D., of St. Clement's, Rome, would be named Coadjutor Bishop to the Most Rev. Dr. Delaney, with right of succession in

Seven men were arrested at Killarney n March 23rd, under the Crimes Act They were marching in military order along the road near the police barrack at Mulgrave, when the police sallied out and arrested them. They included Robert Tagney, three of his brothers, together with two men named Sullivan and Geoffrey O'Donoghue. They were conveyed into Killarney, where, on examination, next day, the ground on which the charge was made, was proved insufficient for a conviction, although the case was stringently dealt with, and occupied considerable time. Mr. G. O'Donoghue is a son of The O'Donoghue.

The Limerick National League have called on their Corporation to stand firm in resisting the tax for Clifford Lloyd's gensdarmes, and it is satisfactory to observe public opinion supporting the Council against the odious impost.

At a National League meeting held on

Sunday, March 23rd, at Manister, county Limerick, at which the Rev. John Conway, C. C., presided; a resolution was adopted condemning the treatment a Protestant tenant received from his landlord, Mr. Synan, M. P., and calling Mr. Parnell's attention to the circumsta Clare.

The Bishop has made the following changes amongst the clergy of the Diocese of Killaloe:—The Rev. T. O'Meara, C.C., Kilrush, has been transferred to Killimer, as P. P., to replace the Rev. P. Crowe, P. P., transferred to Doonass, in room of the late Father McMahon, P.P.

Tipperary.

On March 25th, the Sub-Sheriff, accom panied by District Inspectors Brown (Dundrum), and Jones (Cashel), and about forty constables, proceeded to the lands of Cloughleigh, on the estate of Captain Creagh, and evicted a large number of tenants for non-payment of rent. lands were recently taken by the Land Corporation, in the Land Court, Dublin, by tender, and with the assent of the creditors.

Tipperary has signified its opinion of the Rossmore-sympathising magistrates by a placard, extensively posted through-out the county, giving a list of the magis-trates who have proved their sympathy with the nun-slayers of Belfast by signthe ing the address in favor of Lord Rossmore

Waterford.

The coercion law is spreading its protecting wings over the ill-used Irish farmer. Mr. Partick Kelly, Secretary of the Tramore Branch of the National League, was on March 24th, summoned to appear and answer for his wickedness in having intimidated certain farmers into joining the body which he represents.
The Crown, regarding the case as one lacking gravity, suggested that the court might be satisfied with binding Mr. Kelly to keep the peace, on his promise no again offending against the Act passed for the benevolent protection of rack-rented tenants. But the court begged leave to differ from the Crown. It would uphold the majesty of the law by a fortnight's imprisonment. The defending solicitor, Mr. Strange, asked that the sentence increased to a month. concession, however, would give the right of appeal, and the Bench was inexorably determined to punish without giving any Superior Court an opportunity of cancel ling the sentence.

Down. Practical patriotism is in no instance so commendable as when it steps in to shield the weak against the strong. An example of this is the "Castlewellan Fund," which death about 66 years old.

King's County.

On March 18th, Mr. Pollock's hounds met at the Knock, some six miles from Birr. There was a very large muster of sportsmen, also a good sprinkling of ladies. The hounds got into cover at an early hour, and were fortunate in finding a fox, who led them at a rattling pace down hill to Ballinlough wood, where he is being subscribed for McKenny, a tenant

ter that the people have now come to appreciate the sufferings of a brother in distress.

The Catholics of Fermanagh have taken steps to recommend three local gentlemen for the Commission of the Peace. Similar action is being taken in other localities in Ulster. Whether the Lord Lieutenants of the Ulster counties will co-operate with the people is not yet known. In any case the people of the province are just going to test the veracity of Mr. Trevelyan. Little wonder that great interest is evinced in the matter of the Ulster magi stracy, when we reflect that in such a county as Tyrone, out of a total of over one hundred and forty magistrates only five are Catholics.

Roscommon. Mr. William Tully, auctioneer, Roscon on March 18th, for the purpose of setting by public auction, the farm from which Mr. John Convey and the farm from which John Conway and his brother-in-law Mr. Andrew Morohan, were evicted in last December, by their landlord, Mr. Plunkett, of Dublin. Placards announcing the sale were extensively posted throughout the parish, but nobody attended to victed farm. Mr. Conway a portion of the farm set in conacre dur-ing the past few years. The auctioneer said he never stood in such a place, and was surprised at not getting one bid.

SPEECH OF THE HOLY FATHER.

The following is the allocution pro-nounced by His Holiness the Pope at the

Consistory on Monday week last:
"Ever since the waves of sedition rose against the civil principality of the Roman Pontiff, to bring about its ruin and accomplish the usurpation of this city of Rome we have endeavored by every means in our power to defend, as our predecessor Pius IX., of happy memory, did before us, the rights of the Apostolic See as it behoved us in accordance with the strict obligation we are under. With constancy we have taken up the defenc of truth and justice whenever we have seen fresh attacks made in support of the new order of things, and on every occasion we have been careful to oppose all resistance possible to the violence we have for so long had to endure. Mean while, through the hidden purposes of Providence, this violent tempest does no Providence, this violent tempest does not cease. It is scarcely necessary to say this especially to you, venerable brothers, who know it from what is passing daily and from your own experience. Hesitating not in the execution of their designs, our enemies strain all efforts to establish themselves here and to strengthen the stability selves here and to strengthen the stability of their rule, omitting nothing which can give credibility to the justness of their right and the immutability of their establishment in Rome. This is the aim. the consummate craftiness of their action to win the events they bring about by prepared causes. They court popular favor at home, they solicit from abroad and, in short, employ all the artifices which seem to them serviceable for strengthening and preserving their power. But the more they strive to trample upon the rights of the Church and of the Roman Pontificate, the more also we ought to be careful to restrain them. Wherefore in the midst of this venerable assembly w this day formally reprobate and condemn all that has been done to the detriment of the Apostolic See, and, at the same time, we demand that all its rights be for ever completely guaranteed. To this we are moved neither by ambition of power nor through greed of human things, as some with as much folly as impudence accuse us, but by the consciousness of our right, by the sanctity of the path we have taken, and by the example of our predecessors, even the greatest among them, for virtue even the greatest among them, for virtue and holiness, who combatted with supreme fortitude and constancy for the preserva-tion of their civil principality. That principality in fact, besides its legitimate origin and claims as varied as important possesses a certain sacred character proper to it, which belongs to no other Government, inasmuch as it guarantees the sure and durable liberty of the Apostolic See in the exercise of its august and supreme Ministry, for every one knows the loss of the civil power of the Pontiffs has always been accompanied by a diminution of their liberty. Of this we are ourselves a fresh example, subject as we are to the various and uncertain contingencies dependent on the will of others. The most recent of and uncertain contingencies dependent on the will of others. The most recent of these is the heavy stroke at the patrimony employed by this Apostolic See for the propagation of the Christian faith. It was matter eminently and strictly connected with the spiritual ministry of the supreme Pontiff, and as much above human inter-ests as the spread of Christianity and the eternal salvation of men. Well, even this noble work, which the wise munificence of the Pontiffs instituted and the generosity of Christian nations endowed, has found no grace before the violence of the present times, so that we have been con-strained to take measures for its future safety. All this is hard, but we foresee still harder trials, and we are ready to bear them. We know, in fact, that our enemies have determined to fill the

he is driven to the last extremity

measures of outrage against the Roman Pontiff until from one difficulty to another

Caution to Dairymen. Ask for Wells, Richardson & Co's. Im proved Butter Color, and take no other, Beware of all imitations, and of all other oil colors, for every other one is liable to become rancid and spoil the butter into which it is put. If you cannot get it write to us at Burlington, Vt., to know where and how to get it without extra expense. Thousands of tests have been nade, and they always prove it the best

A Run For The Doctor Is generally the first thing in case of an injury, but a doctor cannot always respond to the call. If you have Hagyard's Yellow Oil at hand, you have a reliable remedy for all wounds, injuries and pain. It has saved lives when even doctors had abandoned hope. Keep it ready for use.

Perfect soundness of body and mind is possible only with pure blood. Leading medical authorities of all civilized countries endorse Ayer's Sarsaparilla as the best blood purifying medicine in existence. It vastly increases the working and productive powers of both hand and THE JESUITS IN NEW YORK.

In the annals of the Roman Catholic Church it is recorded that Father Isaac Jogues, a Jesuit, found his way to New Amsterdam in 1641, while Kleft was Governor, holding services for the only two Catholics found in the colony. It further written that forty years after three Jesuit Fathers established the first Catholic mission in New York, building Catholic mission in New York, building their oratory near Bowling Green. They were, however, driven away under penal statutes. Such was the imperiled begin-ning of a Church that now claims the spiritual care of 600,000 souls on Man-hattan Island. Another Jesuit, Father Kohlman, was the first administrator of the new diocese of New York, laid the corner stone of old St. Patrick's Cathe-dral, and established an institution of learning on the site of the new Cathedral. In 1845 the Jesuits were invited by Bishop Hughes to the charge of St. John's College Foodbarn and one of the invited College, Fordham, and one of their num-ber, Father Larkin, was commissioned the following year to build a church and following year to build a church and found a college for the Jesuits of this city. He started from Fordham with fifty cents in his pocket, his sole capital for the undertaking, and this dwindled to five cents before he reached his lodging in New York. It is impossible even to glance at the stages of development, romantic and eventful as they were, until we reach the year 1850, when Father Ryan is found at the head of a flourishing college, the present site purchased, and the corner-stone of the first church laid. A stretch of about thirty years more and the work has so far outgrown its boundaries that a new and magnificent church arises, adjoining the first. This new edifice

was dedicated last year.

There is strong temptation to dwell at this point and consider somewhat particularly the unique and admirable structure which is unqualifiedly Roman-Basilican in its architecture—and Jesuit predilec-tions lean strongly in this æsthetic direc tion—while it frankly challenges the claims and pretensions of Gothic art as an expression of religious reverence and symbolism. But its commanding facade in native blue granite must be passed by with its sumptuous and exhilarating interior, its clustered polished columns, its rare and admirable frescoes by Lamprecht, in the finest spirit and execution of Munich work as to composition, drawing and color treatment, constituting as they do a very gallery of impressive religious art; the long perspective of statued saints; the costly altars with their costly sculptures and adornments, showing that nere, better than elsewhere on this side the Atlantic, can the student consider the fascinations and genius of the school of structrued art, this church so finely represents. In fact, there are two churches—the lower, or crypt church, and the lower, or crypt church, and the upper, or church proper. They have about the same area. In these large churches, Masses succeed in alternation on Sundays, beginning at 5 A. M., and closing with the Grand High Mass at 11. During that time ten Masses hass at 11. During that time ten Masses are said, and, commonly, 12,000 worshipers have come and gone. Sodalities, societies, compline, vespers, conferences, lectures and other duties crowd the remainder of the day until late evening

Every week-day six Masses are said at the high altar in the lower church, and every one of the twenty-five Jesuit Fathers, who constitute the Society, says Mass each day either in the College chapel or at some one of the seventeen altars of the two churches. The pastoral work of the church is under the care of six of the Fathers, who are re-inforced by sermons, lectures, and conferences from others who fill the various professorships in the Col-lege under the direction of the Rector. These Fathers have besides the missioner in all the city institutions and charities on Blackwell's, Hart's and Randall' Islands. Yet another ministers at the Tombs, and stands by the gibbet of every condemned Catholic. The College is regularly incorporated, gives the Bache-lor's and Master's degrees, and between three and four hundred pupils three and four hundred pupils are in the various classes. The Rector has absolute control of both college and church, and indeed of every thing. person, and interest within the jurisdiction of the Society. Every office of service and labor is filled by a lay brother —janitors, sextons, attendants, mechanics—for there is a tailor, a shoe maker, and a gas fitter in residence—cooks, domestics are all lay brothers. There is no pretense or affectation of reserve or secretiveness or furtiveness about the establishment.

Among the twenty-five fathers, not one person in a hundred could point lector, a retiring, half-shy gentleman, who seems to observe nothing and to be lost mostly in his own reflections. One would not suspect that quiet, determined manipulator of slides, object-glasses, and other apparatus for the illustration of scientific lectures, to be the sole, central will and personality. Yet no one seems bound or constrained, and no one is seen governing or directing. There is some thing strangely automatic and impersonal in the general movement. There is cheer-fulness and frankness in disclosure. There is no hint of asceticism, gruesome or re-pulsive. There is clearly a time to laugh, and refreshment is not an empty word. But the pace and spirit of work is wonderful, and the place fairly hums under its multiplied and incessant activities. Anomalies and paradoxes bewilder the observer. These men are strong, positive characters. All are completely and deliberately educated. Most of them clearly have known conditions of independence leisure, culture and refinement. There nor social eccentrics here. Many have brought generous fortunes and inc free gifts to the Society. All brought absolute self-abnegation, and laid orought absolute self-abnegation, and haid aside all will, choice and self-seeking. Not one of them has proprietary right in anything, even his wardrobe. One asks and receives permission to go to the bar-

ber. Nothing is fixed or rooted.

The Society holds every soul of them ready to start anywhere and do any lawful bidding at the motion of the Provincial. No man dreams of the probability or possibility of personal gain or advance ment. There are bare floors and sparenes everywhere. The furnishings and appointments of a Father's room, aside from a handful of books, would hardly bring ten dollars at auction. Yet there

New York Tribune.

is no friction or visible weariness. They seem like a "forlorn hope" of an army who, having burned the bridges and left their impedimenta at the rear, push on cheerily to the close with the foe at the front. Yet private relations discover the fine individualities, rare tastes, exquisite accomplishments, kind wisdom, gentle humor, kindly charity among them. These men have lost everything, as men These men have lost everything, as men put it, yet insist on seeming to have everything. They seem, to the common observer, riveted in hopeless bondage, yet there is the buoyancy and freedom of the upper air in their speech and behavior. There is no cringing nor sheer servility. They walk, talk and act like men who have arrayal into a transcandant freedom. have entered into a transcendent freedom. It seems not impertinent to consider as well as to observe these twenty-five men who appear to have got rid of all will. Yet might it not be that each man's will in the surrender was enriched and augmented to the twenty-fifth power, as the mathematician would put it; and that a body or corpus with twenty-five vigorous enlightened wills stranded and annealed as one, grow into greater potency; so that each man in casting his own will into the treasury found himself enriched in a joint proprietorship of twenty-five other wills? At any rate these Fathers believe and act as if they had found the golden secret of life in this absolute devotion to an ideal which offends and repels every predisposition of man and society. Poverty, chastity, obedience, are galling, insufferable shackles to the average life. Yet these men gather about them lovingly and proudly the insignia of their bonds as if they were better than coronation robes. It may be there is some hint here concerning the mystery of "the Society" as a social force, when only 10,000 men, under these bonds, find themselves pitted against the world.

Neophytes and candidates are received as early as seventeen. Two years are passed in the novitiate—a period of searching, chastening and meditation; and at this door every candidate must knock, high or low, rich or poor; and successful priests, Bishops and Cardinals even, have forsaken powers and dignities and passed through the novitiate into the "Society." These past novices then become scholastics, and wear the habit of the Order. They give two years to rhetoric, three more to philosphy or metaphysics, logic, etc., and then five years must be given to teaching. After this four years more are devoted to theology, and then, and not till then, is the brother presented for priest's orders—fourteen years after he is admitted to the novitiate. These conditions of course change when men enter the novitiate from the secular priesthood. But the Jesuit is as yet but a fledgeling. After having ministered a proper time in Holy Orders, he mu-t serve what is called his ship," which means that he descends to the novitiate again and passes a year in its humiliations and sharp discipline. After this remelting in the crucible the brother becomes wholly affiliated with the Society and is known as a professed brother. The practical policy of the Society seems to be spiritualized common sense. The Society chooses, winnows, makes its men, and then takes care that each one is set to do that which he can best do.

Figures Won't Lie.

The figures showing the enormous yearly sales of Kidney-Wort, demonstrate its value as a medicine beyond dispute. It is a purely vegetable compound of certain roots, leaves and berries known 'to have special value in Kidney troubles. Combined with these are remedies acting directly on the Liver and Bowels. It is because of this combined action that because of this combined action that Kidney-Wort has proved such an unequalled remedy in all diseases of these

Danger Signals. Reader, if you are troubled with pain, weakness, weariness and a dragging feeling in the small of the back, with thick irine, then you ha alarming signals of danger, and should resort to Burdock Blood Bitters, the grand kidney regulator and blood and iver cleansing tonic.

IA Handy Surgeon.

As a dressing for all manner of flesh wounds there is nothing better than Hagyard's Yellow Oil. It cleanses, allays pain, subdues inflammation and heal without a scar or stiffness of the parts injured. It is equally valuable as a pain remedy for internal use.

Henry Clement, Almonte, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled: tried anything and everything recomended, but failed to get any bene until a gentleman who was cured of rheumatism by Dr. Thomas' Eclectric Oil, told both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for croup, burns, cuts and bruises, it has no equal."

ANITARIUM, Riverside, Cal. The dry climate Don't Be Giddy.

Many people are troubled with giddiness or dizziness, which is generally a sign of disordered digestion or unequal circulation. BurdockBlood Bitters restores the digestive powers, promotes a healthy circulation of the vital fluids, allays nervous irritation, thus curing headache and giddiness.

Ayer's Cathartic Pills are suited to every age. Being sugar coated, they are easy to take, and though mild and pleasant in action, are thorough and searching in effect. Their efficacy in all disorders of the stomach and bowels is certified to by eminent physicians, prominent clergymen, and many of our best citizens.

THE PROPER CHANNEL for the escape from the system of impurities which would, if they remained, poison the blood, is through the bowels. When this outlet is obstructed it may be disencumbered with Northrop & Lyman's Vegetable Disease. which regulates the system, invigorates digestion, and is pure as well as effective. It cures all diseases arising from Impure Sold by Harkness & Co., druggists, Dundas St.

A Bad Case of Starvation. To starve the lungs by a lack of vital food contained in pure air. If the lungs are obstructed by colds, remove the accumulated phlegm with that safe and pleasant throat & lung remedy, Hagyard's Departmed Palsam

Pectoral Balsam.

Cure tor Malaria.

As there is a good deal of malaria fever about at present, the following item may be of some use: Now and then I ride uptown on the front platform of a street-car to smoke my cigar in comfort, and very often hear instructive things. The other day while engaged in this pleasing occupation, a young man, evidently a naval officer, jumped on the platform, and engaged in conversation with the driver. The driver was comwith the driver. The driver was com-plaining of suffering from malaria and the young man, who, it turned out, was a navy surgeon, said, as he blew a whiff of smoke from his mouth: "Malaria, eh? Why, man alive, that is cured easily enough." "Oh, yes, I know," said the man of horses and brakes; "I have taken quinine until I am drenched with it, and it has done me no good." "Of course it hasn't. But when you take your 'swig' go to the nearest druggist and buy ten cents' worth each of ground cloves, Peruvian bark and cream tartar, mix them in a quart of gin and take a wine glassful four times a day. That mixture has knocked malaria out of every man in the Navy, and it will do the same for you."

As about every tenth man or woman

As about every tent man or woman you meet has the malaria, I made a note of the remedy and give it to suffering humanity. What is the use of riding on a tront platform and getting covered with mud if you cannot benefit your fellow-men?

Be Just and Fear Not.

You must not yield to customs, but, ike the anvil, endure all the blows until the hammers break themselves. misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tired of the mistrust of friends your loins and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be intended from the forest of the same of th just and fear not.

Vital Questions !!

Ask the most eminent physician Of any school, what is the best thing in the world for quieting and allaying all irri-tation of the nerves and curing all forms of nervous complaints, giving natural, child-like refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!"

CHAPTER 1.
Ask any or all of the most eminent phy-

cians:
"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary, organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and

to retain urine, and all the diseases and ailments peculiar to Women"—"And they will tell you explicitly and emphatically 'Buchu',"

Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia; con stipation, indigestion, biliousness, malarial fever, ague, &c.," and they will tell you:

"Mandrake! or Dandelion!"

Hence, when these remedies are com-

"Mandrake! or Dandelion!"
Hence, when these remedies are combined with others equally valuable
And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can

tions that no disease or ill health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.

"Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.

Women gone nearly crazy.

Women gone nearly crazy. From agony of neuralgia, nervousness, vakefulness and various diseases peculiar to

People drawn out of shape from excruciating pangs of Rheumatism.
inflammatory and chronic, or suffering from scrofula.
Erysipelas!

Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases frail

Na ture is heir to

Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

Why suffer from weak nerves, want of appetite, and general debility? letting the loss of sleep and rest impoverish the system and thin the blood, when such a system and thin the blood, when such a really meritorious remedy as Northrop & Lyman's Quinine Wine may be had at any drug store. This article is recommended by the highest members of the medical faculty in cases of indigestion, general debility, loss of appetite, and nervous affections of all kinds. It is also specially beneficial to children and delicate females, and to business more than the control of th cate females, and to business men, students, and those who have much brain work. We would say, Never be without it. It will strengthen you, keep your system in regular order, and enable you to successfully grapple with the work you have to do. It is pleasant to the taste, and contains nothing injurious to the

most delicate constitution. Remember to ask for the Quinine Wine, prepared by Northrop & Lyman, Toronto, and we are It Is Natural.

It is natural for some people to be bilious, being often a result of peculiar bilious temperament, which with high living, too greasy food, indigestion from inactive liver, is the frequent cause. The remedy, above all others, is Burdock Blood Bitters, It is highly curative for all biliary complaints, and far better than physic for inactive conditions of the bowels.

inactive conditions of the bowels.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis. Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

Mr. W. R. Lazier, Bailiff &c., Belleville,

Mr. W. R. Lazier, Bailiff &c., Belleville, writes: "I find Dr. Thomas' Eclectric Oil the best medicine I have ever used in my stable. I have used it for bruises, scratches, wind puffs and cuts, and in every case it gave the best satisfaction. We use it as a household remedy for colds, burns, &c., and it is a perfect panacea. It will remove warts by paring them down and applying it occasionally." crowd tion, a ful car floated pastor the Sa A hun a guar ramen statue the w

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A Jubilant Scene in Germany.

Heaven alone knows the joy that swells up in the hearts of the Catholics of Germany as they behold their Bishops and Priests returning to their flocks and resuming again the office of shepherds of the souls entrusted to their care. Here is a scene described by the Volksolatt of Basle, as having recently occurred in that city.

CH. F. COLWELL, 171 Dundas St., Wholesale and Retail Dealer in Planos, Organs, and all kinds of Musical Instruments, Strings and Fittings. The choicest content of the souls entrusted to their care. Here is a scene described by the Volksolatt of Basle, as having recently occurred in that city. as having recently occurred in that city, and which presents a far more vivid picture of holy joy and gratitude to God for restoring to the Catholies their former Church, than any language we could ex-

Church, than any language we could express it in:

"At nine o'clock in the morning a vast crowd of the faithful started in procession from the temporary church they had made use of during the time of persecution, amid the ringing of bells, the subdued hum of prayer, and the strains of joyful canticles, and wended their way to their old church. At their head floated the parochial banners. The pastor of the mission, carrying the Sacred Host, walked under a canopy. A hundred young girls in white formed a guard of honor around the Blessed Sacrament; they were also the bearers of the a guard of honor around the Blessed Sacrament; they were also the bearers of the statues of the Sacred Heart, our Lady, St. Joseph, and St. Anne, which were to be restored to their ancient places. The church was splendidly decorated; within, the whole length of the nave was covered with leaves and green garlands. The high altar was a perfect blaze of splendor, and the letters of gold sparkled like rays of light against its white linen. Above the tabernacle stood the image of the venerated patron, St. Fridolin; above all stood a white cross entwined with white roses and bearing the inscription: Per Crucem ad bearing the inscription: Per Crucem ad Lucem. The Sacred Host restored to its former throne, the Cure ascended the pulpit and addressed a most touching serpulpit and addressed a most touching sermon to his deeply moved congregation. The vast church can hold altogether about 12,000 people, yet, be it noted, hundreds had to take their places outside. On the conclusion of the solean service, the organ began the air of the Te Deum; immediately the glad, majestic words were caught by thousands of glad voices, the silvery tones of 400 children adding sweetness to the deeper tones of the majority. majority.

DON'T.

IN DRESS AND PERSONAL HABITS. Don't neglect the morning bath; don't fail to be cleanly in all details. Don't wear soiled linen. Be scrupulously particular on this point.

Don't be untidy in anything. Neatness is one of the most important of the minor

Don't wear apparel with decided colors or with pronounced patterns. Don't —we address here the male reader, for —we address here the male reader, for whom this brochure is mainly designed—wear anything that is pretty. What have men to do with pretty things? Select quiet colours and unobtrusive patterns, and adopt no style of cutting that belittles the figure. It is right enough that men's apparel should be becoming, that it should be graceful, and that it should lend dignity to the figure: but it should never be ornamental, fanciful, grotesque, odd, capricious, nor pretty.

grotesque, odd, capricious, nor pretty. Don't wear fancy-colored shirts, or embroidered shirt-fronts. White, plain linen is always in the best taste.

Don't wear evening dress in the morning, or on any occasion before six o'clock

Don't wear black broadcloth in the morning; or, at least, don't wear black broadcloth trousers except for evening

Don't wear your hat cocked over your eye, nor thrust back upon your head. One method is rowdyish, the other rustic. Don't go with your boots unpolished; but don't have the polishing done in the public highways. A gentleman perched on a high curb-stone chair, within view of all passers by, while he is having executed this finishing touch to his

cause these articles are useful; but the

plainer they are the better.

Don't wear dressing-gown and slippers anywhere out of your bedroom. To appear at table or in any company in this garb is the very soul of vulgarity. It is equally vulgar to sit at table or appear in company in one's shirt-sleeves.

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reat Western Railway Going East-Main Line.						
For Places East-H. & T. R., Buffalo, Boston, East-						
ern States	5 00	1 00		8 00	1 30	6.3
New York, &c. (Thro Bags)		1 00	10 30	8 00	1 30	6 3
G. T. R. East of Toronto, Kingston, Ottawa, Mon-				0.00		0.0
treal, Quebec and Maritime Provinces		3 20	5 00	8 00	****	6.3
Fer Toronto	5. 11	8 20 1		8 00	1 30	63
For Hamilton		1&3 20		8 00	1 80	630
W R. Going West-Main Line.	0 40 11	100 20	10 00	0.00	1 00	0 0
ThroBags-Bothwell, Glencoe,	5 00	1 15		0 00		0.4
Railway P. O. Mails for all places West of London,	0 00	1 10	****	8 00	****	2 4
Detroit, Western States, Manitoba, &c		1 15			10	
Thro Bags-Windsor, Manitoba, Detroit, W'rnStates		1 15 12 45	10 30	0.00	12m	
	200			8 00	2 45	***
Thro Bags-Chatham	5 00	12 45	10 30	8 00	12m	1.11
Mt. Brydges	5 00	1 15	****	2000	****	6 1
Blenheim	5 00	****		8 00		
Newbury	5 00	1 15	****		12m	
arnia Branch, G. W. R.	10.64	- Landau				
Thro Bags-Petrolia, Sarnia, Watford & Wyoming	6 00	1 15		8 00	2 45	
Railway P. O. Mails for all places West		1 15			2 45	
Strathrov	60 0	1 15		849 30	2 45	
anada S. R., L. & P. S., & St. Clair Branch Mails.						
Glanworth	8 30				2 45	
Wilton Grove		1 15		9 00		
Canada Southern East of St. Thomas, and Pt.	****			0.00		
Bruce and Orwell	8 30				6 30	
Aylmer	8 30	1 15			130	6
C.S.R. West of St. Thomas, Essex Centre, Ridge-	0 00	1 10			2 45	
town and Amherstburg	8 30	1 15		****	0 45	
St. Clair Branch Railway P. O. Mails-Courtwright	0 00	1 10		****	2 45	
to St. Thomas As		1.15			0.45	
to St. Thomas, &c.,	0.00	1 15		4 44	2 45	
Port Stonley	8 30	1 15		9 00	2 45	6
Port Stanley. Port Dover & L. H. Mails	8 30	1 15		: ***	2 45	6
ort Dover & L. H. Mails	5 00			8 00	****	
ondon. Huron & Eruce-All places between Lon-	300					
don, Wingham, Hyde Park, Clinton, Seaforth, White Church, Ripley, Kincardine & Lucknow.	40000				10.300	
White Church, Ripley, Kincardine & Lucknow.	7 00		****		6 30	
ilsa Craig	7 00	12 15			6 30	
disa Craig	5 00			11 30		
V., G. & B	5 00	1 90	2 30	8 00	1 30	6
hro Bags-Hensall, Lucan, Exeter, Clinton, Blyth,				1		
Wingham, Lucknow and Kincardine		3 30			11 00	
etween Harrisburg and Fergus		1 15		8 00		
L. H. West of Stratford	5 00					6
. T. R. West of Stratford		12 00		1 ::::		6
L. H. between Paris and Stratford		12 00		1 ::::	1 30	
L. H. between Paris S. and Buffalo	5 00	12 00		1 ::::		
T. R. between Stratford and Toronto		12 00			2 30	
eorgian Bay and Lake Erie Division	5 00			11 30		
st. Mary's and Stratford	5 00	12 40	44)	8 00	11 30	
Thro Bags-Goderich and Mitchell	5 00					6
Relton Thorndale (daily) Change Change Ch.	5 00		4 40	11 30	****	
Belton, Thorndale, (daily) Cherry Grove, St Ives,	,					
(Tuesday and Friday)		12 40		.: '.:	****	
The Grove, Clinton and Seaforth			4 40	11 30	Britain	

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Notice is hereby given to all Grand Council officers, Representatives and Branches, that the regular session of 1884 of the Grand Council of Canada of the C. M. B. A. will be held in the city of Brantford, Ont., on the second Tuesday in May next, opening at 9 o'clock a. m., in the hall of Branch No. 5.

the hall of Branch No. 5.

GRAND COUNCIL OFFICERS OF CANADA.
President—J. Doyle, 8t. Thomas.
1st Vice-President—D. B. Odette, Windsor.
2nd Vice-President—John Kelz, Toronto.
Recorder—S. R. Brown, London
Treasurer—D. J. O'Connor, Stratford,
Marshal—J. H. Rielly, Chatham.
Guard—Joseph Resume, Amberstburg.
Trustees—Rev. J. Molphy, Strathroy, J. E.
Lawrence, St. Catharines, A. Forster,
Berlin, W. J. McKee, Windsor, Rev. P.
Bardou, Cayuga.

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Wardell, Dundas; Mr. Jas. Quillinan,
Niagara Falis; Rev. J. Bayard, Sarnia.
Finance and Mileage.—Thos. Cofley, London,
Mayor Thos. O'Neatl, Paris; Mr. J. Barry,
Brantford.
Returns and Credentials.—Mr. P. B. Reath.

Brantford.

Returns and Credentials.—Mr. P. B. Reath,

8t. Thomas; Mr. J. Shelly, Galt; Mr. D. Sulllyan, Kingston.

Appeals and Grievances.—Rev. J. P.

Mojphy, Maldstone; Mr. D. McCart, Saraia;

Mr. John Lahey, St. Thomas.

Printing and Supplies.—Mr. P. F. Boyle,
London; W. J. McKee, Windsor; Rev. P.

London; W. J. McKee, Windsor; Rev. P. Bardon, Cayur a.

The following are the Branch Representatives to the coming Grand Council Convention:—Branch No. J, Windsor, Joseph White. No. 2, St. Thomas, M. O'Hara. No. 3, Ambersburg, H. W. Deare. No. 4, London, J. J. Blake. No. 5, Brantford, Jno. C. Sullivan. No. 6, Strathroy, P. O'Dwyer. No. 7, Sannia, Rev. J. Bayard. No. 8, Chatham, S. Heffernan. No. 9, Kingston, William Sullivan. No. 10, St. Catharines, Thos. Quinn. No. 11, Dundas, A. R. Wardell. No. 12, Berlin, Adolph Kern. No. 13, Stratford, Chas. Stock. No. 14, Galt, A. A. Sanigan. No. 15, Toronto, John Kelz. No. 16, Prescott, Dr. Buckley. No. 17, Paris, Thomas Toronto, John Kelz. No. 16, Prescott, Dr. Buckley. No. 17, Paris, Thomas O'Neail. No. 18, Nisgara Falls, James Quillinan. No. 19, Ingersoll, Thomas Henderson. No. 20, Maidstone, John F. Doyle. No. 21, St. Clements, Rev. J. J. Gehl. No. 23, Seaforth, Peter Klinkhammer. No. 23, Seaforth, Peter Klinkhammer. No. 24, Thorold, Rev. T. J. Sullivan. No. 25, Cayuga, Rev. P. Bardou. No. 26, Montreal, T. J. Finn. No. 27, Petrolia, P. H. McCall. No. 28, Ottawa, Rev. T. J. Cole. No. 29, Ottawa, F. R. E. Campeau. No. 30, Peterborough, John O'Meara. No. 31, Guelph.

The above named officers and Branch Representatives, or their legal alternates, will be paid their railroad fare and per diem allowance at the Grand Council Session.

SAM R. BROWN, Secretary Grand Council.

TELEGRAPHIC NEWS.

The dynamite used in the London out-rages was procured from an authorized factory in France. Two hundred pounds

was paid for it.

Harcourt, Secretary of State for the Home Department, in a speech at Derby, said the Government will dissolve Parliament at its own time and not at the time of the Conservatives. The Government went to Egypt recently and would have retired but for events in the Soudan. England has no right to annex Egypt. England is quite Empire enough. If we annex Egypt we are liable to perpetual embroilment with other countries.

Ireland.

At a meeting of the Irish National League at Dublin Parnell said that the success of the league was evidenced by the flow of funds into the Treasury and

it to be absurd to ask the National Leaguers to retrace the steps of five years, and to adopt a movement which not in a single instance has had a successful test. There were five hundred branches of the League doing efficient work in Ireland, and their efforts were the exem-plification of the virility of the National League. The tenants, through the moral and political power of the League, were enabled to bring landlords to the acceptance of much better terms than had ever been offered them or they were

ance of initial better terms that have ever been offered them or they were able to secure by any other means.

A Convention of the Irish National League was held at Kilkenny to-day. Resolutions were adopted realirming allegiance to Parnell, and a promise was supported to subscribe to the fund for the made to subscribe to the fund for the pay of members of Parliament.

Egypt.

A large number of refugees, owing to ne shortness of provisions, left Shendy a few days ago in the steamer for Ber ber. The steamer ran aground on a sand bank near El Baala, and was soon surrounded by swarms of rebels, who attacked the steamer on all sides and massacred everybody on the boat. The fugitives numbered 450, including a portion of the Shendy garrison, and many women and children.

London, April 20.—General Gordon has notified the British Government that, owing to the difficulty and delay experienced in sending and receiving communications, he will henceforth ac communications, ne will henceforth act on his own judgment and responsibility. Gordon telegraphed Sir Samuel Baker, April 8: Have provisions for five months, but am hemmed in by 500 determined men and 2,000 rag-tag Arabs. Do you think, if an appeal was made to the millionaires of England and the United States, for £200,000 it would be available? If the Sultan will send 2,000 or

3,000 nizams to Berber, under Zebehr Pasha, we could not only settle affairs at Khartoum, but do for El Mahdi, in whose "And Khartoum hold to me, and how my lot "assa, we could not only settle affairs at Khartoum, but do for El Mahdi, in whose collapse the Sultan is necessarily interested. I am sure if it was known how loyally the inhabitants and garrison of Khartoum hold to me, and how my lot "and again we have picked him up and laid him on the mantel, here in the vestibule, he was so used up."

is involved in theirs, my appeal would be considered fully justified." France and China.

A telegram from Gen. Mallot says:

"The enemy have again been encountered near Hung Hoa and completely routed. We have destroyed the citadels of Phulam Tram, where the leaders of the Black Flags had taken refuge. Our forces are now following the right bank of the river Dai with the object of threatening the enemy in the south and threatening the enemy in the south and obtaining redress for the massacre of

missionaries.

The Black Flags have withdrawn to Northern Tonquin. Remnants of the garrison of Bacninh and Hung Hoa—Chinese and Annamites—numbering Chinese and Annamites—numbering 5,000, have retreated to Thanh Hoa. General Delisle is going to Ninb Binh to observe them.

In the capture of Phulam Tram the French lost five killed. Eleven coolies

were drowned.
United States.

Atlanta, Ga., April 17.—The tornado which swept over part of this State on Tuesday morning blew down 46 houses in Tuesday morning blew down 46 houses in Harrison county. Seven persons were killed and one fatally hurt. In Merriwether county, \$200,000 worth of property was destroyed. The Powell Place, one of the most noted in the State was swept away. Powell, his grandson and four negroes were killed, and five other persons were so mangled that some will die. Several negro children were blown away and have not since been heard from. A negro girl was killed on Dr. Beasley's farm and six colored people are known to

Canada.

It is now a positive fact that Dr. Cosse, the alleged Chicago Invincible who pretended to have knowledge of a plot to blow up Rideau Hall and the Parliament Buildings with dynamite, is a fraud. It has leaked out that he arranged with Kellatt, the Montreal detective, to conceal a vecetific form.

has leaked out that he arranged with Kellatt, the Montreal detective, to conceal a quantity of dynamite in the Parliament building, and a confederate was to be discovered by them in the act of making preparations to cause an explosion, but was to be allowed to escape. He thought the Government would give them a large reward for having frustrated the plot to blow up the building; but Kellatt gave away the scheme to the authorities, who ordered that closer watch be kept upon Dr. Cosse.

Olivier Daunais, who lives at Prince Arthur's Landing, is in St. Paul. He arranged for the sale of four mining locations, 160 acres each, at the Rabbit Mountain Mines, two of them to a syndicate of \$200,000, and the other to Chicago and Milwaukee capitalists for a like amount. Daunais has been a trapper among the Indians for many years, and became very intimate and friendly with them. As a reward for his many acts of kindness, an Indian named Pagopep Nini revealed the location of these rich silvermines to him. They are twenty-five miles south-west of Port Arthur, nine miles south of the railway, and eight miles from the Kaministique River He miles south of the railway, and eight miles from the Kaministiquia River. He miles from the Kaministiquia River. He bought the location from the Government at the time of his discovery. Ten tons of ore, recently shipped to New Jersey, realized \$5,000 per ton. Daunais attributes this good fortune, which has made a wealthy man of a trapper, to his kind treatment of his Indian friends,

PRESIDENTIAL FAVORITES.

Some Interesting Facts Concerning the Men Who Stand Closest to the Chief EXECUTIVE.

success of the league was evident the flow of funds into the Treasury and by the large number of its branches, and that the National League would hand down to history a bright record as a Land League.

Parnell at the Drogheda banquet warned the people against the land nationalization craze, which, he said, would possibly result in the disunion of the land the people against the land persons coming to the White House are Colonel E. S. Densmore, Mr. John T. Rickard and Mr. T. F. Pendel, and they have occupied their present posand they have called at the White House, must have been impressed by the courteous yet systematic manner with which they were received and escorted through the manhave called at the White House, must have called at the White H and they have occupied their present pos-itions through the various administrations itions through the various administrations since and even during the war. Mr. Pendel was President Lincoln's body guard; saw him to his carriage the fatal night on which he visited Ford's theatre, and he now has in his possession the blood-stained coat which Mr. Lincoln wore on that memorable occasion. There is not a public man in America to-day who does not know, and who is not know by these gentlemen, and the reminiscences of public and social life which they can recount would fill a congressional volume. During the weary yet exciting years of the war; through the more peaceful times of Grant's administration; while Hayes held the reins of government, and when Garthe reins of government, and when Gar-field was shot, it was these men who stood

field was shot, it was these men who stood in the executive mansion, welcoming the advent of each new administration, bowing at its departure, and receiving both martyrs through its portals.

During that long, hot and never to be forgotten summer when President Garfield lay between "two worlds," the nation became aware of the deadly malarial influence which hung about the White House. But all through that period these three men never deserted their posts for a three men never deserted their posts for a

three men never deserted their posts for a single day, although each one was suffering intensely. In conversation with the writer, Colonel Densmore said:

"It is impossible to describe the tortures I have undergone. To be compelled to smile and treat the thousands of visitors who come here daily with courtesy when one is in the greatest agony recurrence. who come here daily with courtesy when one is in the greatest agony requires a tremendous effort. All that summer I had terrible headaches, heart-burn and a stifling sensation that sometimes took stilling sensation that sometimes took away my breath. My appetite was uncertain and I felt severe pains in the small of my back. I was under the doctor's care with strict instructions not to go out of the house but I remained on duty nevertheless. You would be surprised to know the amount of quinine I took; on some days it was assured. on some days it was as much as sixteen

"Yes," exclaimed Mr. Rickard, "I was so weak I could not rise after lying down without help, and could only walk with the aid of two canes, and then in a stooping position. Oh, we have been in a pretty bad condition here, all of us."

"And yet you are all the embodiment of health," said the writer, as he looked at the three bright and vigorous men before him.

"Oh, yes," said Mr. Rickard, "we have not known what sickness was for more than a year."

"Have you some secret way of overcoming malaria and its attendant horrors?"
"I think we have a most certain way," replied Colonel Densmore, "but it is no secret. You see, about two years ago my wife began to grow blind, and I was alarmed at her condition. She finally became so she could not tell whether a person were white or black at a distance of ten feet. One of her lady friends advised her to try a certain treatment that had vised her to try a certain treatment that had done wonders for her, and to make a long story short, she did so and was completely cured. This induced me to try the same cured. This induced me to try the same means for my own restoration and as soon as I found it was doing me good I recommended it to my associates and we have all been cured right here in the stronghold of malaria and kept in perfect health ever since by means of Warner's Safe Cure. Now I am not a believer in medicines in general that I do not hear its total to the same that general, but I do not hesitate to say that I am satisfied I should have died of Bright's disease of the kidneys before this had it not been for this wonderful remedy. Indeed, I use it as a household medicine

and give it to my children whenever they have any ailments."
"Yes," exclaimed Mr. Pendel, "I use it in my family all the while and have found it the most efficient remedy we have ever employed. I know of very many public men who are using it to day and they all speak well of it."

speak well of it."
"I weigh 160 pounds to-day," said Mr.
Rickard, "and when my physicians told me
over a year ago I could not hope to recover I weighed 122 pounds. Under such
influences you cannot wonder that I consider this the best medicine before the
American people."
The above statements from these gentle

The above statements from these gentle The above statements from these gentlemen need no comments. They are voluntary and outspoken expressions from sources which are the highest in the land. Were there the slightest question regarding their authenticity they would not be made public, but as they furnish such valuable truths for all who are suffering, we unhesitatingly publish them for the good of all. good of all.

For the Children of Mary.

Benziger Bros., New York, have just Benziger Bros., New York, have just issued a neat little volume, price forty cents, that will be hailed with delight by the Children of Mary. The title, which is as follows, fully explains the nature of the work: "Devotions to the Sacred Heart, for the firstFriday of every month." Translated from the French of P. Huguet, Mariet by Foundation of Mary of Mar Marist, by a Sister of Mercy.

Mr. Francis Madison, a prominent colored Catholic, lately deceased, left by will \$3,000 to St. Augustine's Church, Washington, D. C.

MARKET REPORT. OTTAWA.

OTTAWA.

Correct report made every week for "The Catholic Record."

Spring wheat, \$1 10 to 1 15 bush; Oats, 40c to 42c bsh; Peas, 70c to 00c bsh; Beans 1.25 to 60 bsh; Rye, 60c to 55c bsh; Turnips, 40 to 46c bsh; Carrots, 30 to 40c bsh; Carrsnips, 50 to 60c bsh; Carrots, 30 to 40c bsh; Carrots, 30 to 40c bsh; Carbage, per doz., \$1 to 00c; Onions, per peck, 25 to 30c; Potatoes, per bag, 50 to 50c. Dressed hogs, per 100 lbs., 90 to 9 50; Beef, per 100 lbs., 7 00 to 8 50. Butter, patlis per 1b., 18 to 20c; firkins, 18 to 20c; fresh print, 22 to 25c. Hams, 15 to 16c. Eggs, fresh per doz., 24 to 30c. Chickens, per pair, 40 to 50. Fowls, per pair, 60c. Ducks, wild, per pair, 75c. Geese, ech 75 to 00c. Turkeys, ech, 85 to \$1.75. Hides 60 to 8 00. Hay, per ton, 8 50 to 10 00; Straw, per ton, 6 to 7 00. Lard, per 1b., 15 to 00c. Apples, per bbl. 0 00 to 6 60. Sheep, 4 00 to 6 00 each. Lambs, 5500 to 6 00 each. Veal 10 to 12c, Mutton 8c to 10c. LONDON.

UNDON.

Wheat—Spring, 180 to 2 00; Deihl, ₱ 100 lbs. 175 to 182; Treadwell, 175 to 182; Clawson, 160 to 175; Red, 165 to 182. Oats, 115 to 120, Corn, 140 to 150. Barley, 110 to 120. Peas, 130 to 150. Rye, 110 to 121. Peas, 130 to 150. Rye, 110 to 121. Beans, per. bush, 15 to 10 200. Flour—Pastry, per cwt, 300 to 325 Family, 275 to 300. Oatmeal Fine, 2 40 to 2 60; Granulated, 2 60 to 2 75. Cornmeal, 2 00 to 2 50. Shorts, ton, 18 00 to 20 00. Bran, 14 00 to 16 00. Hay, 100 to 12 00. Straw, per load, 2 00 to 3 00. Butter—pound rolls, 20, to 23e; crock, 16 to 20c; tubs, 14 to 16c. Eggs retail, 15 to 16c. Cheese, lb. 14 to 15c. Lard, 12 to 14c. Turnips, 30 to 40c. Turkeys, 75 to 206. Chickens, per pair, 50 to 75c. Ducks, per pair, 70 to 80c. Potatoes, per bag, 90 to 100. Apples, per bag, 75 to 1 25. Onions, per bushel, 60 to 80. Dressed Hogs, per cwt, 75 to 8 50. Beef, per cwt, 8 00 to 10 00. Mutton, per lb, 11 to 12c. Lamb, per lb, 11 to 12c. Lamb, per lb, 11 to 12c. Lamb, per lb, 11 to 12c. Hops, per lb, 10 to 20c. Wood, per cord, 500 to 550. MONTREAL.

Hops, per 100 lbs, 00 to 00c. Wood, per cord, 5 00 to 5 50.

MONTREAL.

FLOUR—Receipts 11,000 bbis. Quotations are as follows: Superior, \$5 35 to \$5 40; extra \$5 00 to \$5 1; superfine, \$4 00 to \$4 10; strong bakers, \$5 00 to \$5 09; nne, \$3 50 to \$5 90; ensemble, \$3 50 to \$5 60; superfine, \$4 00 to \$4 10; strong bakers, \$5 00 to \$5 50; nne, \$3 50 to \$3 60; middlings, \$3 40 to \$3 45; pollards, \$3 00 to \$3 25; Contario bags, \$2 00 to \$2 50; city bags, \$2 85 to \$2 90 GRAIN—Wheat, No. 2 white winter, \$1 12 to 1 15; Can. red winter, 112 to 1 15; No. 2 spring, 1 10 to 1 15. Corn, 70 to 71c. Peas, 91 to 93c. Oats, 39 to 49c. Rye, 67 to 172c. Barley, 55 to 65c. PROVISIONS—Butter, creamery, 25 to 26c; Eastern Townships, 18 to 21c; B. & M. 17 to 120; Western, 14 to 17c. Cheese, 13 to 14c. Pork, 25 00 to \$21 00. Lard, 11 to 122. Bacon, 13 to 14c; hams, 13 to 14c.

TORONTO.

TORONTO.

TORONTO.

10; No. 3, 106 to 1 00; spring, No. 1, 110 to 1 00; No. 2, 1 08 to 1 09; No. 3, 15 to 1 06. Barley, No. 1, 20 to 106; No. 3, 25 to 176c; No. 3, extra, 99 to 70c; No. 3, 00 to 65c. Peas, No. 1, 74 to 75c. No. 2, 75 to 75c. No. 2, 75 to 75c. No. 2, 00c; Corn, 00 to 00c. Wool, 00 to 00c. Flour; Superior, 5 00 to 5 50; extra, 4 75 to 0 00. Bran, 15 50 to 15 50. Butter, 12 to 19c. Hogs, street 750 to 750. Barley, (street), 66 to 00c. Rye, street, 60 to 00c. Wheat, street, spring, 1 05 to 1 11; fail, 1 01 to 103. Oatmeal, 5 00 to 00c. Cornmeal, 3 75 to 3 90.

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Tenderers are required to make up and attach to their tender the total money value of the goods they offer to supply, or their tender will not be entertained.

The tender for beef must be a separate tender; if it includes any other article it will not be considered.

The lowest or any tender not necessarily accepted.

[No newspaper to insert without special authority from this Department through the Queen's Printer.]

Deputy of the Superintendent

General of Indian Affairs

DEPARTMENT of INMAN AFFAIRS?

OTTAWA, 19th, March, 1884 (289-2w)

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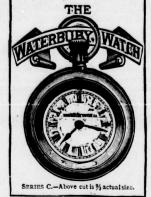
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OUR From the America Re To the citizens of

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