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For these are the fadeless lilies
The angels love to cull;
And of incorruptible and gems,
Those dear old hands are full.

And the Master says (as He folds them
To His Heart)—"Thrice blessed be
For all that ye did to My little ones,
Ye surely did to Me!" —Ave Maria.

CATHOLIC PRESS.

Freeman's Journal.

THE arrival of a lady noted as a "pro-
fessional beauty" in England has made
one of those sensations which excite a
suspicion that the Americans of New
York are as volatile as the Parisians. This
lady comes endorsed by the Prince of
Wales, who is known to be an admirer of
the beautiful. Her photograph has been
in every shop window in London and it
is now in every shop window in New York.
It has entirely taken the place of that of
the apostle of the sunflower and the lily.
This lady is to act in several plays. But
notably is attracted by the promise of her
expected to draw large crowds to the
theatre. Her name is Mrs. Langtry, who
American papers have made generally
known by this time; she has a husband,
her father is a Dean of the Church of Eng-
land, and she is travelling under the pro-
tection of Mrs. Labouchere, formerly an
actress, now legally the wife of Labouch-
ere, the notorious editor of London Truth
—a brilliant but infamous society paper.
Mrs. Langtry divides public attention with
the candidates—none of whom, except
Benjamin F. Butler, can bear comparison
with her, as a "professional beauty." Her
claim on public attention is that she has
been approved of in England; hence the
Langtry "craze." It is another symptom
of the Anglo-mania that has filled our
houses with cracked tea-cups and set half
the young women of the country at the
idle task of "decorating" everything
within their reach. Mrs. Langtry, who
comes here to make money may be an
estimable woman; but she is not one to be
imitated by modest American women.
She is not an object for their admiration,
as some of the newspapers would have
us believe. We are told pathetically that
her husband's money had been wasted in
the gayeties of London seasons, she
now "heroically" sets forth to restore it
by exhibiting herself on the stage to gaping
thousands. All this sentimental gush
does not conceal the truth that she does
this to put money in her purse—money
which the Americans, who will pay for
anything with an English stamp upon it,
are expected to furnish. We hope that
the advent of Mrs. Langtry will not lead
to an introduction of the "professional
beauty" business here. No modest
woman could merit her portrait to be
hawked in the streets; nor could she com-
plain if vile scandals were connected with
her name. Modesty is the most womanly
of virtues and the fact that this Mrs.
Langtry has been endorsed by some of the
sham "high society" of New York, ought
not to blind American women to the de-
gradation which a woman suffers when she
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market at Cairo stalked of by the lascivious
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Nov, Dec, Feb

The Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, NOV. 17, 1882.

NO. 214

NICHOLAS WILSON & CO.,
FASHIONABLE TAILORS.
A nice assortment of Imported
TWEEDS now in stock.
ALSO—
New Ties, Silk Handkerchiefs,
Underclothing, Etc.
N. WILSON & CO.

Pleading Hands.

BY ELEANOR C. DONNELLY.

Sister Mary John, a venerable and devoted
Sister of Charity, died at St. Joseph's Orphan
Asylum, Philadelphia, on September 13th.
She had more than attained the three score
years and ten of man's allotted span, and
had celebrated some of the Golden
Jubilees of her religious vows; but as the aged
pilgrim began at last, to pass peacefully into
the Valley of the Shadow of Death, her cha-
racteristic humility took alarm, and filled
her with fears of the approaching judgment.
After those blessed seventy years, coming
with prayers, penances, and works of mercy
and self-sacrifice, Sister Mary John lamented
that she had "nothing to offer" her Master
when she should appear before His Face.
One of the nurses, who was caring for the
humble complaint, pointed to the swollen,
gold-hardened hands of the dying woman,
and answered her with these swollen
words: "Only show Him your hands, dear
Sister, and our Lord will be satisfied."

Show Him your hands, dear Sister,
as you stand at the Bar supreme;
The searching light of His Judgment
About you, started, stream—
Stretch forth your toll-worn fingers,
By generous service sear'd;
They are whiter, sweeter than lilies,
Those roughen'd hands and hard.

For they to the dear Lord Jesus
Will breathe the tale of the past;
Will tell of the heavenly treasures
By ceaseless toil amass'd.

The care for the helpless orphan,
The zeal for the suffering poor;
The deeds of a life devoted,
Lovingly, bravely and pure.

A hero's courage in crosses,
A woman's meekness in woes,
A sympathy 'mid all losses,
To cheer, to comfort, to bless—
This is the tale of those fingers,
Those trembling hands and old;
Fairer and sweeter than lilies,
Rarer than gems and gold;

For these are the fadeless lilies
The angels love to cull;
And of incorruptible and gems,
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Catholic Review.

THE Puritanical spirit of the sects was
well illustrated recently, according to
the *Scottville Courier*, of Virginia, at the
Union Baptist (colored) Church on Sun-
day night, by the Rev. Mr. Cotterell, of
Cottrelltown, Buckingham County, who
gave his charge to twenty-one young con-

verts. They were required to stand up,
and with right hand raised, pledged them-
selves "to the presence of God not to play
ball or play marbles." A parallel to this
it would be hard to find, except in the
Methodist paper that once seriously dis-
cussed the question, "Is it sinful to laugh?"
WITH a priest and a few earnest lay-
men, a total abstinence society is a fact.
But they must be earnest; that is, they
must labor, and they must practice them-
selves total abstinence. Is it too much
to ask the practice of total abstinence for
the sake of others? The question, we
think, should not be lost in the Catholic
Church, the home of self-sacrifice, zeal
and heroic charity. What do we give up
in abandoning liquor? The pleasure of a
momentary excitement. What do we give
up for the sacrifice? We dry the tears of
wretchedness, we feed the hungry, we
raise up our race, we save souls, we honor
religion.

The Methodist *Christian Advocate* is
laboring to explain satisfactorily the dif-
ference (of which we have heard much of
late) in church attendance between Catho-
lics and Protestants. "Comparisons," it
says, "are sometimes made between the
attendance upon Protestant and Roman
Catholic Churches to the disadvantage of
the former." Comparisons of this kind
are not made by Catholics. They appear
from time to time in secular journals as
matters of public interest. People now-
adays, high and low, proclaim a decay of
Christian faith. There are more churches
to-day in the world, erected in the name
of Christ, than ever existed before; but
the worshippers are fewer. Protestants
build a church much as they build a hotel,
on speculation. It may succeed or it may
fail. The attendance depends mainly on
the preacher whom they "sit under." And
the inquiries of these secular journalists
invariably show that the attendance at
Protestant churches is in startling dispropor-
tion to the population calling itself
Protestant and who, if they believed in
the faith and doctrines preached to them
from a thousand and one pulpits, would
surely go to some church or other. Mr.
Barry Gould has been at pains to collect
statistics on this subject from Germany
and Switzerland. Germany and Switzer-
land tell the same story as Birmingham,
New York or Chicago. In all Protes-
tant communities there is a terrible falling
off in church attendance. On the other
hand the Catholic churches are always
crowded. Observant men note this fact as
significant, and try to account for it. The
natural inference is that if there be a
decay of Christian faith, it is at least not
on the side of the Catholics.

Baltimore Mirror.

In our notice of the relic of St. Ter-
esa—a portion of the miraculous heart
preserved at Mount Carmel, in this city—
we inadvertently said that age had re-
duced the precious particle to dust. A
close investigation of the relic proves this
to be incorrect, as it is intact, and, like
the larger portion of that vessel of
love at Alba de Tormes, is miraculously
preserved.

An article in last week's *Guardian*,
an Anglican paper, published in New
York, entitled "St. Teresa and Carmelite
Nuns," is interesting reading, in the
light of the abortive efforts made to
introduce the conventual system into that
sect. The *Guardian* is opposed to such
its prevention of things Anglican, just
now, imitation of things Catholic is
now. From the cut of the clerical coat,
and styling their preachers "Fathers," and
the genuflection before a lecture desk,
vainly imagining it to be an altar, com-
mend us to the imitative faculty of the
modern disciples of Porter and Cranmer.
His "vital objection" to convents is, that
the system is based on a false conception
of "Christian life," and in proof thereof it
asserts, that "young girls abandon home
duties at the altar, not only of filial
duty, but in violation of God's positive
command." What knowledge can this
"Sir Oracle" have of the motives which
control novices seeking admission into a
religious life, or of the sacrifices made?
His failure to conceive the higher duty,
which calls many to abandon father, moth-
er, home and friends, to serve God in
the higher walks of "the Christian life,"
is strong evidence of the *Guardian's* un-
ness to interpret the "counsels of perfec-
tion" which our Lord addresses to those
who are chosen to abandon all things to
follow Him, but is no proof that convent
life is a "violation of God's command."
The *Guardian* quotes as apposite to its
theory of "violation of God's command,"
the language of our Saviour's prayer for
His disciples: "I pray not that Thou
shouldst take them out of the world, but
that Thou shouldst keep them from the
evil." Neither the whole context of our
Lord's Prayer, nor the above lines afford
the flimsiest excuse for the bold assertions
of the *Guardian*. In its zeal to decry
the spiritual advantage of the practice of
ascetic virtues it is blind to the meaning
of our Lord's words: "He that loveth
father or mother more than Me is not
worthy of Me; and he that taketh not
up his cross and followeth Me, is not
worthy of Me." Or those words: "And
every one that hath left house, or broth-
er, or sisters, or father, or mother, or
wife, or children, or lands, for My sake,
shall possess everlasting life." But it
would be idle to discuss the unending
principle of monastic life with those whose
blindness and prejudice, to put it mildly,
have determined them to discountenance
a system to which some of their own sin-
cere and devout females may aspire, but
can never have the grace to reach. Un-
fortunately for them, God's grace does not
flow through Anglican channels, and they
may not rise to spiritual elevations higher
than the fountains of human creation, which

are alien from the true source of all grace
—the Holy Ghost—who abides only with
the Catholic Church. In this connection
we are reminded of a discussion which
took place during the Forty-third Con-
gress between General Butler and the late
President Garfield. Garfield was opposing
an appropriation for the Little Sisters of
the Poor, whilst Butler insisted upon the
fairness of it, as a similar amount of
money had been voted to the "Young
Women's Christian Association." In the
course of the discussion Garfield denounced
"Little Sisters" as a sectarian Order of
the Catholic Church, and asserted that no
Protestant lady could become a member
of it. Butler's reply was, that the reason
why no Protestant could join the Order
was, that there was none willing to make
so perfect a sacrifice of the things of this
world to serve God in a religious life. The
argument was a complete answer, and the
appropriation was voted. We commend
the late President's opinion to the consideration
of our friends of the *Guardian*.

Antiquarian Errors.

No great organization exists—he it polit-
ical, religious, or any other—without using
emblems or images. The marked fondness
of the Free Masons for them is well
known, but never reprehended. What,
in a national flag if not a sort of
show, outwardly, their respect? Yes, ven-
eration, for the banner of the state to
which they look for protection at home
and abroad. We are told that in presiden-
tial elections in the United States the im-
ages of the rival candidates are often car-
ried, at the head of the processions, through
the principal thoroughfares of all the great
cities, and that the purpose of this is to
bring the names of the candidates before
the masses, and of arousing feelings of
enthusiasm in the minds of the followers
of each. So it is everywhere. Every man
interested in politics likes to honor the
representation, whether in marble or on
canvas, of the leader to whom he has
pinned his political faith; and every patri-
otic citizen would consider that something
was wanting at a large public meeting con-
vened to discuss a vital national
question unless the national flag floated
in the breeze high overhead. Against this
we say nothing. We only wish to ask why
it is that some men taunt Catholics with
idolatry whenever some of the latter form
a society, place it under the protection of
a saint in Heaven, and pay due respect to
the image of our Lord or of His Mother
carried at the head of a Catholic process-
ion? No sane Catholic, however ignorant,
ever worships the image itself. It is
simply an incentive to devotion. Surely
there are no grounds for designating
Catholics "image-worshippers" if a relig-
ious or benevolent Catholic society take
the name of a saint and set up his picture
to remind his members frequently
of him, of the trials he endured, of the
virtues in the practice of which he was
distinguished, and to encourage the mem-
bers to imitate those virtues. That images
are useful for this purpose we have at once
reason to believe from the frequency with
which they are employed for other pur-
poses less laudable.

Philadelphia Standard.

BETWEEN real progress, true progress,
and the Church there is no "analysis," never
has been, never will be. On the contrary,
there is the most perfect union. Every
interest that promotes the real welfare of
mankind, primarily and above all, spiri-
tual, and subordinate to that and im-
mediately connected with it, industrial, in-
tellectual, and moral, the Church is deeply
concerned in and strives to foster and ad-
vance.

London Universe.

BISHOPS as by law manufactured are
becoming liberal. The Protestant Bishop
of Peterborough has arrived at the con-
viction that under no pretext or pre-
text should the opening of reading rooms
on Sunday would do a great deal of good.
He could go to his library on Sunday and
read; why, he asks, should it be wicked
and mischievous for a poor man to do in
his library or reading-room what was
harmless in private rooms? Exactly.
Wonderful as it may seem, nevertheless,
from such a quarter. There was a time,
not long ago, when for even a Protestant
layman to express such an opinion would
be rank heresy. But there is nothing so
elastic and convenient as the religion
which requires fresh legislation and fresh
revision every few years, and it would not
be at all surprising if, ere long, the whole
English hierarchy were to advocate even
the opening of theatres on Sunday.

In the people of Alsace and Lorraine
are losing every day a little more of the
dislike they used to have for their con-
querors, and of the love they used to have
for France, the French have them-
selves to thank for it. There is no mis-
take that the Prussian rulers of the new
dominion play their cards well in one
thing—they respect the religion of the
people. At the very moment when, in
Paris, the Sisters of St. Vincent de Paul
are turned out of their homes by the
police, the Prussians are making arrange-
ments for replacing the education of girls
in the hands of the religious. In Falk's
days, the poison of persecution had per-
colated from Prussia into Alsace, and the
Sisters of Divine Providence, of Rappolt-
sweller, who used to supply half the
teachers of Alsace and Lorraine, had been
informed that if they wanted to continue

teaching in schools, they must come to
Strasbourg to pass an examination. The
Sisters—being one of the most efficient
set of teachers in the world—did not mind
being examined, but they objected to
leaving their convent where they receive
their training. So a dissension arose,
through which the Sisters were excluded
from the schools for several years. The
Government have now found out their
mistake, and offered to send their ex-
aminers to Rappoltsweller twice a year to
examine the candidates presented by the
lady superior. The offer has been ac-
cepted, and the Sisters of Divine Providence
will once more undertake the
blessed work from which they had been
excluded by short-sighted tyranny.

Buffalo Union.

RELIGIOUS lunacy has culminated in
the production of the *Oak-Spe*, a book
modestly destined to supplant the Bible
and professing to relate the history of
heaven and earth for the past twenty-four
thousand years. It is a curious jumble of
all the mythologies, and its exceedingly
modern language does not lend itself
gracefully to the Biblical rhythm to which
the author would adapt it. There is no
normal half, according to *Oak-Spe*, but
the heaven it pictures is an almost ad-
equate substitute.

The perverse ingenuity which many
people display in fitting the cap of
spiritual adoration to their neighbor's
heads, and seeing no possibility of its be-
coming to their own, would be ludicrous
were it not also sad. Nathan has his
parable for David, now as in the olden
time, and now, as then, David deems him
whose sins the prophet pictures, meets for
Heaven. He feels no kinship, much less
identity, with the miserable offender. A
good church-goer is our modern David,
and solicitors for his brethren's amend-
ment. He listens gravely to Sunday's
sermon, and charitably hopes that they to
whose follies or vices it so well applies,
will profit by it. In the same spirit, he
sees the columns of his favorite religious
journal. But he never hears the voice of
God's messenger speaking to himself in
script or sermon, denouncing his own
shortcomings and foretelling these conse-
quences, and would be the very image
of injured innocence and righteous indigna-
tion were Nathan to say unto him—
"Thou art the Man."

Catholic Telegraph.

THE Commercial does not approve of
the objections made by some journals to
the gloriously hypocritical Thanksgiving
observed in England for the success of
the Egyptian Slaughter-house
campaign. We call it a downright and
most blasphemous insult to the Almighty
God of infinite justice. The Commercial
says that a "superior power" (that is, the
vague and indefinite name given to God
five times in a quarter-of-a-column article)
"has willed that war should take place,"
and that such services on the part of the
conquerors form a sort of vote of "confid-
ence" in such a Power. "God is Power,"
but power is not God. "Men without
knowledge of God," says Cardinal Man-
ning, "are cattle."

Catholic Columbian.

THE attendance and assisting at Mass on
Sundays and Holydays are obligatory on
all Catholics, under pain of mortal sin,
but attendance at Vespers and Benedic-
tion of the Blessed Sacrament is not so
binding. Hard the heart that must be
conquerors form a sort of vote of "confid-
ence" in such a Power. "God is Power,"
but power is not God. "Men without
knowledge of God," says Cardinal Man-
ning, "are cattle."

Of course those would-be scientists that
theorize about the earth's coming into being
and its continued existence, will natu-
rally look for some accidental means of
destroying it. Some of them think they
have found a way of disposing of the en-
tire globe by fire, and predict as a cause the
striking of the sun by the comet that is
now visible. We Christians that see the
finger of God in all things and believe
that He created the foundations of the
universe about us and called universal
harmony into being, may feel secure that
the same all-governing Hand will not
leave us to fate or change. The earth
will not be destroyed by an accidental
clashing of moving bodies in space. Let
scientists speculate and grow proud in
their pretended wisdom, but there is One
who directs all things according to His
will.

THE Catholic Church has her millions
of faithful children throughout the world,
She has no need of any mortal to perpetu-
ate her existence, and those who imagine
that she holds out special inducements to
them and they are very independent in
refusing to heed her, are very much mis-
taken. She exists by the power of God,
and her reign on earth can no more be dis-
turbed than that of the course of the sun
through the heavens. She exhorts all
mankind to enter her fold, not because
they do a favor to her, but in order that
their souls may be saved to life everlasting.
What puny efforts, then, are those
put forth by her enemies! How prepos-
terous the independence of those who will
not hear her!

THE Catholic population of Brooklyn
is estimated by the authorities of the diocese
at 200,000 souls. The relation this
number sustains to the entire population
is somewhat less than that of the Catholic
proportion in the city of New York.
In Brooklyn the denomination is hard-work-
ing, but modest. There is little or no
ecclesiastical display. Catholicity dates in
Brooklyn back to about the year 1825.
The present cathedral was the first church.
At present there are 44 churches,

served by about 100 priests. There are
besides 22 chapels and stations. The
noteworthy features of Catholic Brooklyn
are set forth in the following figures:
priests, 100; theological seminary, 1;
colleges, 2; academies and select schools,
12; parish schools, 33; asylums, 9; hos-
pitals, 4. The Catholic population of
Brooklyn for 1862 is estimated at 110,000,
and for 1870 at 150,000 souls.—N. Y.
Times.

CONFIRMATIONS IN THE GUELPH MISSIONS.

The 26th and 27th of October will be
dates memorable in the annals of the
Guelph missions. On those days his
Lordship Bishop Crinon administered the
sacrament of confirmation to over nine
recipients. Accompanied by Rev. Father
Cleary, of Hamilton, his Lordship arrived
in Guelph on Wednesday evening, and was
met at the station by Rev. Father Dum-
ontier, S. J.

Thursday morning was devoted to the
House of Providence, the peaceful and
happy home of so many aged of both
sexes, and the hospital where the poor and
suffering are tenderly cared for by the
self-denying Sisters of St. Joseph.

Early in the afternoon His Lordship,
escorted by Rev. Father Macdonald, drove
out some twelve miles to St. Peter's
church, Eramosa. The sturdy yeomen
came seven or eight miles to welcome
their Bishop, and an ever increasing pro-
cession of horsemen, buggies and double
teams conduced him. More tasteful pre-
parations had been made, for which His
Lordship tendered his grateful acknowl-
edgments. A row of balsams extended
along the cemetery, their dark green
foliage in striking contrast with the white
marble columns and tombstones. Inside
candelabra hung in graceful festoons round
the body of the church, while the altar
was brilliant with lights and flowers and
costly silks. His Lordship was received
at the gate by the acting pastor. Accom-
panied by the clergy he passed to the
church through rows of acolytes in red
cassocks and snow white surplices, behind
whom were symmetrically ranged the
boys and girls who were to be confirmed,
the back ground being filled up by the
congregation, who had assembled in large
numbers. While the Bishop proceeded
to the sacristy the choir intoned the *Veni
Creator Spiritus*. After an interval His
Lordship, in sacred vestments, entered the
sanctuary, and delivered an impressive ad-
dress on the end of man, eternal happi-
ness and its only obstacle—sin. Assisted
by the rev. gentlemen he then conferred
the sacrament of confirmation on fifty
adults and children. After the ceremony
he addressed more words of encouragement
and advice and was listened to with
marked attention. Finally he drove to
Oustic, viewed the site of the new church,
expressing his satisfaction, and returned to
Guelph.

Friday forenoon the Bishop started for
Georgetown, accompanied by Rev. Father
Lory, S. J., pastor of our Lady's church.
He was met at the depot by Charles Ryan,
a representative Catholic in the true sense
of the word, and other members of the
congregation. Edward Tyrrell drove him
to St. Patrick's church. Rev. Fr. Fleck,
S. J., commenced mass on his arrival. An
Ave Maria was creditably rendered by the
choir, twenty-four were confirmed.

In the forenoon His Lordship took the
cars for Acton where a goodly array of far-
miliarly welcomed him, and from which he
was escorted to Little Dublin by Thomas
Lamb. Eighteen received the sacrament
at the Bishop's hands after which he vis-
ited Matthew McCann, justly styled "the
pillar of the church."

A FRIGHTFUL HOLOCAUST.

Halifax, N. S., Nov. 6.—A fire broke
out at midnight in the eastern end of the
Provincial Poor Asylum, an immense six-
story brick structure in the south-eastern
suburbs of the city, containing about four
hundred people, and at 1.30 a. m. half of
the building was a mass of flames. The
fire originated in the bakery, where were
twenty cords of wood stored. The flames
catching this then spread with lightning
rapidity and soon had that part of the
building used as a hospital in their
clutch. The inmates rushed about the
building in great confusion, seemingly
almost out of their senses, and the work
of getting them out was very difficult.
There was no immediate danger, so the
officials of the Asylum did not take any
steps to remove the inmates. An alarm
was sounded, and when the firemen ar-
rived they found smoke issuing from the
windows all over the building, but there
was no flames to be seen. In the west
wing old women and children were seen
at the windows.

CRAVING TO BE LET OUT.

A sturdy axe-man dashed at the door lead-
ing from this wing into the yard, and
with a few vigorous blows knocked it in.
The stairway was crowded, and out came
the procession of women nursing infants,
old gray-headed grandams and feeble old
men, all were screaming. And as they
saw the fresh air without they were
wild with joy. Then it became known
that those in the upper wards of that wing
were

ALMOST HELPLESS.

some firemen, Aldermen, a clergyman,
and others who were among
the early arrivals, hastened upstairs and
willing hands were soon getting the blind,
halt and lame down the long, winding
stairs. The work was necessarily a slow
one, but finally that wing was emptied.
In the meantime the flames in the base-
ment, which the Superintendent engineer

and officials were trying to keep under,
spread to the base of the long air shaft or
elevator, reaching to the top of the main
building.

It is known that there were about
seventy patients in the hospital, and so
far as could be ascertained only half-a-
dozen were carried out before the flames
cut off all further approach to the place.
A medical man, who is in a position to
know, estimates the loss of life to be

NOT LESS THAN FIFTY.

The poor old people and little children
got out of their part of the building were
huddled together in a barn some little dis-
tance away, and were there packed away
with straw and blankets to keep them
comfortable till the morning.

ST. BONIFACE.

A Strange Story of Suffering and Mar-
vellous Recovery.

FATHER GOIFFRON'S ADVENTURES.

One night quite recently Archbishop
Tache was startled by the stamping of
some one on the doorstep of his residence
at St. Boniface, and on enquiring, says
the *Winnipeg Times*, as to the cause of
the noise was no less surprised than pleased
to hear that Father Goiffron had come
back to see him after an absence of
twenty-one years. Father Goiffron is
now sixty-four years of age.

In the annals of St. Boniface there is no
more interesting or remarkable story than
that of Rev. Father Goiffron. In the
winter of 1860 the rev. father was de-
spatched on a mission to Pembina. He
started on horseback. The weather was
intensely cold, and there was nowhere to
find shelter on the sparsely settled coun-
try of that day. As he drew near to the
end of his journey he felt that he was suc-
cumbing to the cold. But notwithstanding
that he felt his legs and feet freezing,
he pushed on as quickly as his benumbed
horse would permit him. When within
three or four miles from Pembina his
horse fell dead on the roadside. To add
to the father's other misfortunes, a severe
snowstorm came on. Wrapping himself
up as well as he could in his cloak, he
crawled close to the dead animal in order
to profit by any warmth it might contain.
For five days he lay beside the beast, cov-
ered with snow, and satisfying

NOV. 17, 1882.

Poet and Priest.

BY REV. ABRAM J. RYAN. The words of the poet pass, Chanted in many keys, They may or may not please; But when the priest says Mass, (The poem of Christ's love) The very heavens above Bend listening to each tone; 'E'en angels from their throne Look down and listen To the sacramental word, While tear drops often glisten. That must be unheard!

The words of the priest and the tears of the priest, These are the Poems of the Altar's feast. These remain When e'en the Poet's grandest strain Passes from hearts away; These remain, not an echo vain That is born and dies in a day; The Poet's songs pass, but the Priest's poems stay.

A PHILOSOPHER GIVES OUR READERS THE BENEFIT OF HIS MUSINGS.

Only in the Church—God's own Kingdom on earth—can we find the true standpoint whence to measure the nearness or the farness of the kingdoms of men to us from the Kingdom of God on high. Every Catholic temple, be it grand cathedral or chapel lowliest, is a lofty Observatory of Faith—and each of the same altitude. The spiritual dimensions of the log-chapel, far in the wilderness where the Indian worshippers, are the same as glorify the vast temple of St. Peter's in Rome. Within the rough logs of the Indian chapel, as within the marble walls of a columned temple, the same Faith rises to the same height, sees as far and as clearly up through all the heavens, and murmurs the same Credo. So, anywhere in Christ's Kingdom on earth, where the altar stands and the Chasuble priest, there is the standpoint, materially touching the earth, mystically touching the highest spheres of grace, whence to measure the spiritual ascensions and declinations of the ages and their people towards or from God. How now stand the Kingdoms of this age towards the Church, and therefore towards God?

Are they in alliance with God's Kingdom here below? No; not a single one of them. Have they risen (or rather fallen) in revolt? Yes, every one of them.

Then between the Church and them there is hostility. Yes, each of them is at war with the Kingdom of Christ.

Then they are anti-Christian. There is no doubt of it. Then theirs is the spirit of anti-Christ. As plain as it is certain. And ruled by that spirit they call themselves Christians! No, the angels of darkness sometimes puts on a garment of light.

In revolt against Christ they carry his colors and still call their camps His. It is a Lie. Then they have committed the crime of crimes, apostasy. Yes, and they have done so consciously, deliberately and defiantly. Then ours is the age of National Apostasies. It is evident. And the apostasies of governments? Yes; and everywhere.

Races and nations are punished for crimes and national prevarications in this world? Always. Then the malediction that follows, slow or sudden, but always sure, after such crimes, will fall on the transgressors? No doubt of it! "The law without an exception to it, is the revolved return and return to the allegiance of God. Or unless God answers the prayers of the persecuted Bride.

Will they repent? Hardly. Then the curse will crush them? Sure? When, and how? We are not a prophet. But this is exaggeration. Is it? Yes; why look out of your solitude, abroad over the world. We do look out, and we see it everywhere. If we do not go out into that world it comes right here to us. Its books with the records of some of this century's years, and its journals with the thoughts and the doings of its every day.

Yes, in sooth it is prospering. But is not the benediction of matter oftentimes the malediction of spirit? Do you not see the growing light of human reason? We do. But does not too much light blind just as darkness does? And mark you not the advance of the human mind? We mark it very closely.

Is the advance upwards or downwards? forwards or backwards? Daywards or darkwards? Godwards or Satanwards? Is not the advantage all advance to which it is tending by the term towards which it is tending and the end which it will reach? Undoubtedly; simplest common sense proclaims that. But this generation, with all its families of nations, is advancing; is it not?

It is. But listen! Whitherward? Tell me that. What the term? When the end? That will settle the question. All that outward, material, magnificent prosperity has no spiritual significance. Grand dwellings do not make the city and give it character. The dwellers in it do.

Men can build monuments to glorify lies; and rich mausoleums shrine dust and ashes. This age hath robbed many a hideous ignominy with glory's garments. Call the roll of all the governments of the world to-day—the weak and the strong, the rich as well as the poor ones, those with Pagan subjects and those with Christian citizens. Do they fear God? They laugh at the question? Do they fear one another? More or less; thereby rendering to one another the homage which they refuse to God. Why fear they more or less each other? Because they have no faith in one another. Why? Easy to answer: Loss of faith in God logically leads to loss of faith in man.

What then is the element of existence on which they rest? Force. What is force? It is a brutal, barbarous substitute for principle. It is the tiger lurking in wait for his prey and ready to make his spring. What is the spirit of force? Self-interest. What is self-interest? Self-adoration. What a terrible descent, and how degrading from faith and worship of God down to faith and worship of self. Only one fell farther and sunk lower.

You know his name—Satan. Say we then that the governments of the world to-day are Godless—or nearly so?

We certainly do say it. In the first place we deny that a really Christian government blesses the face of the earth to-day. We make a broad distinction between the Government and the people under its jurisdiction. For instance, let us take France, the very richest vineyard of missionaries—men and women. Nearly, if not forty millions of souls inhabit it. All of these, less five or six millions who are infidels and non-Catholics, believe in the Catholic Church. Of these Catholics, there are perhaps some millions who are only nominally so, who believe all and practice little or nothing.

Yet the government is anti-Catholic. In such a condition of things there is no doubt but thousands, who else would not, do fall away from the Faith. Compare the days of the history of France when St. Louis led the crusaders centuries ago, to these days when Gambetta addresses the assembly; what! There was more of God then; and hence, less of God and more of Satan now in the French government.

Italy is worse, and the advance party in Spain not much better. Austria, contaminated since the days of Joseph the Second, is in a state of political decadence and religious lethargy.

When a Catholic nation ever falls, it generally falls lowest. The greater the graces abused, the deeper the downfall.

All the governments are either un-Christian or anti-Christian; un-Christian when they have the political charity to tolerate the Church; anti-Christian when, by law or force, they oppose her.

But do these governments represent the hearts and minds of the people who owe them political allegiance? No—absolutely No. Else the world were lost.

Governments—and all of them—are FORCE. Kingdoms and republics are the same. In them, nowadays, be they what they may, all is force, whether it be the majority of the wills of the thoughtless, and sometimes the consciences, or the powder and the power of the mitrailleuses. The savage sleeps in every man, till excited by grace. Brute barbarism lurks in every government out of which God has gone. And when a government loses reverence for God it must lose respect for the rights of man.

By government we mean, of course, those who govern. And reversely, what soever government robs God, and especially a Republican government, it will transfer to man. But ill-gotten goods carry a curse with them; and the receiver is just as criminal as the robber.

The first rights in this world are the rights of God, then of Christ, then of the Church. All these rights are essentially the same, because they are divine. They are in different forms, but they are the same. The despotism of Russia has more than five hundred priests and some Bishops of the Church of Christ exiled in Siberia. The Imperialism of Prussia has imprisoned, persecuted and banished thousands of priests and some Bishops. The Constitutionalism of Italy refuses to indorse the desires of the Sovereign Pontiff in episcopal appointments; and retrogrades to the memory of the infidel Garibaldi.

The Republicanism of France wages war against peaceful religious communities, and spits on the crucifix. Meanwhile the Church of Christ is protected by the Sultan of Turkey! And priests and sisters who would be insulted in France and Italy, meet with reverence among the Arabs and Egyptians! Afar off in Asia, in the shadow of the cross with its sunshine, "The children of the kingdom" are being cast out, and the fault is their own; while out of the darkness come the poor heathens through the gates of the City of God.

And are not all these strange happenings scandals? They are; a part of these scandals "that must needs be." But the best of texts: "From whom much has been given to him, much shall be required."

Every people, like every individual, has a vocation in the order of grace. God help the nations which lose their vocations! Germany lost it long ago. So did Sweden. So did Switzerland. So did England. So did Scotland. And this was three centuries ago. And now Austria, France, Spain, Italy—Catholic nations have lost their vocation, losing their high and holy vocations. It is their own fault.

Meanwhile, a people, robbed of nationality by an Apostate Catholic nation, persecuted, reviled, trodden in the dust, made odious everywhere, and sometimes even misunderstood by their spiritual rulers—a people Apostle-like—martyr, confessor, and in stainlessness of faith a virgin, clung closest to God, clings to him still; and lifting up the cross, like a priest on Good Friday, confronts the Apostate nations of our age, and cries aloud in hearing of all the world: "I believe in Christ the most and love Him the best, because for His sake I have suffered the sacrifices of centuries."

That people is not a nation. It is a victim. You know the name—Ireland.—[Baltimore Mirror.]

It has Entered the Capitol Buildings.

It has finally gained its point and no less a personage than the Sergeant-at-Arms of the House of Commons, Mr. D. W. McDonnell, Ottawa, thus indorses the Great German Remedy: "St. Jacobs Oil is a splendid remedy. I used it on my left hand and wrist for rheumatism, and found it all that it is claimed to be. Mrs. McDonnell used it for a most severe sprained ankle; by steady use of the article for a few days a complete cure was effected. St. Jacobs Oil does its work very satisfactorily and also rapidly; such at least is my opinion.

PEOPLE WHO READ AND REFLECT, after reading, upon the many published testimonials regarding Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, can scarcely fail to perceive the evidence so positive and concurrent could not be strained. The facts proven by such evidence are that it roots out impurities of the blood, restores digestion, enriches the circulation, and regulates the bowels and liver. Sold by Harkness & Co., Druggists, Dundas St.

Daughters, Wives, Mothers, look to your health! The many painful and weakening diseases from which you suffer, dispiriting of a cure, can be remedied by that unflinching regulator and purifying tonic, Burdock Blood Bitters. Ask your Druggist for proof.

DEATH OF THE VERY REV. DEAN CLEARY.

From the St. John's N.F. Mercury. The announcement of the death of the venerable patriarch of the Catholic church in Newfoundland, will be read with regret throughout the country. The venerable Dean breathed his last at his residence in Witley Bay, on 21st Oct. He had been in failing health for the past four years, but until then was strong, active and most laborious. He was in the sixth year of his age, and 54th of his sacred ministry. He received his first appointment from Dr. Scallion, who was the first in the priesthood of the colony to celebrate a Golden Jubilee; and is almost the last of that grand old school of Irish missionaries, who have been the pioneers of religion and civilization amongst us.

Dean Cleary—for by this title he is best known—was born in the parish of Bannow, County Wexford, in the year 1796.

He made his preparatory studies for the priesthood at a seminary in his native county, and completed his course at the college of Birchfield, Co. Kilkenny, an institution which, in its day, gave to Ireland many gifted clerics; amongst others, Archdeacon O'Shea and Canon O'Keefe of Ossory, still living—both class-fellows of the Dean. He was ordained priest in the Cathedral of Ennisceorthy, by Dr. Keating, Bishop of Ferns, on Easter Sunday, 1829—just six days before the gaining of Emancipation. He came to this country in the summer following, together with Fathers Ahumee and Morrison. Priests were scarce here in those days, and so it happened on the very morning Dean Cleary landed, he had to attend a sick-call at Petty Harbour—thus early commencing that course of hard missionary labor, which, through a long life, seemed to have known no fatigue.

His first mission was with Father Sinnott, at Tillicumber, a parish embracing the parishes of Trinity, Bonaville and Notre Dame. Here he spent two years; living as much on sea as on land; without any fixed abode, making his home for the time of whatever harbor duty called him to; his round of visitation only ending when the time had come to set out again. A walk of ten miles or a sail of thirty, was with him a usual daily duty, to give his people an opportunity of hearing Mass, while his labors in attending calls would seem incredible to those unacquainted with his robust constitution and untiring energy.

Such zeal could not fail to recommend him to the notice of his superiors. The district of Bay Bulls had been up to that time without a resident priest, its wants being periodically attended to from St. John's; and this mission Dr. Fleming now erected into a parish, appointing Dean Cleary its first pastor. On the 31st Oct., 1831, Dean Cleary entered on this new field of labor. His jurisdiction extended from Big Pond to La Manche, a tract over twenty miles in length, and containing a scattered population of fifteen hundred Catholics. It required but a short time to show that the building up of this important parish had been entrusted to one well fitted for the undertaking. Devoting all his time and energies to the work, he had the happiness of seeing the greatest success attend his efforts. In a few years, a splendid church was erected at Bay Bulls; soon followed a church in the town of Miramichi, and another church—the finest wooden ecclesiastical structure in the island, even at the present day. A church at Tor's Cove, and a church and presbytery at Mobile are further monuments of his zeal. Besides having school-houses erected in the various harbors of his parish, he also built, at his own expense, a magnificent Convent in Miramichi, where a large number of females receive that education and religious training which such institutions alone can afford.

All the duties of his extensive parish were attended by him without any assistant for over 30 years; it was not until 1860 that the mission could spare him a curate. And in order to understand all the hardships he had to undergo, working alone, we must bear in mind that for many years there was no roads in the district. Yet no Sunday or holiday passed without his officiating in two chapels, from six to nine miles apart. Thus no one had more reason to feel the want of roads; and to have that want supplied he used all his influence and gave much of his time, late and early, in best and ready to assist the poor in their distresses, and in the building of his parish; and where he found only footpaths following the coastline or winter tracks through the forest, he has left, mainly through his own exertions, the best roads in the country.

His labors for the good of his people were untiring. In every sense he was the good and holy pastor, preaching the Gospel "in season and out of season," hearing confessions, attending to the sick and afflicted, comforting the dying, reforming the vicious, and edifying all. Nor did his interest in his flock end where priestly functions cease. He entered heart and soul into all their concerns. His advice was sought in their difficulties and difficulties, and seldom was appeal made from his decision. Hence arose that complete control he enjoyed over his community; and he used his power at all times for the welfare of his people, and the best interest of his adopted country. And this land of his adoption he loved with a surpassing love—equalled only by his devotion to the dear Island beyond these seas.

A nature more genial, more cheerful and kind is seldom met with. He could not hurt a human being. And the recording angel alone can tell the extent of his far-reaching charity. The many failures of the fishery during the past fifty years, afforded him ample opportunities for the relieving distress in all its forms. With his own purse he was ready to assist the poor in their distresses, and in the building of his parish; and where he found only footpaths following the coastline or winter tracks through the forest, he has left, mainly through his own exertions, the best roads in the country.

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when on the demise of Father Mackin, the dignity of Dean was conferred upon him by the Holy See in 1855; again on his recovery from a severe illness, in 1857; and lastly during the celebration of his Golden Jubilee. These three events recall rejoicings as generous as they were general, the heart-offerings of a people who felt that they were honoring their best and truest friend. And as was their joy in the past so is their grief now, heart-felt and intense, as they gaze for the last time, in this world, on that familiar face which was associated all the tenderest and most sacred recollections of their lives.

And so has gone from the "vineyard" one whose memory is an ordinary grace of the heart and benediction of the day-gone to receive from his Divine Master the reward promised to the "good and faithful servant."—Con.

A UNITARIAN ON A CATHOLIC SUPERSTITION.

Catholic Review. The Christian Register, our very respectable Unitarian contemporary of Boston, with a modest assurance which is quite refreshing, in its issue of the 10th inst., says: "How far Christianity was permeated by the superstitions and forms of paganism may be seen by comparing the teachings of Jesus in regard to prayer with the teachings of the Pagan Fathers on the same subject in The Catholic Review." And then it refers to a quote from one of the "Five Minute Sermons" an earnest exhortation to all people to practice the devotion of the Rosary. It says: "The devotion of the Rosary is an admirable one, and that it is practiced by our Holy Father the Pope and by the Bishops and priests of the Church, etc., but he fails to point out how this admirable devotion involves the 'superstitions and forms of paganism.' Probably the learned editor had no definite view as to what the devotion of the Rosary is. He simply knows that beads are used, and that, in his view, is enough. He would no doubt be surprised to be told that one object of the Rosary is to lead men to do exactly what Jesus taught us to do; that is, to pray in the very form which He gave us. In saying the Rosary once, we repeat the Lord's Prayer seven times; surely there is no objection in that. True, we add to the Lord's Prayer a number of Hail Marys. But neither is there paganism in that prayer. In fact, most of it is taken from the Scriptures, and is what St. Elizabeth said to the Blessed Virgin on the occasion of the Visitation: 'Hail Mary! full of grace, the Lord is with thee,' etc."

But in saying the Rosary we not merely say the prayers with beads, but we meditate during each decade on some of the great mysteries of redemption—the grand facts in the life, sufferings and death of the Son of God for the salvation of man. Surely this, also, is very far from being a pagan practice. Neither is the frequent repetition of certain prayers exclusively pagan. On the contrary, the Bible furnishes numerous and striking instances of repetition. And if the prayer be a good one and offered with the right dispositions, repetition would rather seem to be a virtue than a fault.

Indeed, repetition is the natural impulse of an earnest soul; as was strikingly illustrated in the case of those who came to Christ to be healed. "Oh, Lord, thou Son of David!" cried they, "have mercy on us!" So persistent were they in their repetition that the disciples wanted to send them away; but our compassionate Lord, recognizing their sincerity and commending their earnestness, had pity on them, and granted their petition. And what but repetition is the "importance" which our Lord Himself indicated in that beautiful parable of the man borrowing bread of a friend. "I say unto you though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth." Importunity for a special blessing necessarily involves repetition. Do you say repetition tends to often accompany repetition. But for that, the prayer will be formal, whether short or long. But if the heart be alive, the prayer will be earnest, and the more earnest the prayer the more will it be inclined to repetition, and the man who repeats his prayers will be more likely to become earnest than he who waits for an *officius* of earnestness before he begins to pray.

But perhaps, after all, it is numbering prayers with beads that is pagan. Well, it must be acknowledged that some pagans do use beads in their devotions. But, for the life of us, we cannot see that is a good reason for our not using them unless there is something positively immoral or unreasonable in the thing itself. The pagans have their sacred books; but that is no reason why we should discard our Bible; although, we are sorry to say, there seems to be a disposition among our "liberal" brethren to class the Bible with the sacred books of the pagans, and to judge of it in the same manner that they judge of them. In fact the strongest thing of all, in this connection, is that our esteemed Unitarian contemporary should object to a practice at all, simply on the ground that it is pagan.

Why, we thought that our modern advocates of free thought and liberal Christianity had discovered that paganism was, after all, not so bad a system as it has been represented to be; that, in fact, it is at least in many respects, preferable to Christianity; and we are quite sure that we have more than once discovered in the columns of our respected contemporary a strong disposition to sympathize with paganism at the expense of Christianity. But on the subject of the Rosary, if we had never had any personal experience of its beauty and excellence (which, through God, we have), it would be a sufficient guarantee to us that it is sanctioned by the most eminent authorities in the Catholic Church, and that the greatest saints and doctors of the Church have been its warmest friends and admirers.

Taken out of Bed. Dr. R. V. Pierce, Buffalo, N. Y., Dear Sir—I have to thank you for the great relief received from your "Favorite Prescription." My sickness had lasted seven years, one of which I was in bed. After taking one bottle I was able to be about the house. Respectfully, AMANDA K. ENNIS, Fulton, Mich.

CIVIC HARMONY.

Kingston News, Nov. 6. We agree with every word that fell from the lips of Bishop Cleary last night concerning the virtue of brethren dwelling together in unity,—of citizens living in agreement one with the other, notwithstanding differences in their religious convictions. A slight and desultory reading of history is sufficient to furnish abundant proof of the direful effects of mutual distrust grounded upon bigotry, fanaticism, and intolerance. The friend in whom trust has been reposed is looked upon with the eye of suspicion; the neighbour, accustomed to give and receive good offices, becomes the object of hatred; strife supplants harmony, all the worst passions of human nature are aroused, and the works of the devil are sanctified in the name of religion. God forbid that we should ever become acquainted with that unhappy state of affairs in Canada, where liberty and tolerance now reign in unquestioned supremacy. Truly, if "Peace on earth; good will toward men," is a message of such sublime goodness that it was deemed the crowning glory of the birth of Christ, and worthy to be conveyed from heaven by a choir of seraphim to the awe-stricken shepherds of Bethlehem, there can be no higher object for men to set up before them in the progress of civilization, and those who are attached to different creeds should make sacrifices for the preservation of this precious boon, should concede essential points in deference to the sentiments and cherished opinions of each other. Let us suppose a case, which may be based upon real existing facts. Our Roman Catholic fellow-citizens contribute towards the support of the high schools of the province; they send their children there; they have no separate high schools where the doctrines of the Roman Catholic Church may be taught them. Now in prescribing texts for these schools, such works may be chosen as will wound the pride of Catholics in the church which they reverence, which will prove offensive to their feelings, and which, in the opinion of the bishops of that church, are calculated to undermine the faith and morals of the children of their fold. We should not have thought that Marmion would have proved distasteful to the church, which we are speaking; nevertheless, the concurrence of three prelates in denouncing that book as improper for use among Catholic children shows that our judgment is incorrect, for it is the prerogative of the bishops to decide all points of religion for their people. Under these circumstances we would prefer to see such books as Marmion never put on the programme of the schools. It is not essential that the Protestant youth should study Marmion, or any other poem offensive to those belonging to a different communion. There are hundreds of works of the most exalted genius in which no objection could be taken on any ground. Then why should not the text books be chosen from these? There is no reason that we know of, and we believe that as long as Roman Catholics have such a stake in the High Schools as they now possess it would be wise in the Minister of Education to submit to their Bishops the course of reading prescribed from time to time in order that there should be no cause for withdrawing a book from the list after thousands of dollars had been spent in purchasing it by parents throughout the province.

Mr. M. Hymen, proprietor of the Pioneer Store, No. 102 J street, is now one of the happiest men in Sacramento, whereas a short time since the fields for him strove in vain to look gay in their garb of winter-green, and the sunshine of California was as a glimpse of the midnight sun at Spitzbergen. He had the rheumatism. What man tortured with rheumatism can delight in the beauties of nature or care a fig whether the sun shines or not? Mr. Hymen did not know what to do about it. He had taken the prescriptions of physicians, but the dull, dead ache and the horror and dread agony were still there. The heavens to him were as though covered with the fall of an oncoming night. Others might smile, but Mr. Hymen found no cause to allow a ray of mirth to creep into his face. This sort of thing had gone on with him at intervals for years, and there seemed no help for him. But the poet tells us that the darkest cloud has a silver lining. The darkest hour is always just before the dawn. There was help for him—relief in present and permanent for his racked body. At last some one told him of the Great German Remedy, St. Jacobs Oil. "What! use a mere liniment after exhausting the skill of doctors? Why it is madness to talk of it!" "Well, just try the Great Remedy," said the voice of his friend. He tried it. "What is this?" "Relief!" He tried it again. More relief. "This is the work of the magician! Yes, it is relief—sweet relief, after wakeful nights of agony and days long drawn out with suffering!" At last he had discovered the solution of his trouble. He was cured. Since this happy discovery the gentleman cannot say enough in praise of the Great German Remedy. He wishes all to use St. Jacobs Oil for rheumatism. He says there is nothing under the dome of the universe comparable to it as a pain annihilator. His recommendations in the past few weeks have been the means of selling hundreds of bottles of the wonderful specific, and many are glad of the time when he urged them to use it. His was a wonderful cure.

Mr. W. B. Ferrall, the well known policeman of this city, has also felt the powerful friendship which the St. Jacobs Oil extends in the hour of physical suffering. Mr. Ferrall was severely afflicted with rheumatism. He got tired of suffering, and determined to call in the aid of the grand old specific. It did not fail him. The disease was deep seated and declined to yield without a struggle; but the application of two bottles of the Oil made it fly away and cease from troubling. He is now well and hearty. He recommends the afflicted to rely on St. Jacobs Oil as the most ready and efficient cure for pain in the world. Captain O. L. Laraway, who runs that most thriving and well stocked grocery, corner of Sixth and N streets, is a great sufferer from neuralgia. While the reporter was in there the other day, waiting his return for supplies, the Captain told him that the Great German Remedy was a powerful liniment. It had relieved him of neuralgia, and given him many hours of ease. His clerk also owned to having had the backbone taken out of some ugly rheumatic pains which had possessed him long, much to his annoyance, for some time. The foregoing should convince every the most skeptical that the article in question is indeed a great remedy and conqueror of pain. "We indorse it," is heard on all sides.

Saints in the Middle Ages—A Protestant Tribute. At the Congress held at Derby, England, by members of the Established Church, Cavon Farrar said: In old days the most striking and irrefragable argument of Christians as a body was, as Tertullian states it, "Nisi nos inno-centes somus." All the world could see that their life was a great suffering more pure and heavenly than that of the pagans around them. The brightness of their example struck into their enemies a deeper panic than the splendor of the LaBarum. This it was which added to them a grace invisible. Aashed the devil stood And felt how awful goodness is, and saw Virtue in her shape how lovely.

To a certain extent this was also true amid the confusions and corruptions of the middle ages. They still produced multitudes of men who were true saints, men who, not in empty conventional metaphor, but in most literal fact, gave up for Christ's sake father, mother, home, lands, home, and all things. Such were the sacrifices which give to weakness that irresistible might which shook the world. This it was—the proved reality and intensity of faith, as an absorbing motive, as a determining power in the life of man—which gave to the Church that strength which humbled Henry IV. of Germany, before the feet of the aged Pope at Canossa, and which forced Barbarossa to

take his mantle off And, kneeling, on his neck receive the foot Of the proud Pontiff.

Snakes as Life Destroyers. The loss of life in India due to the ravages of venomous snakes is almost incredible. Yet Consumption, which is as wily and fatal as the deadliest Indian reptile, is winding its coils around thousands of people while the victims are unconscious of its presence. Dr. R. V. Pierce's "Golden Medical Discovery" must be used to cleanse the blood of the scrofulous impurities, for tubercular consumption is only a form of scrofulous disease. "Golden Medical Discovery" is a sovereign remedy for all forms of scrofulous disease, or "king's-evil," such as tumors, white swellings, fever sores, scrofulous sore-eyes, as well as for other blood and skin diseases. By druggists.

Keep it in your family. The best remedy for accidents and emergencies, for Burns, Scalds, Bruises, Soreness, Sore Throat, Croup, Rheumatism, Chills, and Pain or Soreness of all kinds, is that marvellous healing remedy, Hagar's Yellow Oil.

"RUBON ON RATS" clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks, 15c.

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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principle that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me, Yours very sincerely,
 THOS. COFFEY,
 + JOHN WALSH,
 Bishop of London.
 Mr. THOMAS COFFEY,
 Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, NOV. 17, 1882.
 ECCLESIASTICAL APPOINTMENTS.

His Lordship the Bishop of London has been pleased to make the following ecclesiastical appointments:
 Rev. Father Fautoux, Pastor of Stoney Point, having retired through ill health, is replaced by Rev. Father Villeneuve, formerly Pastor of St. Francis.
 Rev. L. A. Wassereau, formerly pastor of Woodlee, is appointed to the parish of St. Francis.
 Rev. John Ronan, late Pastor of Bothwell, is named to the Mission of Corunna.
 Rev. Michael Cummins is appointed to the pastorate of Woodlee.
 Rev. Albert McKeon replaces the Rev. Father Ronan at Bothwell.

THE SCHOOL QUESTION.

Speaking some time ago of the public schools of Ontario, we made the assertion that fully two-thirds of the Catholic children of Ontario attend these schools, and that so long as this fact exists and so long as the Catholics of Ontario are denied the rights and privileges accorded in the matter of education to the Protestant minority of Quebec, and to which the Catholics of Ontario are in every sense of justice entitled to, it is their right, as it is their purpose, to make their voice heard in the management of the public school system of the country. If, as some of those who have spoken and written on the advisability of using the bible in the public schools of the Province seem to think, these schools should be made Protestant and the bible and prayers not approved by the Catholic church should be therein used, Catholics will make no objection, provided a system of Catholic schools placed in every regard on a footing of equality with those established for the benefit of their Protestant neighbors, be instituted and receive their due share of state aid. This would certainly be the most equitable manner of arriving at a final settlement of the school question in this Province. In the Province of Quebec there are, according to the last census, 186,266 Protestants of all denominations, and 1,170,718 Catholics. In Ontario, out of a total population of 1,923,228, there are 320,839 Catholics. Although it is apparent from these figures that the Catholic minority in Ontario is far more considerable in point of numbers themselves, and in proportion to the rest of the population, than is the Protestant minority in Quebec in either respect, yet we Catholics in Ontario enjoy but a very small share of the privileges held and acted upon by this same Protestant minority in Quebec. With the granting of these privileges we have no fault to find. They were accorded, we are happy to state, by a Catholic legislature and are a standing proof of the true liberality of Catholics in dealing with minorities. But we do say, and maintain, that the Catholic minority in Ontario is entitled to all the privileges accorded to the Protestants of Quebec, and cannot rest satisfied till they are obtained. One of the arguments of the Lower Canadian Protestants for a separate system of education for their children was that the schools of the Catholic majority were substantially Catholic schools, having, as Dr. Ryerson used to say, "the symbols and services, and publicly teaching the catechism and other religious books of the Roman Catholics." Well, Mr. Mowat recently informed the public that in six-sevenths of the public schools there is bible read or prayers recited. The bible so read

and prayers so recited constitute the teaching of religious matters just as objectionable to Catholics as any Catholic religious teaching could have ever been to Protestants in Lower Canada. And a certain number of persons will not apparently be satisfied till the reading of the bible and the recitation of prayers not approved by the Catholic Church be made compulsory in all the Public Schools of the Province. In other words, it is proposed to make two-thirds of the Catholic children of Ontario do that which to their consciences is objectionable. The law has already gone too far in this direction, by leaving it in the power of local trustees to order the public reading of the scriptures, or any portion of them, or the public recitation of prayers in the schools of the Province. And if the rights of the Catholic minority be further interfered with it will be our bounden duty to take active measures against such injustice. We have indeed Separate Schools, but owing to the inherent defects of the law tolerating their establishment, the system cannot be taken advantage of by very large bodies of the Catholic people. Why, according to the last report of the Minister of Education, there were in 1880 ten whole counties in Ontario, besides the outlying districts of the Province, which had not a Separate School in existence. These counties contain each a considerable Catholic population. We give the figures. Needless to say that we consider these counties apart from incorporated towns wherein Separate Schools have been established.

Counties.	Cath. pop.
Dundas.....	2,478
Prince Edward.....	1,118
Durham.....	1,104
Victoria.....	3,890
Ontario.....	5,122
Haldimand.....	1,908
Brant.....	921
Haldimand.....	1,433
Oxford.....	2,063
Elgin.....	1,136
DISTRICTS.	
Muskoka.....	2,341
Algoma.....	5,736
Total.....	28,385

But, besides these counties, there were reported by the Minister twenty-nine towns that in 1880 had no Separate Schools. In these places the pastors and people found it impossible, under the existing provisions of the law, to procure the establishment of such schools. In thirty-one other towns there are, according to the Minister, forty-one Separate Schools, with an attendance of 6,583 pupils. Few besides Catholics living in these places know the extent of the sacrifices and the arduous character of the labor that had to be undergone to secure the establishment of these schools. The Minister reports the total school population in all the towns of Ontario at 54,218. Of this number about one-sixth, or 9,036 would be the Catholic town school population of Ontario. Now, as provision has been made for Separate Schools for only 6,583, of that number there must be 2,453 Catholic children in towns, who cannot frequent Catholic schools.

If we turn to the county figures we find matters in a still more unsatisfactory condition as far as Catholics are concerned. Mr. Crooks places the whole school population of the counties at 384,226, of which say 64,037 would be Catholic. Now, according to the same report of the Minister, provision has been made for the Catholic education of only 7,191 out of this vast number of children. In other words, only one out of every nine Catholic children of Ontario gets the benefit of the Separate School system. In the whole Province, including cities, towns and counties, there are 25,311 Catholic children attending separate schools, whereas there cannot be any fewer than 85,000 Catholic children of school age in the Province. But it will be pointed out that Catholics have control of many of the public schools of Ontario. As far as the management of the material interests of many of the schools of the Province is concerned, this is quite true, but as far as religious training in these schools is concerned it is not true. Public schools are still public, and, to Catholics, irreligious, even when all or the majority of the children attending them are Catholics, for these children cannot legally, within school hours, have the

benefit of religious instruction. This is certainly an unsatisfactory state of affairs and cannot endure. The Catholic population of Ontario is rapidly increasing. Twenty years ago the Catholic body in Upper Canada was in a minority in all but two of the electoral districts of the Province; to-day the Catholics constitute a majority in Glengarry, Russell, Prescott, Cornwall, Ottawa and North Essex, while in many other places their numbers are very considerable. We have prepared certain figures which will, in view of the pressing necessity for educational changes in this Province, prove interesting. The Electoral Districts in Ontario where the Catholics are in a majority, are reported by the last census as follows:

Total pop.	Cath. pop.
N. Essex.....	25,659
Glengarry.....	22,221
Cornwall.....	9,904
Russell.....	25,082
Prescott.....	22,857
Ottawa.....	27,412

In the following electoral districts of Quebec the Protestant population is greater than the Catholic:

Total pop.	Prot. pop.
Argenteuil.....	16,062
Huntingdon.....	15,495
Missisquoi.....	17,787
Brome.....	15,827
Stanstead.....	15,556
Compton.....	19,581

Thus there are in Quebec but six electoral districts in which the Protestant exceeds the Catholic population, but in most cases the excess is very slight indeed. Let us, however, pursue our investigation a little further. According to the census of 1851 there are in Ontario nine counties wherein the Catholic population, though less than half, is one-fourth or more of the total number. These counties are

Total pop.	Cath. pop.
Carleton.....	24,689
Renfrew S. R.....	19,160
Renfrew N. R.....	20,965
Frontenac.....	14,995
Kingston.....	14,091
Hastings E. R.....	17,313
Peterboro W. R.....	13,310
Victoria S. R.....	13,790
Algoma.....	20,320

In Quebec, on the other hand, the census returns show a Protestant population of more than one-fourth, but less than half, of the total population in the following places:

Total pop.	Prot. pop.
Bonaventure.....	13,908
Megantic.....	19,056
Richmond & Wolfe.....	26,339
Sherbrooke.....	12,221
Montreal.....	140,747
Pontiac.....	19,839

Thus, while in Ontario there are nine counties wherein the Catholic population exceeds one-fourth of the total, there are in Quebec but six counties in a similar position. What do these figures show? They prove that as in Quebec the aggregation of large bodies of Protestants in various portions of the Province justified the establishment for them of a separate system of education completely under Protestant control, so the aggregation of large bodies of Catholics in different sections of Ontario would justify the establishment for them of a system of education exclusively Catholic without doing the least injustice to any other class of the population. There has never yet been an instance of complaint on the part of the Catholic majority of Quebec as to the working of the Protestant system of education legally established in that Province. But here in Ontario of what few privileges we possess, fanaticism would deprive us, or seek to force on our children a system of prayer and religious instruction not approved by the church. Is there any good reason, we ask, why the 85,000 Catholic school children of Ontario should not enjoy the benefits of religious education? Their parents, following the dictates of their consciences, which every free state is bound to respect, desire their children to receive a Catholic education. They are willing to pay for it. All they require of the state is that legal protection and a just proportion of the public funds voted for educational purposes in Ontario. It is idle to say that the inauguration of a system of education entirely under Catholic control would do any injury to the public school system. The public school system should, if it be all its advocates claim it is, be able to stand on its own merits. If it cannot so stand, then let it fall.

We have heard it often said that if the Catholics insist upon a separ-

ate system of education, so may the Presbyterians, Anglicans, Methodists, Baptists and others *ad infinitum*. Catholics do not interfere with the rights of others, and are not willing to permit sectarians who hold doctrines entirely antagonistic to those they profess, to interfere with them. If the various Protestant sects desire to establish schools for themselves, Catholics will not certainly oppose them. But it is well to remark at once, that whilst the various Protestant bodies have very much in common, as far as religious teaching is concerned, Catholics have, as all fair-minded Protestants must admit, beyond belief in the existence of God little or nothing in common with any of them, for some sectaries deny even the divinity of Christ, upon which Catholicity itself is based. There can be no religious education for Catholics wherein the essential and fundamental truths of their religion find no place. And with any other system of education Catholics cannot feel satisfied. With nothing less than an exclusively Protestant system of education would the Protestants of Lower Canada rest content. Can, then, the Catholics of Upper Canada be blamed for insisting on a Catholic system for the Catholic minority in this Province?

DEATH OF FATHER STAFFORD.

Once again has the ever busy and remorseless hand of death lain heavily on the priesthood of Ontario—this time taking from its ranks a man whose works and merits had entitled him to universal respect and unending gratitude. The news that Father Stafford had died on Sunday last was early on Monday morning conveyed by the daily press to its thousands of readers, and caused a deep and general feeling of regret throughout the country. Father Stafford had been for some time ailing, but with characteristic energy refused to succumb to his illness. Those who knew him for years could not but be of late notice that his strength was failing and physical endurance rapidly declining. The immediate cause of his death was neuralgia of the heart. Early on Sunday morning the symptoms had become alarming, and after many hours of intense suffering, borne with Christian heroism, the good priest, who had done so much for church and fellowman, fortified by the rites of the religion he had loved so well and whose interests he had so faithfully served, passed away to his reward. Father Stafford was born in township of Drummond, Co. Lanark, Ont., on the 1st of March, 1832. The old Stafford homestead is beautifully situated on the banks of the Mississippi, about eight miles from the town of Perth. The family came originally from the Co. Wexford, Ireland, and settled in Drummond, when it was as yet part of the "forest primeval." Father Stafford received the rudiments of his educational training in the township schools, and afterwards spent two years at the Perth High School. He then went to Chambly College in Lower Canada, remaining in that institution one year, when he became a student of the well known College of St. Therese. Here he spent six years, at the conclusion of which time he returned to his native place. Always actuated by a sincere piety, he now resolved to devote himself to God in the holy priesthood, and consequently entered Regiopolis College, Kingston, where he followed a course of theology under the late learned and venerated Vicar-General Macdonnell. In 1858 he was ordained priest, and was at once appointed director of Regiopolis College as well as Professor of Philosophy and Metaphysics. For a time, he acted as assistant chaplain of the Kingston Penitentiary, and while in discharge of the duties of that position did not fail to observe the part played by intemperance in filling the ranks of the unhappy inmates of that institution. In the fall of 1858 he was compelled, through ill-health, induced by long years of arduous study, to relinquish for a time his duties in the College, and, accompanied by his friend and patron, Vicar-General Macdonnell, left for a few months' sojourn in the South. He afterwards visited Ireland, England and France

MGR. BOURGET.

On Thursday, the 9th inst., there took place at Boucherville, P. Q., the celebration of a remarkable anniversary, the sixtieth anniversary of the ordination of Mgr. Bourget, late Bishop of Montreal, and now Archbishop of Martiopolis, i. p. l. Sixty years ago on that day his Grace was ordained priest in the Church of Notre Dame by Monseigneur Lartigue, the first Bishop of Montreal. Mgr. Ignace Bourget was born at Levis, opposite Quebec, Oct. 30, 1799, and attended the village school. He afterwards went to the Quebec Seminary, where he had for schoolmates Monseigneur Blanchet, Rev. M. Gauvreau, Vicar-General of Quebec; Hon. Judge Bedard, and others well known in the ancient capital. Young Bourget completed his studies at Nicolet, and soon took minor orders. After his ordination he acted as secretary to Bishop Lartigue, and followed him so faithfully through the trials of the diocese that ten years afterwards, in 1837, he was created coadjutor bishop, with the title of Bishop of Telmessia in partibus. In 1840 he succeeded Bishop Lartigue as Bishop of Montreal, and held that office until 1876, for 36 years, when he resigned and retired to Sault au Recollet. He is now aged 83 years and ten days, and has met at Rome Gregory XVI, Pius IX., and Leo XIII. His present honorary title is Archbishop of Martiopolis. The celebration was one of much rejoicing. The village of Boucherville was crowded early in the day, his Grace having arrived there on the previous evening. He was then presented with an address of welcome by the sisters of the convent, and a grand illumination took place and a number of bonfires were lighted in his honor. On the morning of the 9th, Monseigneur Fabre arrived from Montreal, and a Pontifical High Mass was chanted. Monseigneur Fabre officiated, his Grace of Martiopolis occupying the pontifical throne. A number of addresses were presented to his Grace at the conclusion of the sermon, and a grand banquet given in the public hall of the village, when several toasts were proposed. The address of his Grace was most touching. At his age few men can deliver such an impressive discourse. Several distinguished men were present,

and returned in September, 1859, completely restored to health. He was again assigned the post of Professor of Logic, Metaphysics and Ethics in the College, and held it for a year. In 1860 he was appointed to the important parish of Wolfe Island, where he took active part in the promotion of the principles of total abstinence. In his parish he established a temperance society, professing and acting on these principles, which took deep root amongst his people, whose mental and moral condition were consequently in a short time vastly improved. But while earnest and active in the cause of temperance, Father Stafford did not lose sight of the educational wants of his people. He erected a large parish school, which still continues to do its work of good on Wolfe Island. In 1863 he was transferred to Lindsay, and in this enlarged field of action found ready scope for the exercise of his zeal on behalf of the two causes so dear to his heart, temperance and education. His efforts to promote the interests of both met with the success they deserved. Besides enrolling most of his parishioners under the banner of total abstinence, he founded in Lindsay one of the most promising conventual establishments in the province, which he placed in charge of the Ladies of Loreto. The building alone cost \$60,000. He also erected a large and commodious school-house, one of the finest owned by Catholics in Ontario, and likewise a fine parochial residence, whose grounds were, under his own supervision, most exquisitely laid out and beautifully kept. The favorite pastime of the good priest was tending the flowers and nursing the shrubs and saplings that adorned these grounds.

And there was the home he loved to make so dear, for friend and kinsman's sake; Oh, many a day and many a year, Will come for his mourners far and near, But never a friend more true or dear. Many a wreath of Canadian snow Will hide the garden and gates we know; And many a spring will tick again His trees in all their leafy glory. But none shall ever bring back for men The smile, the song, the stories; The holy zeal that still presided, Which none encounter'd and derided— That yielded not one fast or feast, One rite or rubric of the priest.

Father Stafford will long be mourned by his own faithful people, and deeply regretted throughout the country, upon which he had conferred such blessings by his earnest and successful efforts on behalf of temperance and of education. Peace to his soul!

MGR. BOURGET.

On Thursday, the 9th inst., there took place at Boucherville, P. Q., the celebration of a remarkable anniversary, the sixtieth anniversary of the ordination of Mgr. Bourget, late Bishop of Montreal, and now Archbishop of Martiopolis, i. p. l. Sixty years ago on that day his Grace was ordained priest in the Church of Notre Dame by Monseigneur Lartigue, the first Bishop of Montreal. Mgr. Ignace Bourget was born at Levis, opposite Quebec, Oct. 30, 1799, and attended the village school. He afterwards went to the Quebec Seminary, where he had for schoolmates Monseigneur Blanchet, Rev. M. Gauvreau, Vicar-General of Quebec; Hon. Judge Bedard, and others well known in the ancient capital. Young Bourget completed his studies at Nicolet, and soon took minor orders. After his ordination he acted as secretary to Bishop Lartigue, and followed him so faithfully through the trials of the diocese that ten years afterwards, in 1837, he was created coadjutor bishop, with the title of Bishop of Telmessia in partibus. In 1840 he succeeded Bishop Lartigue as Bishop of Montreal, and held that office until 1876, for 36 years, when he resigned and retired to Sault au Recollet. He is now aged 83 years and ten days, and has met at Rome Gregory XVI, Pius IX., and Leo XIII. His present honorary title is Archbishop of Martiopolis. The celebration was one of much rejoicing. The village of Boucherville was crowded early in the day, his Grace having arrived there on the previous evening. He was then presented with an address of welcome by the sisters of the convent, and a grand illumination took place and a number of bonfires were lighted in his honor. On the morning of the 9th, Monseigneur Fabre arrived from Montreal, and a Pontifical High Mass was chanted. Monseigneur Fabre officiated, his Grace of Martiopolis occupying the pontifical throne. A number of addresses were presented to his Grace at the conclusion of the sermon, and a grand banquet given in the public hall of the village, when several toasts were proposed. The address of his Grace was most touching. At his age few men can deliver such an impressive discourse. Several distinguished men were present,

including Hon. Messrs. Ross, DeBoucherville, and others.

Few men living have so completely won the affectionate esteem of those brought into contact with them as has Mgr. Bourget. Amongst our French Canadian fellow-citizens his name is a household word, and in the history of Canada will occupy a foremost place, as a pious, devoted and fearless churchman. That he may live to see the golden jubilee of his episcopate, and be spared for years after it, is the sincere wish and prayer of the Catholics of Canada.

THE NEW ARCHBISHOP OF HALIFAX.

The appointment of the Rev. Dr. O'Brien, of the Diocese of Charlottetown, P. E. I., to the vacant Archbishopric of Halifax, has given general satisfaction, not only in the Maritime Provinces, where he is best known, but throughout the Dominion and neighboring republic, where his learning, piety and zeal have won him a deservedly high place in the public estimation. The newly appointed prelate has had an unusually brilliant and distinguished career. He was born about forty years ago at New Glasgow, Queens' Co., P. E. I., about seventeen miles from Charlottetown, the capital of the Province, and was at an early age entered at St. Dunstan's College in that city. In that institution, where he spent several years, his remarkable talent and quickness of perception, aided by a retentive and faithful memory, won him decided success. On the conclusion of his studies in St. Dunstan's he went to Rome to pursue his theological course. In the capital of Christendom success still clung to him, for we find him in 1865 carrying off a gold medal, for which students from all parts of the world attending the College of the Propaganda competed. He was in the Eternal City during its siege and capture by the Sardinian forces in the autumn of 1870, in which year he was elevated to the priesthood. On his return to Prince Edward Island, he was for a time assistant priest at the Cathedral, but was soon after appointed rector of St. Dunstan's College, his *alma mater*. In 1874 he was given pastoral charge of Indian River and Freetown, Prince Co., P. E. I. Over this mission Dr. O'Brien watched with solicitude, zeal and success till his appointment to the highest ecclesiastical post in the Maritime Province, to a metropolitan see that has been made illustrious in Holy Church by the gifted and noble-hearted prelates that have preceded him. Amid the cares of his pastoral duties, Dr. O'Brien indited a remarkable work entitled, "Philosophy of the Bible Vindicated," which was published in 1876. In this remarkable work the learned writer combats the various systems and theories advanced and sustained against the principles of Christianity. He treats Christian doctrine from a philosophical point of view, dividing the work into three parts, natural theology, psychology, and questions closely connected with ontology. He repeats the Darwinian theory, showing it to be subversive of morality and reason, and deals effectively with the inconsequential and degrading tendencies of the theory of evolution. In the preface of the work, the author declared it his purpose "to endeavor to popularize the elements of metaphysics and thus to oppose in some degree a barrier to the spread of irreligious tendencies." So praiseworthy an object and one so ably pursued could not fail of attainment. The book was widely read and received favorable notice from leading theological and philosophical writers in Europe and America. Dr. O'Brien has, besides this great work, made many valuable contributions in prose and verse to various American journals. In the contest against the godless school system foisted some years ago by a class of unprincipled politicians on the people of Prince Edward Island, Dr. O'Brien took decisive ground in defence of the rights of the Catholic minority. By voice and pen he combated the introduction of the so-called "non-sectarian" system and thereby earned the lasting gratitude not only of the Catholics of his native Province, but of all who value religious training in the schools of the country. In his new and en-

larged sphere of action, Dr. O'Brien will have a wide scope for play of his great talents and learning. He has been successful at a remarkably early age in metropolitan dignity of one of the most important ecclesiastical provinces of Canada, a Province which includes, besides the Charlottetown, St. John's, N. B., and Chatham, Dr. O'Brien, though young will be found equal to the position upon which we predict he will shed a renown that will make his more honored name than ever in ecclesiastical annals. We late the people of Halifax choice made by his Holy prelate in all respects so their widowed and sorrowing and extend Dr. O'Brien wishes for success and happiness in his episcopal career, and God may long spare him to historic See of Halifax.

THE DEMOCRATIC VICTORY.

The elections which were the neighboring republic resulted in a complete victory. Great interest was manifested in the gubernatorial in the states of New York, vania and Massachusetts, two former, the candid received the regular republican votes were men whom the party looked upon as of the national administration is supposed to be under the of the stalwart section of licans. It was, besides, many earnest men in the that party that neither in New York, nor Mr. Pennsylvania secured their tions by honest means. The faction in the latter state definite shape by the non a regular independent ticket, and in New York to expression in journals noted for devotion to the republican party. The cans in these states went, to the polls laboring under advantage of disunion and in their ranks. In vania Mr. Pattison, the nominee for governor, was a plurality of 32,000, and York Mayor Cleveland, whom the democrats had the head of their ticket secretary Folger by a about 196,000 votes, the given a candidate in any tion. The largeness of the was a complete surprise ties, and will, no doubt, see very this most wholesome republican party manager cannot with impunity their adherents nomination through fraud or dishonest New York and Pennsylvania leading supporters of the public nominees acted ner so high-handed toward dependent electors, who adhered to their party, them the very deepest of result is what was anticipated by themselves. The C fluence in the first and the Arthur domination in the named state, have been wiped out. New York good management on the victors, be safely counted democratic state for mar office under the most favor pices. He has everything vor. He is not tied down ance with any of the pow factions of the party in the lis, and can afford to take pendent line of action, threat and regardless of the part of any of them. been said, the governors York is a safe stepping the presidency, Mr. Cleve his 200,000 majority as a tion from the electorate o commonwealth, may, if i almost all men are imp ambition which success to heighten and intensify ward with every prosp democratic nomination fo idency in 1884. In the s lature the democrats l working majority. We one of the first acts of the

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BISHOP OF HALIFAX.

of the Rev. Dr. ese of Charlotte- the vacant Arch- , has given gen- ot only in the s, where he is oughout the Do- buring republic, y piety and zeal deservedly high estimation. The relate has had an and distinguished n about forty Glasgow, Queens' seventeen miles s, the capital of was at an early Dunstan's College that institution, eral years, his re- quickness of y a retentive and ron him decided onclusion of his stan's he went to his theological pital of Christen- lung to him, for 68 carrying off a ich students from rld attending the agnada competed.

THE DEMOCRATIC VICTORY.

The elections which were held in the neighboring republic last week resulted in a complete democratic victory. Great interest was manifested in the gubernatorial elections in the states of New York, Pennsylvania and Massachusetts. In the two former, the candidates who received the regular republican nominations were men whom many in the party looked upon as mere tools of the national administration, which is supposed to be under the control of the stalwart section of the republicans. It was, besides, considered by many earnest men in the ranks of that party that neither Mr. Folger in New York, nor Mr. Beaver in Pennsylvania secured their nominations by honest means. The dissatisfaction in the latter state assumed definite shape by the nomination of a regular independent republican ticket, and in New York found strong expression in journals hitherto noted for devotion to the interests of the republican party. The republicans in these states went, therefore, to the polls laboring under the disadvantage of disunion and disaffection in their ranks. In Pennsylvania Mr. Pattison, the Democratic nominee for governor, was elected by a plurality of 32,000, and in New York Mayor Cleveland, of Buffalo, whom the democrats had placed at the head of their ticket, defeated secretary Folger by a majority of about 196,000 votes, the largest ever given a candidate in any state election. The largeness of the majority was a complete surprise to both parties, and will, no doubt, serve to convey this most wholesome lesson to the republican party managers, that they cannot with impunity force on their adherents nominations obtained through fraud or dishonesty. In New York and Pennsylvania the leading supporters of the regular republican nominees acted in a manner so high-handed towards the independent electors, who generally adhered to their party, as to give them the very deepest offence. The result is what was anticipated by all but themselves. The Cameron influence in the first and the Conkling-Arthur domination in the second-named state, have been completely wiped out. New York may, with good management on the part of the victors, be safely counted on as a democratic state for many years to come. Mayor Cleveland will enter office under the most favorable auspices. He has everything in his favor. He is not tied down by alliances with any of the powerful rival factions of the party in the metropolis, and can afford to take an independent line of action, fearless of threat and regardless of intrigue on the part of any of them. If, as it has been said, the governorship of New York is a safe stepping-stone to the presidency, Mr. Cleveland, with his 200,000 majority as a commendation from the electorate of that great commonwealth, may, if impelled, as almost all men are impelled, by an ambition which success only seems to heighten and intensify, look forward with every prospect to the democratic nomination for the Presidency in 1884. In the state legislature the democrats have a safe working majority. We trust that one of the first acts of the new legis-

lured sphere of action, Dr. O'Brien will have a wide scope for the display of his great talents and varied learning. He has been summoned at a remarkably early age to the metropolitan dignity of one of the most important ecclesiastical Provinces of Canada, a Province which includes, besides the Archbishopric of St. John's, N. B., and Chatham. But Dr. O'Brien, though young in years, will be found equal to the duties of the position upon which we venture to predict he will shed a lustre and renown that will make Halifax a more honored name than ever in our ecclesiastical annals. We congratulate the people of Halifax on the choice made by the Holy See, of a prelate in all respects so worthy for their widowed and sorrowing church, and extend Dr. O'Brien our hearty wishes for success and happiness in his episcopal career, and pray that God may long spare him to rule the historic See of Halifax.

HOME RULE.

Every one remembers the scorn and derision with which Englishmen in general received the movement for Home Rule at its inception. No words could be found strong enough to emphasize the contempt with which the just demand of the Irish people was met. But the latter never lost faith in the justice and ultimate success of the agitation for self-government. They know that in their efforts to obtain this primary and absolute right of every people they would have the sympathy and support of every free people in the world. Time has shown that in this expectation they have not been deceived. In his famous Scottish campaign of 1879, Mr. Gladstone distinctly professed himself in favor of a scheme of home government not only for Ireland, but for England and Scotland. For the two latter there is not the same pressing necessity for this reform as there is in the case of Ireland, for the Imperial Parliament legislates in all matters of local and national concern to their people, in accordance with their wishes. We are glad to see the Premier returning, as his recent utterances on the subject prove he has returned, to the views he then expressed on this all-important subject. Owing to these declarations it is now claimed that the cause of Home Rule in Ireland is placed upon a practical political footing, and enjoys a standing before the government "as astonishing as it was unexpected." It is not improbable, we are now informed, that one of the earliest steps will be the granting of elective county boards, with the right to nominate sheriffs and magistrates, elect boards of education, poor laws, and public works. It is very justly claimed that this can be done without any danger of disintegration, and, it is held by Liberals that Mr. Gladstone has only fairly stated the present disposition of the Government and the most prominent men of his party on the subject. We also learn that a great change has come over English opinion on the Irish question. It is indeed pleasing to note that Mr. Davitt's utterances are now spoken of by Englishmen as arguments, instead of treason and incendiaryism, and that any rational project looking to the alleviation of existing grievances, the betterment of the tenant class, and the general improvement of the country, receives consideration. Persistent and intelligent agitation, the gradual subsidience of agrarian outrages, and the disappearance of the dynamic element have, we are told, brought about this feeling, and unless some wholly unexpected contingency arises, Home Rule will shortly be accepted as a natural and peaceful incident of the political progress of the country. How times do change? What have those who have so recently denounced the late national conference

lature will be the placing of Catholics in prison, reformatories and all the public institutions of an ecclesiastical character, supported by state funds, on a footing of equality as far as regards religious instructions and worship, with persons holding any of the various forms of Protestant belief. It is a disgrace to the Empire State that the inequality and injustice now existing in this regard should have so long continued. The result in Massachusetts, where Gen. Butler has been chosen governor, was a real surprise to many. We are glad to notice that Gen. P. A. Collins has been chosen to Congress by the old Puritan state. Everywhere, in fact, from New Hampshire to Texas, the democrats have made heavy gains. The South is as "solid" as ever, if we except Virginia, which, for the moment, has been drawn off by Mahone from its old moorings. The next Congress will, as far as the house is concerned, be democratic by a large majority. The Senate will, it is now thought, be controlled, though by a small majority, by the same party. The result of the contest gives the democrats the vantage ground for the Presidential campaign in 1884, but their success then will entirely depend on their course of action during the next two years.

EDITORIAL NOTES.

On Friday, the 10th inst., was celebrated the fifteenth anniversary of the consecration of His Lordship the Bishop of London. The assembled clergy of the diocese, at the moment engaged in the exercises of the retreat, could not allow the occasion to pass without giving him cordial and unanimous expression of their good will, attachment, and fidelity to His Lordship. The bishop kindly acknowledged the hearty congratulations of his clergy. He referred to the earnest support he had always received from them in every important work and at every critical period in the history of the diocese, and assured them of his heartfelt gratitude for all they had done to promote the prosperity of his diocese. His Lordship's many friends throughout the Dominion wish him many long years of happiness and success in his present distinguished position. It may be interesting here to remark, that of the bishops who held sees in the Province of Ontario at the time of Dr. Walsh's consecration, His Grace the Archbishop of Toronto alone survives. The annual retreat of the clergy of London, which began on the 6th of November, terminated on Saturday morning last. There was a very large attendance of the priests from all parts of the diocese. The exercises of the retreat were conducted by the Rev. Father Ryan, S. J., Montreal. His discourses, characterized by an earnest and winning impressiveness, were also of a certain masterpieces of theological learning and ascetic research. Father Ryan will always be gladly welcomed by the clergy of London to preside over the exercises of their annual retreat. While in the city the rev. gentleman delivered two remarkable discourses in St. Peter's Cathedral—the first on the Communion of the Saints, and the second on devotion to the Blessed Virgin. For consecutiveness of thought, strength of reasoning and chasteness of diction these discourses could not be surpassed. The rev. father left London on Monday last for Montreal. Gen. Wolsey has been refused the freedom of the city of Dublin. We cannot feel surprised at this action of the corporation of the Irish metropolis, when we bear in mind that the *Freeman's Journal* openly accuses him of having expressed to the government a strong desire to be given control of all military matters relating to Ireland, with the view of completely suppressing the alleged disorder in that country. FRANCE is, according to a leading Parisian journal, threatened with serious financial complications. *Le Journal des Debats* calculates a deficiency in the present financial year of 60,000,000 francs, and possibly 150,000,000. The announcement of this unexpected state of affairs has produced a very serious effect in French financial circles. If the actual state of the revenue be such as stated, it is impossible to foresee what troubles may arise therefrom. Another communitarian uprising would not, in that eventuality, be a surprising occurrence. In three German Provinces, Hanover, Hesse-Nassau, and Schleswig-Holstein, there were, in 1881, amongst the Protestant population, 134,269 births. Of this number, there were 8,324 who did not receive the rite of baptism in any form,

in Dublin, to say to this its first product?

THE BAZAAR.

We beg once more to remind our readers that the bazaar in aid of St. Peter's Cathedral, now in course of erection in this city, will be held here during the Christmas holidays. We have already published the list of prizes which will be offered for drawing at that time. No such list was ever placed before the public in Canada. Since its publication it has been largely increased by the presentation of many valuable gifts from friends throughout the country. We earnestly recommend this good work to all our readers, and feel satisfied that if they do their duty in the matter, as we know they will, the success of the bazaar will be a matter of hearty gratification to all interested in the progress of religion in this Province. All persons desirous of making returns or soliciting information should at once place themselves in communication with the Rev. Father Cornyn, who, having the matter in hand, will be at all times ready to meet their wishes.

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Amongst the same population, there were in 1881 31,546 civil marriages contracted, of which 2,922 were entered into without any religious formula whatever. These figures point to a very sad state of things amongst the masses of the people in certain parts of Germany.

The Savoyard prince, for the time installed in the Quirinal, has received another very decided snub. The Emperor Francis Joseph has, no doubt for reasons of state, found it inadvisable to return in Rome King Humbert's visit to Vienna, and informed His Sardinian Majesty of his inability to do so. A cablegram conveys the statement that King Humbert, perceiving the impossibility of the emperor's visiting Rome, has written thanking him for his courteous intentions, and assuring him that he considers the visit paid. This is indeed quite refreshing, coming even from a royal mind. King Humbert's royal visitors at Rome will be few and far between. He can express thanks to them for good intentions, but not for the courtesy of actual visits.

It is stated that in the Kingdom of Hungary 80 per cent. of the Free Masons are Jews, and that of the remainder, fifteen per cent. at least hold relations of cordiality and intimacy with Jews. In Hungary, Jew and Free Mason are, it appears, almost synonymous. At this very moment, there is, not only in Hungary, but throughout the whole Austrian dominions, a deep feeling of animosity amongst the masses of the people towards the Jews. May not this animosity be attributable to their Masonic bond of unity? It should not, indeed, be an excuse for, though it may be the explanation of cruelty practiced towards them.

MARMION AGAIN.

Bishop Cleary on Education—Opinion of Impure Literature.

Kingston Whig, Nov. 6. Last evening Bishop Cleary again preached upon moral education—the third of a series of very able sermons. His text was the same, "We are the children of saints," &c., (Tobias II. 18) words which he desired to become household words in this parish. They expressed the faith of the children of Israel, they sustained the holy man and his family in the days of their captivity, and our fathers and forefathers in the 300 years of their persecution in Ireland. He then addressed himself to Christian parents in regard to the training of their children, dwelling (1) upon the trust bestowed by God upon man of caring for the lives of their offspring, of protecting the soul, destined to live forever in the mansions above; (2) the solicitude of a Christian mother to have her babe baptized, thereby receiving divine life within the soul, a spiritual substance, intangible, invisible, but real, and thenceforth living by a twofold principle of vitality, the natural and the supernatural; (3) the importance of correcting evils in youth, the small vice in the boy becoming a great one in the man; (4) the result of careful training and good example as displayed in the life of Louis of France, who never forgot his mother's teaching; and twice took up the banner of the cross and fought the infidels in Africa; (5) the danger encountered by the son when he has rounded into boyhood, when he has reached the turning point in his life, when he wavers, seems unhappy, is thoughtful and unsettled, easily influenced and takes the steps that lead to ruin or salvation; (6) the necessity of guarding against bad examples, bad language, bad manners, bad companions and impure literature. Thus his Lordship reached the point to which all his discourses have tended. He was shocked with the obnoxious literature to be found in the steamboats, on the cars, everywhere he went. Nothing could be more filthy and abominable than some books and newspapers if the devil had appointed a special committee to compose and print them. Their purpose was corrupting. He picked up a book recently on a steamboat; it had been side by side with bibles, revised editions, and was of a most objectionable description. He asked how books, so destructive of virtue, could be retailed, and the reply came, "Oh, that's the kind we sell most of."

A GREAT DEAL DEPENDS upon the supervision of the young at the period when their intellects as well as their passions are being developed. Upon their position then depends the direction of their future lives. Above all upon the school text books depend lasting impressions. Why? Because they have the stamp of authority, are regarded as guides, and the contents of them, by obedient and docile persons, are taken into the very soul. A text book is not read as ordinary prose or poetry, but, for the purpose of examination, studied with intense ardour, with an application not only disturbing to rest but digestion. Such being the case is it expedient or right to place in the hands of the boy and girl whose character of life has not yet been determined, whose resolution is not yet tried, as a standard of judgment and taste, a book containing an impure plot, the narrative of a man and woman in immoral intrigue, their appearance described in a glittering, fascinating way? Parents who countenanced such deserved to have impure children; the high minded parent would take the book and burn it before his children's eyes and fling them if he found them with it like again. Ah, there is something wrong in Canada when that which is foul and abominable is approved by the guides of education. In England, when boys learn Latin and Greek classics every book put into their hands has everything in it that is licentious and demoralizing expurgated. Yet here, a book is placed in the hands of the student and the foul thing must be branded on the mind. No one can say that it is a proper

thing for the girl reared in her virtuous parent's home, whose mouth has never spoken aught but that which is modest and pure, that anything so filthy as the recital of Marmion's relations with Constance should be impressed upon her memory and made familiar to her lips, or that it should even cross her imagination. Young people cannot study a subject without in order to talk of it, if the mind be full the mouth will speak. The impression created by text books is almost inextinguishable. When he was a boy taking his College course

GOLDSMITH'S SCHOOL HISTORIES WERE STUDIED.

There could not be more beautiful reading, nothing more fascinating, but the writer being a Protestant, whenever the Catholic Church came into conflict with any opposing force—resisting tyranny, immorality, encroachments upon her religion (as she has always done and will do until the foundations of earth have dissolved)—he condemned her, and the names of the most glorious defenders of Christian liberty were mentioned with contempt, and his mind received the unjust and wholly impressions which were effaced only by his studies in mature age. The Archbishop of this Province—a man of age, merit, long service, learning, self sacrificing and holy—is a dictator, a milkop, because he objects to the placing of an impure book into the hands of those whom he is bound to protect. It is said the Bishops have no right to interfere in these matters. His Lordship said they had; as pastors they should guard the young, even to the laying down of their lives in order to do so. It could not be said that the book was not offensive when it contained so many of the slanders inspired by Henry VIII, the stories collected or invented at his instigation to destroy the Catholic institutions of piety and give him ground for appropriating the property of the Church. Why was such a work imported into Canada? What it says of the dungeon 100 feet deep and the murders and other crimes committed by the monks cannot be proved, and is a pure invention of the imagination, and the outcome of English prejudice. In the history of 1300 years neither priests nor nuns have been guilty of cruelty. So careful is the Church in the selection of candidates for the ministry that she will not admit to the sacred calling any one who has imbedded his hand in human blood, any one who has sat upon the bench and pronounced a sentence of capital punishment upon a member of the legal profession who has pled the case against the criminal, anyone who has had to do with crime or cruelty. The world knows all this, that out of the hundreds of millions consecrated to the service of the Church by religious vows in the course of eighteen centuries, none can be shown

CITY OF THE ATROCITIES.

depicted in Marmion. Then why are they repeated? Simply to engender a hatred of the Catholic Church. Is it fair for the present or next generation to transport from England that which is prejudicial, which has been a source of strife and internecine war for 300 years? Is it not enough that Ireland and England should be opposed to each other for so long a period, creating a catalogue of crime which cries to heaven for vengeance? For the life of him he could not understand why Marmion, the most offensive of the 113 works of which Scott is the author, should be selected as a school work, or why an effort to undo the mischief has been opposed, or how a clergyman could enter the pulpit and endorse the poem as proper for moulding the tastes of the young. There was a reason for it; it would be apparent by and by. He now came to compare the systems of education as they have existed in Ireland and Canada. He pointed out that the Church opposed Queen's College and the Model Schools of the old land because, as conducted, the Pope has pronounced them intrinsically dangerous to the Catholic faith and morals. The statutes of Canada differ very little from those of Ireland in the abstract, but there is a wide difference in the working of the two systems. The key to the condemnation of Queen's College and the Model Schools of Ireland lies in one little clause of the Pontiff's documents that the institutions are dangerous to faith and morals not only through the want of guarantee against bad books and proselytizing teachers, but by reason of the motive attributed to the Government in founding them—to do by means of education what the dungeon and gibbet failed to accomplish. How does the system in Ireland differ from that of Canada. In the spirit of the Government. In Ireland it is hostile, crafty; in Canada it is such as to inspire confidence, to make people feel that they are on an equality, that there is justice, equity, fairness and freedom among men, determination to do the right.

He allowed his children to enjoy the school system, because he was not afraid of injury thereby to their faith and morals. He had been over most of his diocese, (and he had still fourteen counties,) and he had enquired about the education of the children, and had yet to hear of any complaint regarding conduct of the teachers in the public schools. Suppose this was not the case, that the Bishops of 300,000 or 400,000 people had reason to believe that the faith and morals of the children were being tampered with and confidence destroyed, if they did not interfere what would be thought of them? And if they were forced to withdraw their little ones from the centres of higher education, the war of creeds and races then begins. The Bishops must protect their flocks, they must preserve their rights, they will not be silenced in the discharge of their duty. They knew what came of conflict in Ireland, Italy, Germany, France, wherever the Church was brought into collision with the civil authority. There has been strife, anger, recrimination, murder, social dissolution. Men who loved each other one day hated each other the next.

Christian Grumblers.

Every Catholic pastor is more or less annoyed by a certain class of grumblers who are never satisfied with anything that he may undertake for the good of the people who are under his charge. The pastor may combine lofty eloquence and far-seeing wisdom with untiring zeal, still there are those among the parishioners who will be dissatisfied. If the pastor allows a debt to accumulate upon his church they say that he is not sufficiently energetic. If, on the

contrary, he puts forth, from time to time, appeals for financial aid, in order that there shall be no such debt, they charge that he is continually begging. Their grumbling is especially directed against the special collections which many pastors are, from time to time, obliged to institute. In fact, they object to every form of collection. They claim that they do not wish to be obliged to buy their religion. Their claim is, undoubtedly, logical, for the reason that the use to which they put religion would not justify a large outlay.

CATHOLIC LITERARY SOCIETY.

On the evening of Thursday the first annual gathering of the Roman Catholic Literary Society of this city, was held in their rooms, Allison Buildings. The Vice-President, Mr. P. Mulhern, occupied the chair; Mr. M. J. Gleason acting as Secretary. The absence of the President and founder of the society, Rev. Father O'Mahony, was greatly regretted. The prospects of the organization for the coming season are most favorable. Following is a summary of

THE ANNUAL REPORT.

The report of the Management Committee was read by the Chairman. Since the organization of the Society a year ago 64 persons have been accepted as active and honorary members, and of these 48 have signed the roll of membership. Suitable rooms, adequately furnished for amusement and recreation, were secured, and last winter these were well patronized. Two billiard tables were purchased, also playing cards, dominoes and draughts. The reading rooms are always supplied with the city papers. The Society is indebted to Mr. Thos. Coffey for a gratis copy of the Catholic Record and for many exchanges. The revenue from the billiard-table by means of the small fee charged, amounted to \$171.20. Improvements in this department are contemplated. The success of the literary object of the Society has given fair satisfaction. The fortnightly entertainments were of an interesting character. Abundant latent talent has been displayed by all who took part in the exercises, and your Board confidently predicts that the result of these entertainments will be a benefit not only to the members taking part themselves, but the Society will ultimately be most beneficial to the whole Catholic community. It is recommended as soon as the means at the disposal of the Society will warrant the outlay, that a library be procured, and the members are impressed with the necessity of any assistance in their power towards this object. Your President, Rev. Father O'Mahony, kindly presented some volumes as a nucleus of a library. Books were also contributed by other members. The total receipts for the year were \$417.06, including membership fees, \$284.75, Expenditure, \$357.30. Balance on hand \$89.76. Total amount of assets, \$314.79; liabilities \$106.50. Balance of assets over liabilities \$148.29. The report closed with a reference to the favorable progress of the Society during the year. Allusion was made to the many worthy literary and social objects of the Society. The organization was an experiment, but nobly stood the test, and its success is now an accomplished fact. Finally, your Board desire to give expression to the great obligations of the Society to our reverend patron, who, from the beginning, encouraged and cheered it by approval of its objects and of the means adopted for their promotion. To our first President, Rev. Father O'Mahony, to whose zeal in a great measure our organization owes its existence, the warmest thanks of the Society are due, as they are also to the reverend fathers who have encouraged it with their presence, active aid and sympathy.

On motion the report was received and adopted.

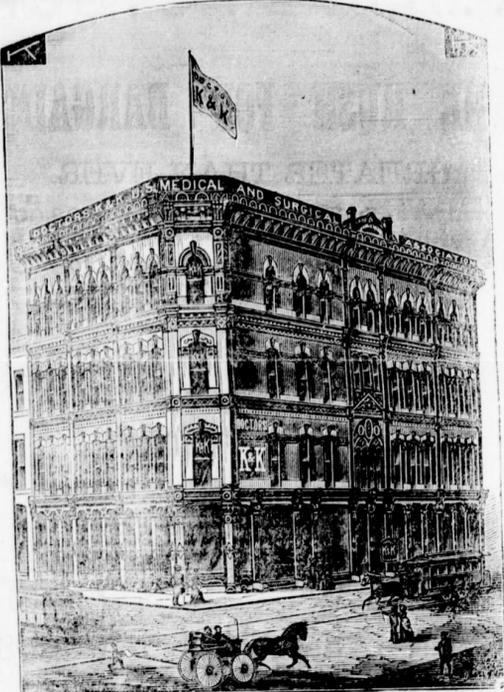
- The following officers were then elected for the ensuing year: Patron, His Lordship Bishop Walsh. President, Rev. M. J. Tiernan. First Vice-President, W. J. McGuigan, M. D. Second Vice-President, F. F. Harper. Chaplain, Rev. Father Walsh. Treasurer, T. J. O'Meara. Financial Secretary, P. F. Boyle. Recording Secretary, M. J. Gleason. Management Committee—B. C. McCann, J. J. Blake and Jas. Vining. Amendment Committee—J. Starr, J. J. Blake and Chas. Harper. Auditors—W. Macrost and L. Wieser. A cordial vote of thanks was given the retiring officers.

MONTREAL ITEMS.

There is much feeling here on account of the proposed demolition of the historic shrine of Notre Dame de Bonsecours to make way for the Canadian Pacific Railway depot. The ground on which it stands was given to Sister Marguerite Bourgeois, the foundress of the Congregation de Notre Dame, by M. de Maisonneuve, the founder and first governor of Ville Marie. The first church was built of wood in the year 1659 by Sister Bourgeois, who made it a condition that the chapel of Notre Dame de Bonsecours should be inseparably annexed to the Parish of Ville Marie, which condition was approved by Mgr. Laval, first Bishop of Quebec, on Nov. 6th, 1678. On the 30th of June, 1675, the foundation stone of the second chapel was laid. This was the first stone church built in the colony. In 1734 this second chapel was burned. The foundation of the present building was laid June 30, 1771, and the church solemnly consecrated on June 30th 1773. Pilgrims from the suburbs and villages at a great distance from Montreal came to this church, and it is an object of veneration to all classes of our citizens, both Catholic and Protestant. Mgr. Fabre, Bishop of Montreal, and Rev. Fr. Colin, Superior of the Seminary of St. Sulpice, wrote to the Mayor and Aldermen pleading to have the Chapel spared. Mr. G. Stephens, M. P. P., a Protestant gentleman, has written a letter to the city press containing a great many arguments in favor of sparing the church and leaving it in a square, such as St. Paul's in London, and the Madeleine in Paris. A citizen's committee has been appointed to protest against the demolition of the chapel and it is hoped the prevailing sentiment will have the effect of making the city council reject the report of the Special Railway Committee. J. C.

NOV. 17, 1882

U. S. MEDICAL ASSOCIATION. K. & K. SURGICAL ASSOCIATION. Largest in the World. J. D. KERGAN, M.D., Med. Supt.



LONDON CANADA POSTAL GUIDE.

Table with columns for 'MAILS AS UNDER', 'CLOSE', 'DUE FOR DELIVERY', and 'ARRANGEMENT'. It lists various mail routes and their respective schedules.

ST. PATRICK'S BENEVOLENT SOCIETY. This Society meets every Wednesday evening at eight o'clock in the rooms, Albion Block, Richmond Street.

CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meetings of London Branch No. 1 of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month.

Woolverton, Surgeon Dentist. Office—Corner Dundas and Clarence Streets, London. (Over Brown & Co's.)

DR. W. J. MCGLOTHLIN, GRADUATE OF MEDICAL UNIVERSITY. Member of the College of Physicians and Surgeons.

DR. WOODRUFF, OFFICE—Queen's Avenue, a few doors east of Post Office.

J. J. BLAKE, BARRISTER, SO. 100-101 King's Block, London.

EDUCATIONAL. YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

ST. MARY'S ACADEMY, WILSON, ONTARIO. This Institution is pleasantly located in the town of Wilson, opposite the Hotel and combines in its system of education, great facilities for acquiring the French language.

URSULINE ACADEMY, CHATHAM, ONT. Under the care of the Ursuline Nuns, this Institution is pleasantly situated in the town of Chatham, Ontario.

ASSUMPTION COLLEGE, SANDWICH, ONT. The Studies embrace the Classical and Commercial Courses. Terms money advanced.

A RARE OFFER!! \$1 WORTH OF SHEET MUSIC FREE. Buy fifteen lots of Dobbins' Electric Soap of any grocer...

FINANCIAL. THE DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT.

AGRICULTURAL SAVINGS & LOAN CO. AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS.

Wilson & Munro SUCCESSORS TO FRANK SMITH & CO., GROCERS, WINE AND SPIRIT MERCHANTS, DUNDAS ST., LONDON.

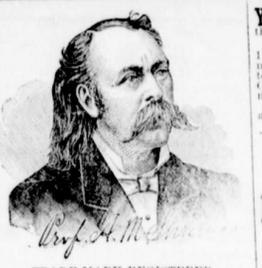
WILSON & MUNRO. SOLID FACTS. THE CHEAPEST BEST PLACE TO BUY YOUR Dinner Sets, Tea Sets, Dessert Sets, Crockery, Glassware, Cutlery, Fancy Goods, &c.

REID'S Crystal Hall, 197 DUNDAS ST. LONDON. BUY YOUR COAL & WOOD FROM GEO. McNEILL, AT THE NORTH END COAL & WOOD YARD.

LONDON COMMERCIAL COLLEGE AND TELEGRAPHIC & PHONOGRAPHIC INSTITUTE RE-OPENS ON MONDAY Sept. 4th.

CONSUMPTION. MOLLER'S COD-LIVER OIL. Cheapest & Best.

BACK TO LONDON. W. D. MCGLOTHLIN and W. J. MCGLOTHLIN, Practical Watchmaker and Jeweller.



TRADE MARK REGISTERED. Pride of the Valley cures Catarrh, Dyspepsia, Liver Complaint, Coughs, Colds, Chills and Fever, and Ague.

A CHOICE STOCK OF NEW FALL DRY GOODS! OPENED OUT AT J. J. GIBBONS' Crystal Hall Building, 199 DUNDAS ST. A CALL SOLICITED.

THE KEY TO HEALTH. BURDOCK'S BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system.

'NIL DESPERANDUM.' Important to Nervous Sufferers. THE GREAT ENGLISH REMEDY for Nervous Debility and all Nervous Affections, is GRAY'S SPECIFIC MEDICINE.

NOTICE OF REMOVAL. The Gray Medicine Co., Toronto.

W. H. HINTON (From London England.) UNDERTAKER, & C. The only house in the city having a Children's Mourning Carriage.

W. J. THOMPSON, King Street, Opposite Revere House, Has now on sale one of the most magnificent CARRIAGES & BUGGIES IN THE DOMINION.

EDY BROTHERS THE COOK'S FRIEND BAKING POWDER HAS HAD FIRST PRIZES AWARDED 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900.

MENELY BELL FOUNDRY. Manufactured by the proprietor, HENRY M'SHANE & CO., 55 College Street, Montreal.

YOUNG MEN, the best place to secure a business education is at the Canada Business College, Hamilton, Ont.

YOUNG LADIES. CLEARING SALE TO MAKE ROOM FOR FALL IMPORTATIONS GOOD TWEED SUITS \$7.50. ALL WOOL TWEED PANTS \$2.00.

PETHICK & M'DONALD 393 Richmond Street. FITZGERALD SCANDRETT & CO. ARE AMONG THE LEADING GROCERS IN ONTARIO.

An immense stock of Goods always on hand, fresh and good. Wholesale and Retail. A CALL SOLICITED.

FITZGERALD, SCANDRETT & CO. 160 DUNDAS STREET, 4th Floor East Richmond St. LONDON, ONT.

BENNETT SCHOOL FURNITURE CO. Manufacturers of School, Church and Office FURNITURE LONDON, ONT.

Designs and estimates furnished for Altars, pulpits, pews, &c. We are also prepared to give low estimates for church furniture where architects plans are supplied.

RUPTURE. Cures without an operation of the hernia truss invented by Dr. J. A. SHEPHERD'S method, 202 Broadway, New York.

Grand Banquet of Genuine Bargains in Pianos, Organs and all kinds of Musical Instruments, at Colwell's Popular Music House, 179 Dundas St., London, Ont.

THE LONDON BRUSH FACTORY MANUFACTURERS OF BRUSHES of every description. All kinds of Mill and Machine Brushes made to order.

THOS. BRYAN, and 75 Dundas Street, west.

FOWLER'S EXTRACT WILD STRAWBERRY. Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children.

UNDERTAKERS. W. H. HINTON (From London England.) UNDERTAKER, & C. The only house in the city having a Children's Mourning Carriage.

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MENELY BELL FOUNDRY. Manufactured by the proprietor, HENRY M'SHANE & CO., 55 College Street, Montreal.

1883. Y PRESENTS, PIANOFORTES. In America.



Manufacture, BEATTY STREET, United States of America. Establishment in England, 10, Abchurch Lane, LONDON, E.C. 4.

History of performed such maintained so AYER'S CHERRY BLOSSOM is the diseases of the long-continued cough in all climates.

GRANT Agents, in London for the ASSURANCE CO. FIRE INS. CO.

OLIC TORE. opened out store, cor-

JOHNSTON'S SARSAPARILLA. Used all the Year Round. LIVER COMPLAINT, DYSPEPSIA, and for Purifying the Blood.

MASON & HAMLIN ORGANS. We certainly had, having been so decreed at every Competition for SIXTY YEARS.

BUCKEYE BELL FOUNDRY. Bell of Pure Copper and Steel. Fully Warranted. Catalogue sent free.

MANUFACTURE OF PIANOS. The MASON & HAMLIN Organ and Piano Co., 151 Tremont St., Boston; 40 E. 14th St., New York; 140 Washburn Ave., Chicago.

BUCKEYE BELL FOUNDRY. Bell of Pure Copper and Steel. Fully Warranted. Catalogue sent free.

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LATEST BY TELEGRAPH.

Ireland. Dublin, Nov. 7.—Cornelius Shea, convicted of being a moonlighter and making threats against tenants who paid rent near Killarney, has been sentenced to seven years' penal servitude.

Cork, Nov. 7.—Timothy Cronin, one of the Land League secretaries, has been arrested under the Coercion Act for having arms in his possession.

London, Nov. 8.—In the House of Commons on Saturday, Gladstone, in discussing the closure, said the public do not trouble themselves about the details of the measure, but only desire less talk and more work.

It is understood that the committee has resolved to promote emigration of 7,000 or 8,000 persons from the poorer districts of Ireland, at a probable expense of £25,000.

Dublin, Nov. 9.—The Freeman's Journal accuses Sir Garnet Wolseley with having expressed to the Government a strong desire to be given control of all military matters, so far as they relate to the condition of Ireland, with a view to the complete suppression of disorder in that country.

Chatham, Nov. 10.—Thirty families, comprising 169 persons, have been evicted from the estate of Innes, Burke, Dublin, Nov. 10.—At the meeting of the corporation of Dublin to-day, a heated discussion occurred on the motion to thank the Irish regiments who served in Egypt for gallantry, and to confer the freedom of the city upon Gen. Wolsley.

Dublin, Nov. 12.—Judge Lawson evidently had a narrow escape from assassination last evening. Since his appointment as judge under the Prevention of Crimes Act, and more especially since the severe newspaper comments upon him, he has never gone out without police protection.

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A cablegram received at Halifax announces the appointment of Rev. Dr. O'Brien, of Indian River, P. E. I., to the Archbishopric of Halifax, which office recently vacated by the death of the late Archbishop Hannan.

A young medical student, of Toronto, named Cunningham, while laboring under fits of melancholy, made two attempts on his life by taking laudanum. On both occasions he was saved by the prompt action of the doctors.

Petrolia, Nov. 10.—Richard Buxton, engineer in Walker's engine house, was accidentally caught in the fly-wheel of an afternoon and was instantly killed his neck being broken.

Montreal, Nov. 10.—Young Mr. Fallon, who fasted twenty-three days from an illness that he was commanded by God to do so, died yesterday. He was partially out of his mind for two or three years.

C. M. B. A. NOTES. SUPREME COUNCIL OFFICERS. Chancellor—J. T. Keena, Detroit, Mich. President—F. J. Heister, Buffalo.

1st Vice Pres.—W. C. Shields, Corry, Pa. 2d Vice Pres.—Thos. Coffey, London, Ont. Recorder—C. J. Hickey, Alleghany, N. Y.

Travellers—R. Mulholland, Dunkirk, N. Y.; John Clifford, Niagara Falls, N. Y.; Wm. Franklin, Buffalo, N. Y.; J. S. McGary, Franklin, Wm. Look, Detroit.

Chancellor—T. A. Bourke, Windsor. President—John Doyle, St. Thomas. 1st Vice—D. E. Olette, Windsor.

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LOCAL NOTICES.

IN BOSTON. Recently Dr. M. Souville, of the Montreal International Throat and Lung Institute, and ex-Aide Surgeon of the French Army, was visited by three 2,500 Physicians and sufferers using his wonderful invention, the Spirometer, for the treatment of Catarrh, Catarrhal Deafness, Bronchitis, Asthma, and all Throat and Lung Diseases.

THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now a mistake to think, becoming rarer every year as the use of Chingalese Hair Restorer becomes more general.

Are you disturbed at night and broken a year round by sick child suffering and with the excruciating pain of cutting teeth?

Mothers! Mothers! Mothers! Are you disturbed at night and broken a year round by sick child suffering and with the excruciating pain of cutting teeth?

Rest and Comfort to the Suffering. "BROWN'S HORSERADISH PAIN-EXPELLER" has no equal in reliefing pain, both internal and external.

KIDNEY-WORT. IS A SURE CURE FOR ALL DISEASES OF THE KIDNEYS AND LIVER.

Malaria. It is a disease of the blood, and is caused by the presence of malarial parasites in the blood.

KIDNEY-WORT. IS A SURE CURE FOR ALL DISEASES OF THE KIDNEYS AND LIVER.

WHEN YOU INSURE. Remember the great fires in Chicago, Boston, St. John and Quebec, and lately in Ottawa.

PENSIONS. For Soldiers, Widows, Parents and Children. Any disabled soldier or sailor, or any other person entitled to a pension, should apply to the Pension Office.

Come all who wish white Teeth of pearl. To set off their cherry. A fragrant breath for the boy and girl Who purchases "TEA-BERRY."

ROBERTS' PEPSIA. Bileless, bilious, constipation, indigestion, all forms of dyspepsia yield at once to a few doses of Pepsia, the new compound from Brazil.

COMMERCIAL. London Markets. London, Oct. Nov. 13. GRAIN. Wheat, Spring, 60 lbs. \$0.00 to 0.00.

PRODUCE. Eggs, retail, 25 to 25. Butter per lb., 22 to 22. Cheese per lb., 18 to 18.

London Stock Market. London, noon, Nov. 13. 50 Canadian Sav. 125. 100 Dominion 85.

Montreal Market. Montreal, Nov. 13. FLOUR—Receipts, 6200 bbls., sales, 2500 Market quiet, unchanged.

Toronto Markets—Car Lots. WHEAT—Fall, No. 1, 30 to 30. No. 2, 29 to 29. No. 3, 28 to 28.

WHEAT—Fall, No. 1, 30 to 30. No. 2, 29 to 29. No. 3, 28 to 28. No. 4, 27 to 27.

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WHEAT—Fall, No. 1, 30 to 30. No. 2, 29 to 29. No. 3, 28 to 28. No. 4, 27 to 27.

GREAT Bankrupt Sale OF THE GOLDNER STOCK THE RUSH FOR BARGAINS GREATER THAN EVER. Twenty-Three Thousand Dollars' (\$23,000) Worth of New, First-class Goods Thrown on the Market, and the Whole to be Closed Before the 1st of January.

CLOTHING, GENTLEMEN'S FURNISHINGS, HATS AND CAPS, AT FIFTY PER CENT. BELOW GOLDNER'S MARKED PRICES. 500 Fur Caps at Half Price.

THOMAS SMYTH, RICHMOND ST., OPP. CITY HALL. DENTON HAS IMPORTED A SUPERB STOCK OF FASHIONABLE WOOLEN GOODS FOR GENTLEMEN OF LONDON AND VICINITY.

FOR DRESS. Black West Broads, Leopold, French Worsted, FOR SUITINGS. Black and Blue Angoras, Black and Blue Cheviots, Blue Scotch Tweeds, Diagonal and Fancy Worsted, FOR LIVERIES.—Dark Blue and Green Regulation Cloths.

CUT PRICES. The Famous LIVERMORE \$2.00 STYLOGRAPHIC PEN AT \$2.00. Former Price, \$5.00. Pens sent by return mail. Parties will also receive a sufficient quantity of superior quality pens, sent with each pen, for the purpose of testing.

REID'S HARDWARE, 116 Dundas St., (North Side), LONDON. MATHESON'S PLANES, BEVEL, EDGE, HINGE, DISTON'S & FLINT'S HAND AND CROSS-CUT SAWS, ROPE, CORDAGE, SCALES, etc., etc.

Grand BAZAAR AND DRAWING OF PRIZES. In London, Canada, to aid in the erection of the new St. Peter's Cathedral. \$1,000.00 IN GOLD. 320 Acres of Land in the most fertile section of the County of North West.

LOUISIANA STATE LOTTERY COMPANY. Incorporated in 1885 for 25 years by the Legislature for Educational and Charitable purposes, with a capital of \$2,000,000, to which a reserve fund of \$500,000 has since been added.

TEACHERS WANTED. For the R. C. Separate School, Prescott, Ont. A male teacher holding a second class certificate, required for the first January next.

NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Immigrant Shed, Hamilton, Ont." will be received at this office until TUESDAY, the 28th instant, inclusively, for the erection of

IMMIGRANT SHED, HAMILTON, ONTARIO. Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Immigration Office, Hamilton, Ont., on and after Tuesday, the 14th inst. 1882. Tenders must be made on the printed forms supplied.

NICHOLAS WILSON & FASHIONABLE TAILOR. A nice assortment of Imp. TWEEDS now in stock. ALSO—New Ties, Silk Handkerchiefs, Underclothing, Etc. N. WILSON & CATHOLIC PRESS.

Catholic Review. "The progress of the 'glorious' of public schools in Massachusetts is cited by the remarkable fact which learn from the columns of the Herald, that entering and 'pendent' newspaper has been adopted by the Amos school in Dedham as an aid and useful agency in the education of the rising generation."

Canada Business College. CHATHAM, ONT. By the superiority of its course of training stands without a worthy rival in the Dominion. For catalogue address D. McLACHLAN, Chatham, Ont.

AN ONLY DAUGHTER. CURED OF CONSUMPTION. When death was hourly expected all remedies having failed, and Dr. H. JAMES, with experience with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of CONSUMPTION.

Grand BAZAAR AND DRAWING OF PRIZES. In London, Canada, to aid in the erection of the new St. Peter's Cathedral. \$1,000.00 IN GOLD. 320 Acres of Land in the most fertile section of the County of North West.

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Washington Catholic. NOTWITHSTANDING the fact that slinking funds are unaccounted for, Rick Ford has commenced another big boom, and poor Irishmen are being lured in their dollars, to be again bamboozled and told "it is none of your business what we do with the money."