

Written for the Record. Lines. In Memoriam of Nellie O'Leary, who died in Stratford, April 21st, 1888. Now the little hands are folded...

TALBOT. THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY. CHAPTER I. Carrick, the largest town in Ireland...

The men of Carrick and the surrounding country are famous for their love of athletic games, their gaiety of character...

"Be it in the defence, or be it in the assertion of a people's liberty, I hail the sword as a sacred weapon..."

"What was true of all Ireland was especially true of Carrick. This old town was in a perfect state of ebullition..."

"All the military talent available was nightly engaged in laying out a plan of war; the aged, staid around their blazing fires...

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Power had seen much of the world and had certainly gained much by his experience. He was clear-headed and full of common-sense.

The appearance of their companion was very striking as he leaned over the battlement of the bridge...

Between his finger and thumb he held a dreamy eye the hurrying waters that leaped in silver from the rocks of the adjacent river.

His face, thin and pale, looked as if it had been carved out of a block of white marble. His gray, glossy beard pointed like a naked dagger to his breast...

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his dreams. "Our notorious countryman, Lord Worsworth, would like to dab such a fantastic luscian, do you mind?"

"I was not aware that Mr. Worsworth was an Irishman," said Mr. Power, kindly.

"He was slightly obvious of the fact," said Tim, gravely, "that he was an American, do you mind?"

"At this juncture our friends were suddenly startled by the quick approach of a muffled figure that might be described as a bundle of clothes, composed of an old slouched hat, a large scarf, a high-collared great riding-cloak, and a pair of immense top boots."

"He ran hastily, and carelessly of all personal danger towards the burning wreck, and as he approached to where the flames threw a lurid light on the surrounding darkness, he was perceived by the scoundrels on his presence of holding English law, were outraging right and justice."

He was set up by the fiends about of triumph their hated enemy was already within their grasp. But he instantly realized his situation, and favored by the darkness, succeeded in making his escape, although closely followed.

Satisfied that his wife and child were safe, but unable to communicate to them, he made his way to the sea-coast, and was soon after, by a friendly fisherman, taken in his boat and put on board a vessel bound from Waterford to Boston.

After a long voyage of ten or twelve weeks the vessel reached Boston. During the voyage Nolan made himself as useful as possible on board the ship; and as he had received a good education, in spite of the English laws which made it a crime at that time for Catholics in Ireland to teach school, but was the most competent person on board, to take the place of the second officer, who sickened and died before the end of the voyage.

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Arriving in Boston, with her little daughter, Alice, she succeeded, after long and persistent inquiry, in tracing him on board the ill-fated ship which had sailed more than a year before for Waterford, but had never been heard from, and was undoubtedly no more.

Mrs. Nolan, hoping to find friends of her family in New York, went there with her little daughter. She gave up all hope of ever meeting her husband on earth. In New York she did not meet the friends she hoped for. But a kind-hearted lady, bearing in her left hand, which suffered from rheumatism, and in her right hand, which she used to assist in the daily exercises, there is no day in the year, however lowly the church or however retired, that the priest who says mass has not on his side one, two, or even more little boys, who thus habitually visit upon God in His house. There they are, as early as six o'clock, in their neat little soutans, or at least surplises; and with what delighted alacrity they watch every motion of the priest, to know when they are to carry the large hand from the Epistle to the Gospel side, hand to him the water and the wine for the chalice, or the first ray of the communion cloth over the altars. There are few more touching sights in the world than the attendance of these little boys on the weekly mass. Thus, when Sunday comes, what a train of these little acolytes precede the priest into the sanctuary! How bright are their red soutans and four-cornered caps and collars; how smooth and white their muslin surplises; how sweet and fresh and clean, even to their finger nails and how smoothly each youngster's hair is brushed, and how nicely are his shoes blackened: for a slavenly altar boy is a disgrace.

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venerable old priest who married him. He was told Nolan's cottage was to be burned during the night while his wife and child and its other inmates were fast asleep.

The good priest suspected that the rumor was set afloat for the purpose of drawing Nolan from his hiding-place, so that he might be either killed or captured. He therefore assured Nolan that he would be answerable for the safety of his wife and child, and that he must not run any risk of capture by exposing himself. Putting full confidence in the prudence and decision of the good priest, John Nolan remained anxiously waiting and watching, until about an hour after midnight he saw the darkness around it. He ran hastily, and carelessly of all personal danger towards the burning wreck, and as he approached to where the flames threw a lurid light on the surrounding darkness, he was perceived by the scoundrels on his presence of holding English law, were outraging right and justice.

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Ireland.

From the German of Ferdinand Freiligrath, by Mary Howell.

The following vigorous poem, from the muse of Freiligrath, is just as applicable to the Ireland of to-day as to the bread year in which it was written.

The boat swings to a rusty chain;
The sail, the oar of use no longer;
The fisher's boy dries yesterday's net,
And now the father laments with hunger,
Pale Ireland's fish is Ireland's fish,
I gives him coarse food and raiment;
A tattered garb, an empty dish—
These are the meagre fisher's payment.

A pastoral sound is on the wind,
With kine the roads are thronged,—oh pity
A ragged peasant crawls behind,
And drives them to a seaport city—
Pale Ireland's herds the landlord claims—
That food which Paddy's soul doth prize
That which would nerve his children's frames
The landlord's export trade requirith.

To him the cattle are a fount
Of joy and luxury never ceasing;
And each horned head augments the amount
Which swells for him the horn of plenty.
In Paris and in London towns he glories,
His gold makes gaming-tables glitter,
The while his Irish poor die down,
And die, like flies, by millions under.

Hallo! hallo! 'tho' the chase is up;
Paddy rush in, there is no dromer!
'Tis vain, for there is no hope,
The same goes with the landlord's steam-
For Ireland's game is landlord's game,
The landlord is a large encroacher:
God speed the power of his claims;
He is too feeble for a poacher!

The landlord cares for fox and hound,
Their worth a peasant's wit surpasses;
—Instead of draining marshes out,
—He leaves the soil a drear morass—
He leaves the soil a drear morass—
With sedge and useless moss grown o'er;
He leaves it to the water-hen,
The rabbit, and the screeching crow.

'Tis 'neath the curse of Heaven, or waste
And wilderness four million acres!
—'To you, corrupt, outward, base,
—No Irish man's name ever slumber-
breaks!
Oh! Irish land is landlord's land,
And therefore by the water's side
The fastidious mothers weeping stand,
And beg for bread for their children's bread.

A walling cry sweeps a head to bury,
The length and breadth of Ireland
Through
The woe which my easement passed
Brought to mine ear that wall of sorrow,
Faint as a dying man's last sigh,
Gave cry for slaves, my heart strings
searing.

The cry of woe, the hunger cry,
The death-cry of poor, weeping Erin,
Erin's she kneels in stricken grief,
Pale, agonized, with wild hair flying,
And wails the shamrock's withered leaf
Upon her children's heads,
She kneels beside the sea's streams,
And by her ancient hills' foundations—
Her, more than Byron's sea-king's
The title, "Noble of Nations."

SHOCKING FACTS.

The Opium Dens of New York.

The Rooms of the Catholic Young Men's Association of Transfiguration Parish, New York, are at No. 20 Mott street, in the very heart of the Chinese colony. The Church of the Transfiguration is on the opposite side of the street. Last Monday night week the association held its monthly meeting and adopted the following resolution:

Resolved, That a special committee of five members of this association be appointed to wait on the police authorities of the city and the Presidents of Societies for the Prevention of Crime and for the Prevention of Cruelty to Children and ask their help in their efforts to remove one of the most revolting evils that has existed in the city of New York.

THE EVIL COMPLAINED OF.

Resolved, That for the last few years this locality has been selected as the spot whereon to open in this city, by the side of the houses of the poor, brothels and houses of ill-fame to panders to the licentiousness of a class of people who have no homes or family ties of their own; and whereas the growth of this evil has been so rapid and the efforts to prevent it so feeble, that it becomes necessary for self-protection to adopt some measures more efficacious to remove the evil and render a residence here possible to those who respect virtue and decency; therefore be it

FATHER BARRY'S EXPOSURE OF THE IN-QUIRY.

Father Barry, the honorary President, made an elaborate speech in which he said every citizen ought to give his assistance in exterminating the evil which was undermining the morals and destroying the virtue of the community.

"It is an unsupportable idea," he exclaimed, "that these pagan barbarians can carry out their horrible orgies right among us, corrupt our children and convert our peaceful neighborhood into a hotbed of crime and delinquency. They are destroying the daughter of every respectable parent by an organized system. We will call to our aid all the power of the existing authorities and rout out the evil at once. We will say nothing now of those who we know must aid and abet these dens of infamy, for if they might frustrate our purpose, but if the authorities fail to move, and if those of us who believe to be the supporters of these crimes do not help us do their duty, we will investigate from the bottom to the top, and we will give their names to the world."

FATHER BARRY CORROBORATED.

The reporter talked with a number of respectable residents of the neighborhood, who corroborated everything said by the priest. Some of the incidents described were horrible beyond description. One gentleman said that there were policemen who made a good deal of money by acting as guides for visitors to Chinatown. The reporter saw at least a score of pale-faced and neatly-dressed girls going in and coming out of the different opium shops which were indicated to him.

COMMENTS OF THE PRESS.

The police of the precinct in which the Chinese quarter in Mott Street is embraced, were premature in denying the statements of Father Barry as to the illegal practices resorted to in some of the Chinese dens. The commitment of a Chinaman in default of \$500 bail yesterday on charge of keeping an opium joint, and the arrest of two girls for frequenting such places, prove that in this case at least the police were not as well informed as they ought to have

been and as they generally are.—New York World, Friday, Apr. 11.

When Father Barry's society unearthed the special cruelty to children being practiced in the opium dens, the laudably president of the Society for the Prevention of Something, came down and offered his services. What a convenient thing it is for this president to have people like Father Barry to point out just where there is cruelty outside of the theatres.—New York Morning Journal.

THE SOURCE OF HOODLUMISM.

"You write of happy homes," says a correspondent. "How can the hundreds of poor families in crowded cities have cheerful, Catholic homes?"

A family need not be rich to have a cheerful and happy home. Luxurious furniture and gorgeous appointments are secondary to contentment and cheerfulness. This is plainly not the general opinion. People despairing of attaining cheerfulness do not make the best of what they have. The streets after dark are filled with crowds of boys and girls, eager to be anywhere except at home.

Home is a place for eating and sleeping. Nothing more. The father and mother may complain that their children will not stay with them, but they seldom give the real cause, though they may know it. They have never attempted to make home cheerful. There is the daily paper, but no good books. Parents and children meet; no common topic, except fault-finding. There is no family reading, no family devotions, no trace of the sacred family life.

When the boys or the girls go wrong, the afflicted parents wonder why a cure has fallen upon them. They recall the fact that their children were not allowed to be scantily fed or clad—that they were brought up like other people's children. They forget that something more was required. A child must be well fed, clothed and sent to school, yet grow up a monster of wickedness. A parent is his child's keeper. On him, under God, depends the future of the child for time and eternity. He can not avoid his responsibility; his first duty is to make home Christian and cheerful.

Boys and girls condemned to worry through listless, miserably evenings, varied only by impatient words, naturally long for the excitement of the street. The father may go out himself; the mother, thinking that anything is good enough for the folk at home, may pursue some dreary and untidy domestic task which begets all sense of rest and comfort.

The father or mother need not be very learned or very pious to make home Christian and cheerful. He need be more consistently useful than most fathers and mothers, and to throw food and raiment to their children, and, when they have become hard and seared, they wonder why God has afflicted them.

How many families approach the Sacrament of the altar together? How many assist at Mass at the same time? There is a certain sham-like "spirit rampant and cause each member of the family to put on an icy mask when the other approaches him.

The boy soon learns to believe that he knows more than his father, because his father is silent on subjects of vital importance to the youth; and also it is a fallacy of the time that the youth inherits the experience of their elders. He picks up things on the street-corners and at school which his father ought properly to teach him.

A little experience will convince any ordinary observer that the sons of men—when we are writing of Catholics—who make good, who devote all their energies to doing it, generally grow up worthless. The Catholic colleges receive every year large groups of these unfortunates, sent to school to be kept out of the way. They drift from school to school, becoming gradually more useless. They are orphans in all but in name.

The root of the evil of Hoodlumism and indifference is the lack of family life. Make cheerful, Christian homes—the may be poor enough—and thousands of Catholic boys and girls will not be in training in the streets to be the fathers and mothers of thieves and arabs.

Christianity gave us the home in all its tenderness and sanctity. We must cherish it for the sake of the Church and the faith of our children.—New York Freeman's Journal.

Cancers and Other Tumors

are treated with unusual success by World's Dispensary Medical Association, Buffalo, N. Y. Send stamp for pamphlet.

A Remarkable Fact.

It is a remarkable fact that W. A. Edgers, of Franklin, who was so long afflicted with liver and kidney complaint, that his life was despaired of, was cured with four bottles of Burdock Blood Bitters. At one time he lay a fortnight without an operation of the bowels.

MUSCLE AND MIRTH.

SPORTS AT OTTAWA COLLEGE.

Saturday was a busy day at Ottawa College. The gala day for the annual sports had just been inaugurated some years ago, and its occurrence is to the students what the Fourth of July is to the Americans, or Dominion Day to the Canadians; the excitement manifested was not a little. In fact, after the question of the approaching examinations, the topic of the gala day has for the past two weeks or more been the leading subject of recreation, conversation, and certainly a more enjoyable one since the question of examinations is generally fraught with fear, or certainly at least causes peculiar chills and thrills to run through the "don't-want-to-study" student. His Excellency the Governor-General had recently consented to be a patron of the Bishop of Ottawa, and many other distinguished persons. This added a zest to the efforts of the athletes, and during the past week an acute observer could see a would-be athlete off in a corner feeling the height and hardness of his muscle, or another practising jumping, etc., and the advertised St. Jacob's oil, was free to suppose, at a premium lately in the College for sundry lame backs, bruised shoulders, or strained muscles. The prize list also, through the unvaried exertions of Rev. Fathers Gillet and Forget, respectively prefects of the senior and junior departments, was very complete, and of itself worked up a high degree of excitement.

The opening event was a baseball game between two picked clubs, one under Capt. Morris and the other under Capt. Guillet. Capt. Morris' team won the game by a score of three to one. Valois and Guillet formed the battery for one club and Dunn and Morris for the other.

His Lordship expressing a desire of seeing the 100 yards dash, this event was next called, and brought the following flyers of the slender path to the starting-line: G. Riley, an old favorite; J. Riley and P. Cunningham, a new man. G. Riley easily fulfilled the expectations his friends reposed in him, and won handsomely in 11 1/2 seconds, the track being slow and unfavorable for fast time. The handball match was well contested, Valois team winning the game. In throwing the heavy weight, M. Guillet took first prize, being very closely followed by M. Millett, a new man, who showed up remarkably well in the day's sports.

The most exciting race of the day was the quarter mile, for which J. McCarthy, P. Cunningham, and M. Guillet entered. For a time a pretty race ensued between McCarthy and Cunningham, but the Prescott man finally drew ahead, and captured a first rate race.

The man with the head that you read about, caused no end of amusement on each one could fire three balls at that head, but it had the peculiar knack of being just where the ball was not, and then would stand grinning at you like the monkey at a circus.

The target practice brought forth some embryo Carvers, and good shooting was made. The competition drill was the event of the day. Each four, anxious for the prize, went through the different military exercises with great precision and elastic movement, each one receiving a fair share of applause. Captain Anmond was judge, and awarded the prize to the four: Joseph O. Carroll, J. O'Hara, G. Wallace and T. Hennessy.

In the junior department there were many choice sports. The 100 yards dash was the principal attraction, for which McGuey and Watson entered. McGuey won, although Watson must have been out of trim, as he has beaten his opponent on three different occasions before this race.—Ottawa Citizen, May 21st.

COLONIZATION.

ANNUAL MEETING OF THE OTTAWA COLONIZATION SOCIETY.

A large and influential meeting took place at the Canadian Institute last night with the object of further discussing the scheme of colonizing the valley of the Ottawa. The Bishop of Ottawa was in the chair. On the platform were Rev. Father Labelle, Mr. Tasse, M. P., Mayor St. Jean, Dr. Duhamel, Mr. Murray Mitchell, Mons. Rivier and several missionaries and priests of the diocese of Ottawa.

His Lordship Bishop Duhamel called the meeting to order, and after stating the objects of the society, he called upon Fr. Labelle to address the audience.

Father Labelle said it gave him great pleasure to meet the assembly before him. He thanked the Bishop for the kind remarks made by him, but he wished simply to pose as a soldier or servant of the Ottawa Valley Colonization Society, and as such would always with all the energy he was capable of, assist the society to give all the information in their power to attract immigrants to the magnificent regions around them. That this region had many, if not more, attractions than any other section of the Dominion.

The rev. gentleman gave them a glowing picture of the future of this section, particularly that of the western section of Quebec Province. Alluding to the immediate prospects of the construction of the Gatineau Valley Railway and the St. Jerome line, he said they would open to the world a magnificent domain, which in a few years he felt sure would be studded with farms and all the blessings which

attend a healthy and prosperous settlement.

After alluding to the immense influx of settlers there for those of the old world, he and they would flock into Ottawa County, Pontiac and adjacent cantons. The speaker in conclusion hoped the society would increase in numbers and power, and in eloquent terms appealed to the meeting and Ottawa in particular, to rally to the aid of the society. Father Labelle was frequently and loudly applauded.

Mayor St. Jean was then called upon. He said he recognized the great claims of the society upon the city of Ottawa and its people. It was, in his opinion, a matter of great importance that the Capital should be maintained at Ottawa for all time, and to prevent Winnipeg at some future time to claim it for herself, it was our duty to assist to build up the vast country around us and to the north as far as James' Bay. The Mayor, in very well chosen remarks, pointed out how necessary money was for the carrying out of great public enterprises and this was no exception. He trusted all true Canadians would assist in the laudable endeavors of Father Labelle and the gentlemen associated.

Mr. Joseph Tasse, M. P., was quite in accord with the objects of the society, and was well pleased with the results of the past year in its interests. He suggested various modes of increasing both the numbers of the membership and also increasing its funds. Mr. Tasse said that the society should seek to obtain a share of the incoming Irish element, who at this time and in all countries were excellent citizens, and who invariably in this country followed close upon the pioneer French Canadian. He hoped that the French now in the States would soon return to Canadian soil, which he felt assured was now offering new fields on all sides for enterprise and colonization. He referred to the amount of money that had been voted in the Common House of Representatives, and approved of the resolutions in favor of the Gatineau Valley and Montreal and Western Railways, and said that these sums were voted indirectly to the very districts they wished to populate. He had recently heard from Mr. Murray Mitchell, the managing director of the Gatineau line, that the work of construction would probably go on in a few weeks, and he was glad to convey the news. He said that Mr. Mitchell had, by his explanations and writings in the press and pamphlets, made known to the world the wonderful resources of the great region to the north of Ottawa, which now was attracting so much attention on account of its great and varied wealth. (Applause.) He predicted for that country and Pontiac a glorious future, and that unquestionably this section of Quebec would increase in power, wealth and political importance. The speaker was loudly applauded on concluding his remarks.

Dr. Duhamel, M. P., for the County of Ottawa, was very warmly received. He gave an interesting account of the many attractions to be found in his county for the colonist, and showed by his close proximity to markets the very many advantages in favour of his county over those said to exist in the North-West. He was fully in accord with the objects of the society.

The Secretary and Treasurer then read their reports, which were received and adopted. The balance sheet, after paying all expenses of the year, amounted to \$205.

The election of directors was then proceeded with, and the proceedings brought to a close.—Ottawa Citizen, May 21st.

A ROYAL VISIT.

THEIR EXCELLENCIES AT THE RIDEAU STREET CONVENT.

The Convent of Notre Dame du Sacre Cœur, Rideau street, whose fame as an educational establishment is widely spread, and which includes within its walls representatives of the most distant States of the Union and Provinces of the Dominion, recently received intimation that it was to be honored by a visit from Royalty. Although the time left to prepare was short, the accomplished faculty and pupils left nothing undone which would enable them to tender a most fitting reception to the daughter of our beloved Queen. The spacious hall was transformed into a fairy-like resort, festoons of bright evergreens intermingling charmingly with a luscious and beautiful variety of flowers. A collection of handsome notices, scrolls, etc., the work of left fingers, decorated the walls and added to the fascinating but

enough.

Promptly at 3:30 o'clock this afternoon the Vice-Royal equipage drew up at the portals of the establishment, and a few moments later His Excellency the Governor-General and His Royal wife were escorted into the reception hall by the Lady Superintendent and the members of the staff of a grand overture. The performers were: Misses L. O'Connell, Ryan, V. St. Jean, Minnie O'Connell, Katie McAloon and Jennie Audaire; Messrs. Misses Annie Hagan, A. Benoit, A. McCreery and M. Nagle. The overture was executed with characteristic of the clever young instrumentalists, and showed to advantage, in a large measure, the attention paid by the faculty towards imparting, among other things, a thorough course of instruction in the delightful art of music. A poetical address of welcome in the language of La Belle France, was next delivered in a fitting manner by the Misses Taschereau, Laperriere, St. Jean and Laperriere. After the rendition of vocal music in excellent style, the most pleasing portion of the programme was reached. Seven young ladies, typical of so many different flowers, advanced, led by their Queen (Miss Burns), and paid homage to the fair Princess. Each flower expressed, in graceful language, the sentiments which animated its petals in joyously greeting the distinguished visitors, and the close, the combined offerings of all, in the shape of an exquisite bouquet, formed by the order of the Queen, were presented to Her Royal Highness by Miss Daisy Carroll, of Boston. Miss Carroll, who, although of a tender age, is one of the brightest and most promising pupils of Notre Dame, performed her role with gracefulness and presence worthy of her older companions.

The little lady's pronunciation also was perfect.

This simple piece, composed alternately of song and verse specially for the occasion, evidently much pleased Her Royal Highness.

The reception closed with an appropriate address of welcome to the Governor-General in which the gratitude of the pupils for the medal so graciously donated for their encouragement by the Marquis, was fittingly expressed.

His Excellency the Governor-General then briefly addressed the young ladies. He returned thanks for the pleasure derived from the really enjoyable programme of music which had been so cleverly presented, and of which the Princess was a better judge than himself. His Excellency expressed his gratification at the wonderful progress the institution had made since the occasion of his last visit some years ago. He was glad to see the pupils had much increased in numbers, and the establishment was prospering. The Marquis expressed his appreciation of the simplicity in manner and dress of the pupils, which maintained at Notre Dame. After a few words of kindly advanced encouragement, His Excellency concluded his eloquent remarks, which were listened to throughout with rapt attention by the pupils.—Free Press, May 22nd.

The English, Irish, and Scotch.

Looking at the population of the three kingdoms, it may easily be perceived that there is a considerable difference amongst them with respect to temperament. The Irish are gay, ardent; the Scotch are comparatively cool, steady and cautious; the English are, perhaps, a fair average between the two. We remember it was not inelegantly observed by a friend, that an Englishman thinks and speaks; a Scotchman thinks twice before he speaks, and an Irishman speaks before he thinks. A lady present added: "A Scotchman thinks with his head, an Irishman with his heart." This allusion to impulse operating more rapidly than deliberation is akin to Miss Edgeworth's remark that an Irishman may err with his head, never with his heart; the truth, however, being that he obeys his heart, not always waiting for the dictate of his head. Some years ago there was a caricature very graphically portraying these grades of difference in the ardor of the three nations. An Englishman, an Irishman, and a Scotchman were represented as looking through a confectioner's window at a beautiful young woman serving in the shop. "Oh," exclaims Mr. Patrick, "do let us be after spending a half crown with the dear creature, that we may look at her wither. "You extravagant dog!" said Mr. George. "I'm sure one-half the money will do quite as well. But let us go in by all means; she is a charming girl." "Ah! wait a wee!" interposed Mr. Andrew, "equally well just to ask the bonnie lassie to give us two sixpence for a shilling, and inquire where Mr. Patterson's house, and sic like? We're no hungry, and may as well save the shill."

LOUIS VEILLIOT.

Boston Pilot's Paris Letter.

One of the dreams of Louis Veilliot's manhood was that Napoleon III. should play a part in the political religious sphere of the nineteenth century similar to that filled by Charlemagne in the ninth century. "He (Napoleon) seemed to seek a consecration, a support in God. If he had been frank, if he had had more determination, more elevation, what a part he might have played in this world," says Veilliot. With regard to the Legitimist policy of the Uniers, the great journalist said: "Why do you wish to make a Legitimist of me, I who am absolutely of the people, the son of an absolute of the Catholic before all else, above every other consideration. God first, the Emperor afterwards." Because Napoleon III. abandoned religion, he attacked him. When the Uniers was suppressed he sought to see the Emperor, but was refused; he found religion attacked in high places and was powerless to defend it. In describing his feelings at that time, he said: "Picture to yourself a man in an iron cage and, in front of him, in an iron reach, his mother and his child, who have been brought to him. Then they are outraged, beaten, killed. See the man, how he grasps the bar of his cage, powerless and maddened. He rolls on the ground with cries of rage and convulsions. Well, I have suffered the tortures of this man, and I will never forget it!"

HAYVILLE, OHIO, FEB. 11, 1880.

I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles and I would not take \$100 for the good they did me. I recommended them to my patients, and get the best results from their use. C. B. MENCKEN, M. D.

Ayer's Sarsaparilla is a highly concentrated extract of Sarsaparilla, and other blood-purifying roots, combined with Iodide of Potassium and Iron. Its control over scrofulous diseases is unequalled by any other medicine.

One of Many.

Druggist of Belleville, writes as follows:—"your Burdock Blood Bitters have a steady here and surrounding country, and all attest to its virtues with unqualified satisfaction."

Mr. R. A. Harrison, Chemist and Druggist, Dunville, Ont., writes: "I can with confidence recommend Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure for Dyspepsia, Impure Blood, Pimples on the Face, Biliousness and Constipation—such cases having come under my personal observation." Sold by Harkness & Co., Druggists, Dundas St.

Mr. Abraham Gibbs, Vaughan, writes: "I have been troubled with Asthma since I was ten years of age, and have taken hundreds of bottles of different kinds of medicine, with no relief. I saw the advertisement of Northrop & Lyman's Sarsaparilla, and determined to try it. I have taken one bottle, and it has given me more relief than anything I have ever tried before, and I have great pleasure in recommending it to those similarly afflicted."

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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 principles; that it will remain, what 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,
 JOHN WALSH,
 Bishop of London.

Mr. THOMAS COFFEY
 Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY.

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

Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, JUNE 1, 1883.
THE MARQUIS OF LANSDOWNE.

It appears that the appointment of the Marquis of Lansdowne to the governor generalship of Canada has been finally decided on by the home government. A more injudicious appointment could not be made. Lord Lansdowne has acquired, on both sides of the Atlantic, a reputation as a public man which entirely unfits him for the successful administration of Canadian affairs. He has shown himself a bad landlord, in the very worst sense of that odious term, so much so that the mere mention of his name excites, amongst Irishmen at home and abroad, a feeling of loathing that can only be accounted for by the commission, on his part, of some grievous public misdeed. When Irishmen of all classes and creeds, with a unanimity rarely if ever equalled in the history of that unfortunate country, demanded amendments of an extensive character in the laws touching the relations between landlord and tenant; when English statesmen of the first order and highest prestige and influence, declared that the concession of these amendments was a necessity for the well-being of the Irish themselves and the security of the empire, Lord Lansdowne, who then held office under Mr. Gladstone, abandoned his post in the administration of the day, on the ground that he disapproved of the legislation designed by his own leader, and demanded by the whole Irish nation, for the amelioration of a tenantry that had just endured the horrors of famine. There are in Canada and the United States many who have experienced the despotism of Lord Lansdowne, there are many who have been eye witnesses of the horrors accompanying evictions on his Kerry estates, and who will bear out our declaration that he is to-day one of the most unpopular of living Irishmen. Lord Lansdowne is indeed a young man and may yet repair some of the follies of his past life, but until such reparation be made, he ought not to be entrusted with the duties and responsibilities of the governor generalship of Canada. The Dominion government is just now desirous of securing for this country a portion of the Irish emigration to America. To accomplish so laudable a purpose our government would require every possible measure of assistance from the Imperial authorities. But that assistance Canada is not to receive. For while British statesmen may contribute millions to the deportation of the Irish tenant, they cannot induce him, after his flight from landlord exaction, to settle in a country ruled by a Lansdowne. We speak in the best interests of this young and rising country, we speak in the hope of contributing our feeble share to the maintenance of respect for good government and legitimate authority, when we protest against the appointment of Lord Lansdowne to the chief executive office of the Dominion. We speak in the interests

of peace and harmony amongst our people when we urge on our countrymen to make known by public meeting and by petition their disapproval of the choice of that nobleman to replace the Marquis of Lorne. We call upon the Irish Catholic members of the government to use their influence to prevent the infliction on this Dominion of the great wrong it should be made to suffer by being forced to accept the Marquis of Lansdowne for its governor general.

CHRISTIAN SCHOOLS.

At the meeting held last month in Paris of those interested in the diocesan work of free Christian schools, many fine speeches were delivered, and an interesting report presented by M. Benys Cochin. This gentleman produced a very salutary effect on his audience by showing, from the statistics at hand, the extent of the work performed. With ten millions of francs the Catholics have in three years accomplished, in the matter of education, one third of what the city of Paris has achieved with an annual expenditure of twenty millions. Every pupil of the municipal schools costs 120 francs, every pupil of the Catholic schools from 40 to 50 only. M. Cochin showed that it was owing to the disinterestedness of the Brothers and Sisters that this enormous difference was attributable. The whole assembly burst into loud exclamations of approval when he asked if the city of Paris itself did not owe these devoted religious some mark of gratitude for the saving they had been enabled to make by their fifty years of loving and loyal labor.

GOOD WORDS FROM SPAIN.

A Spanish bishop lately addressed the clergy of his diocese in urgent and impressive terms on the subject of the Peter's Pence contributions. "Every day," says the venerable prelate, "makes it more pressing on us to contribute to the Peter's Pence collections. Knowing the fervor and enthusiasm of Catholics, who on all occasions hasten to succor the wise and virtuous Leo XIII., we hesitate not for a moment to have recourse in the fullness of confidence to our generous and disinterested dioceses to beg of them in the name of our Holy Church, in the name of our paternal Chief Pastor, and in our own, to make a supreme effort in favor of the highest and holiest of causes. We ask them all to place in our hands the stipend of one day in each month that we may make an offering of this contribution to the Holy Father as long as his present sad and deplorable condition may endure. We will let him know that the priests of our beloved charge deprive themselves, out of love for the Holy Father, of things which are even necessary to them. We have communicated this thought to our illustrious chapter, and its worthy members acting on it with glad and eager desire, declaring themselves ready to suffer all things, even death itself, with the Supreme Pontiff. With the same hope we now address the rest of our clergy. We know but too well their straitened circumstances. We know that in the dioceses under our care, it is only by dint of self-sacrifice and privation that rectors, curates, or any priest can live. But we know also that when anything concerning the Holy Father comes in question, all things else are of secondary importance, and that our clergy, so distinguished by their learning, so humble in their modest aspirations, and so respectable by their solid virtues, are ready for every sacrifice. We are not, dearly beloved children, ignorant of any one of the objections you might offer to our call. How many times, in visiting the flock under our care, have we not felt our heart burdened and were forced to cry out 'My God, what may we not hope for Spain with a clergy so firm in its faith and so heroic in its abnegation.' It is because we know you that we make this appeal. What do we ask? Almsgiving in the name of Jesus Christ for his Vicar on earth. One cannot utter such words without anguish, without prostrating himself to adore the judgments of the Lord. Let us, however, after humbling ourselves, rise strong in God's grace with head erect and

heart strengthened to offer the Church our very life itself.

"It is during the combat that the leaders of our army prove themselves. The Pope now resists, let us also resist. The Pope lives in poverty, let us do likewise. Let us kiss his hand with respect, bedew it with our tears and place therein the coin of our ardent charity which shall be inscribed in heaven for our recompense and our eternal crown."

This eloquent and touching appeal of the worthy bishop could not have failed to procure a generous response. The Spanish clergy have been at all times characterized by an unshaken devotion to the Holy See.

THE NOISY AND INCONSEQUENTIAL.

As might have been expected, a few noisy "patriots" have, without waiting for the Papal circular, given vent to intemperate denunciations of Papal interference in Ireland. The cable despatches give but a very meagre statement of the purport of that circular, which no fair-minded man should attempt to discuss, much less to condemn, before reading its full text with such explanatory comments as may be offered by the authorities at the Vatican. Now we have the great privilege of being Irish, but we have also the greater privilege of being Catholic. Our first and most sacred duty, even as an Irishman, is to subordinate our views and feelings to our duty as a Catholic. Our duty as a Catholic demands that we should be in all things respectful not only to the teachings but the counsels and warnings of the Holy See. We are now of course speaking of teachings, counsels and warnings in matters political. We cannot too well understand that Rome has the right of teaching us as to our civic and political duties, and that Rome does not and cannot err in such teaching. As to counsels and warnings addressed by the Holy See to either clergy or people of a Catholic nation, it is quite possible that, given certain conditions, a contingency may arise wherein either clergy or people, or both, may feel it their duty to offer such information to the Holy See as will satisfy it that no action has been taken by either or both to warrant any condemnation implied in these counsels and warnings.

Until we see the *verba ip si sima* of the now famous Papal circular, we cannot undertake to say that, in our estimation, any such contingency has arisen, as far as Ireland is concerned. All we now say is that the very worst foes of Ireland's highest interests are the noisy and inconsequential few who, at this moment, through the press and on the platform, seek to place the Irish people in a false position towards the Holy See. The men should be boycotted by the really patriotic Irish.

BISHOP CLEARY'S PASTORAL.

We invite the earnest attention of our readers to the Bishop of Kingston's Pastoral, of which we last week began and this week complete publication. This document is one of the ablest of the many productions of a like character with which we have been enabled to favor our readers. The truths it contains are indeed old, but acquire freshness and renewed vigor at the hands of the learned prelate who proclaims them once more to his faithful people.

PROTESTANT INTERESTS.

Our Orange friends will, no doubt, during the July heats of the coming summer, that will, as July heats generally do, drive everyone else into comparative seclusion and silence, indulge in some very ardent discussion on Protestant rights and interests. Their orators will, we cannot doubt, complain that the Parliament of Canada did, during its late session, neglect Protestant interests by rejecting the bill providing for the incorporation of the Orange Association. Well, let any one may be deceived as to the true action of Parliament in reference to Protestant interests, we take occasion to draw attention to the fact that while but one distinctively Catholic measure, that incorporating the Oblate Fathers of the North-West, received the sanction of Parliament, the following distinctively Protestant measures were passed into law:

An Act to incorporate the Board of Management of the Church and Manse Building Fund of the Presbyterian Church in Canada, for Manitoba and the North West.

An Act to amalgamate the Presbyterian Ministers' Widows' and Orphans' Fund in connection with the Presbyterian Church of the Lower Provinces, and the Widows' and Orphans' Fund of the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland, and to create a corporation to administer such fund.

An Act to incorporate the University of Saskatchewan and to authorize the establishment of colleges within the limits of the diocese of Saskatchewan.

An Act to amend "An Act to incorporate the Missionary Society of the Wesleyan Methodist Church in Canada."

We commend the above to 12th of July orators. But we forget. They never deal with facts. They have another purpose and diligently fulfill it—viz., the sowing of hatred and discord.

THE AUSTRIAN ASSOCIATION.

The Austrian government has given its approval to the constitution of the Austrian Association, placed under the protection of the Archduke Albert, and having for object the propagation of Catholicism in Bosnia and Herzegovina, the defence of Catholic interests in these countries and the establishment therein of the required works of charity. The organization of this admirable society is placed on a solid basis chiefly through the pious solicitude of the emperor and his august family. Branches may be established in all the provinces of the empire. The funds collected are to be sent to Vienna, where, under the management of a central committee, they will be divided amongst the bishops and governors of the annexed provinces.

Austria, in officially patronizing the propagation of Catholicism in regions formerly subject to the Moslem yoke, accomplishes a work at once truly politic and civilizing. By the means just indicated the imperial government fills the role devolving on it of grouping together and initiating into Christian life the Slavonic populations of the south of Europe, besides laying the foundations of empire for itself.

In fact, Europe is what it is because of its christianity, and the only true christianity is Catholicity. Nothing can overcome Turkish power unless the religion of Mahomet be vanquished, not by force of arms, but by evangelization and the protection of Catholic institutions. The Greek schismatical religion counts more followers in the Turkish provinces of Europe than any other form of Christianity, but with the increase of Austrian power in the East there is little doubt that Catholicity will there prevail both over schism and infidelity.

Catholicity is the most powerful and successful instrument for the civilizing of nations. In fact, without it there can be no true civilization. Having for its head a sovereign of the spiritual order, and therefore devoid of ambition and free from desire of conquest, Catholicism can be established in the east without the exercise of any undue political influence. If indeed the Church be permitted to do its work without the intermeddling of self-seeking politicians, it never fails to pursue its mission with success.

EASTERN CHRISTIANS.

Some of the Christian converts in China and Corea display a heroic constancy in suffering for the faith that recalls the brightest days of the early Church. We read of one aged man, a Christian, in China, who, having nobly confessed the faith, was condemned to exile. Previous to his banishment the native pagan magistrates had engraven on his forehead the words, "accursed religion of Jesus." The heroic old man not being able to efface the blasphemous inscription, which he justly considered an outrage on his faith, had all the words but 'Jesus' cut away from the living flesh on his forehead. From Corea we learn that on the invitation of their missionaries, ever under the ban of persecution, the faithful of that kingdom have secured the bodies of four of the latest martyrs, and to save them from outrage on the part of the pagans, have had them tran-

sported to Japan, whence they hope to have them sent to France. The faithful of Dijon would, we may well believe a Catholic journal of that diocese, rejoice to possess the remains of one of their compatriots who died for the faith. Just de Bretenieres.

FOR THE NORTH WEST.

As indicated in a former issue His Lordship Bishop Duhamel of Ottawa, and His Lordship the Bishop of St. Albert, N. W. T., left for the North West on Monday last. They were accompanied by the Very Rev. Father Tabaret, President of the College of Ottawa, Rev. Father Michel, P. P., Buckingham, P. Q., and Rev. Father Dagaat, St. Boniface. Ten sisters left at the same time for the far West, five of whom belong to the congregation of the "Faithful Companions of Jesus" from England. These sisters hold diplomas qualifying them to teach in England and France, and will open schools in the North West.

EXTRADITION.

The question of extradition has of late given rise to interesting discussions amongst American journalists. These discussions took form from the reported intention of the British government to demand from the authorities at Washington the extradition of certain parties now in the United States, said to have been concerned in the Phoenix Park murders. The American takes, in our opinion, a very just view of the matter. Our esteemed contemporary declares that while it should not regret seeing all the perpetrators of these crimes in the power of the British government, and would, for Ireland's sake, especially be glad of their condign punishment, maintains that the right of national hospitality cannot be violated even for the detection and punishment of "Invincibles." These crimes, as the writer in the American holds, do not come within the meaning of the extradition treaty. They are not, as he maintains, acts of mere personal malice or vindictiveness, but the results of a great political disturbance, and the direct fruits of English misrule in Ireland.

"Suppose," says the American, "Mr. Egan could be shown to have supplied the 'Invincibles' with money from the funds of the Land League, with the distinct knowledge that it was to be used for the removal of the Irish Secretary and Mr. Barke. In that case, Americans would have no sympathy to waste on Mr. Egan; but they could not surrender him, without establishing a precedent which would be used by the British or some other Government against men for whose struggles in behalf of liberty we should have every sympathy. This is the principle upon which England herself acted in the case of the Italian conspiracies in London against the life of Napoleon III. A careful study of the despatches exchanged between London and Paris on that occasion would furnish our State Department with the expressions of polite regret and emphatic refusal needed for the present case."

Our able and respected contemporary, the New York Freeman's Journal, deals with the matter more comprehensively than the American. Our friend very pertinently draws attention to the fact that England has been the hatching place of plots against the peace of every nation of Europe.

"Mazzini," says the Freeman, "with hands imbued in the hideous and unnatural crimes of the Carbonari, found a comfortable asylum in London. Every hater of the Pope had only to make his sentiments known to be petted and encouraged by the English Government. London has become notorious as a city of refuge for malefactors and for conspirators against all authority, except English authority. And, in spite of all this, we are told that England must have Sheridan, Tynan, et al, delivered to her tender mercies."

Informers, as the writer just cited maintains, may take it into their heads to denounce anybody, and an accusation in the eyes of the present

Castle authorities seems to be almost equivalent to conviction.

"If England," he goes on, "defended the right of asylum strenuously, how much more should the United States! Had the rebellion of '76 failed, Charles Carroll of Carrollton and the signers of the Declaration would have doubtless been "extradited" as conspirators against legitimate authority. Success saved them. Shall the United States deliver up every conspirator against British authority who fails to undermine it? We know that these Fenians failed in whatever attempts they have made against the British Government. That is all we do know. It is no crime before the law of the United States to be a Fenian, though it is a grave one against the law of the Church. Messrs. Sheridan, Walsh, and Tynan may be Fenians—they may even believe in dynamite. When the United States begins to extradite men because they are Freemasons, there will be a precedent for the extradition of these men. Until then, the United States can not surrender them. The word of an informer, who has denied his Faith to swear a false oath and broken it to take another, goes for nothing."

DIocese of KINGSTON.

The Rev. Father Barber, O. M. I., is just now giving missions in the Diocese of Kingston. Father Barber is one of the ablest and most successful missionaries either in Canada or the United States. In the Dioceses of Ottawa and Montreal he has accomplished incalculable good. In the diocese of Kingston he has lately given missions in Trenton and Gananoque that have been successful beyond the most sanguine anticipations. We congratulate the good pastors and people of these parishes on their good fortune in having had a mission from Father Barber—and feel happy to learn that his stay in the "ancient" diocese is to be prolonged for some months. We tender Father Barber our heartfelt thanks for his kindly commendation of the RECORD wherever he goes. Catholic journalism has indeed no warmer friend in the country than this devoted priest.

PREACHERS IN ITALY.

Evangelical preachers, in the pay of sectaries in England and America, have of late years spread themselves through various parts of the Italian peninsula. Their success in making proselytes is small indeed compared to that which they have achieved as disturbers of the concord and harmony so essential to public tranquillity. In one of the Italian Provinces the conduct of one of these evangelical emissaries recently gave rise to public manifestations of indignation which culminated in a petition addressed to the prefect of the Province. This petition, bearing several thousand signatures, begins by reciting the fact of the preacher's arrival and mode of action, and goes on to state that his discourses have moved the entire population of the city, who take them as insulting to their Catholic sentiments, and perilous to that faith in regard of which they hold such feelings of love, respect, and obedience. "In fact," says the petitioners, "this pretended Free Christian Church is the negative itself of Catholic doctrine. The preservation and defense of Catholicism is not only a duty for Catholics, but a right guaranteed by the constitution of the kingdom, of which the first article declares that the religion of the state is the Catholic, and that other forms of worship existing at the time of the promulgation of the constitution are tolerated according to law. This is the fundamental basis of the constitution and cannot be separated from the subsequent articles of that instrument."

Our people have given undeniable proof of their respect for the laws and have never done aught against

as to be almost

on.

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KINGSTON.

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IN ITALY.

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that toleration due to the religion of a foreign colony already established in their midst, which for its part has never offended them or sought to establish a system for the proselytizing of Catholics. But the evil of which they actually complain is quite different, for an attempt is now being made to introduce a new doctrine, contrary not only to Catholicism, but to the essential principles of Christianity, to pervert Catholics, especially Catholic youths, whose inexperience it is easy to deceive.

"In the presence of this evil the public conscience has been disturbed, and the undersigned, wishing to maintain their constitutional rights, desire to be protected from a peril which threatens them in that which they hold dearest." The petitioners then proceed to state that the example of other cities can not be invoked against them, for that example is but proof of a deplorable lack of duty on the part of Catholics themselves. They further protest that their city wishes not to receive ever the germ of those detestable doctrines that menace public security and tranquillity. The petitioners at the same time declare that their purpose is to maintain respect for law and order by suppressing every occasion of religious disturbance, which can only be done by preventing attempts on the religion they profess. One thing, they justly hold, it is to tolerate an existing sect, quite another to permit the introduction of an entirely new one. They conclude by appealing to the authorities to put a term to a state of things which they consider a peril to the faith of the people, a violation of law and a veritable danger to public order.

PROTESTATION.

The Catholics of France continue to offer a firm though peaceful resistance to the iniquitous school laws now in force in that country. The following petition, addressed on the 22nd of March last, to the prefect of Savoy, bespeaks the sentiments of all devoted French Catholics. The petition reads as follows:

"The undersigned, citizens of Chateaufort, proud of the religion which they hold from God and their fathers, declare themselves Catholics and desire that their religion be also the religion of their children.

Unable to approve of education without God, they thus formulate their protestations:

- 1 That prayer may be offered during school hours after the ancient custom.
- 2 That catechism be taught as it always was, and the grave importance attached to its teachings as formerly.
- 3 That the emblems of religion be preserved in the school-rooms.
- 4 That books condemned by ecclesiastical authority may not only be forbidden as text books, but absolutely excluded from the school-room."

The petition bears the signatures of 159 heads of families, and may be safely taken as an indication of the state of an outraged public feeling.

EDITORIAL NOTES.

— His Lordship Bishop Walsh was present at High Mass in St. Peter's Cathedral last Sunday for the first time in some weeks. Many were the expressions of gratification and thankfulness to Almighty God for our beloved chief pastor's restoration to health, and his faithful flock were delighted to see him again amongst them.

— We beg to call the attention of our readers to an important and instructive communication in this week's Record from Montreal regarding the action of the Irish parish priests in that city on the subject of their societies associating themselves with the Irish National League of America. Our readers will doubtless appreciate the good sense of the course of Father Dowd and his confress.

— We have intelligence from Ireland this week that, in one county there was only a single case of assault during the past month. We could fill the Record with accounts of brutal murders occurring in certain counties of England during the same period. These crimes are never alluded to in the telegrams. It is only accounts of Irish crimes that find their way over the wires.

— The editor of the Christian Guardian of Toronto is in ecstasies because of the prospect of a rupture between the Irish people and the Pope. As a prophet, our contemporary has proved to be a great failure. Hyacinth, Campello, "Bishop" McNamara, the ex-monk and the escaped nun, were all going to tear down Romanism, but, strange to say, Rome still survives, and is making sad havoc in the ranks of Protestantism. The Irish people will be true to the faith of St. Patrick

when Wesleyanism has become an item in ancient history.

— The London World directs attention to a curious anomaly in recent legislation with regard to Ireland. It says: "The case of Lord Leitrim, which will probably come before the courts, shows the incompleteness of the Land Act. Here the Earl is a tenant to Trinity College, Dublin—in fact, a middleman. His own sub-tenancies have been greatly reduced by the Commissioners, but the University still holds the middleman to his twenty shillings a pound—*hinc lachryma!* Nor does there seem any legal extrication from this impasse."

— We commend the following paragraph for the perusal of many people in London. In almost every city instances are not wanting where persons of both sexes entertain an affection for those beasts which would be more fittingly bestowed on poor orphan children:—

There is a scheme for the establishment of a home for homeless and sick dogs in New York. There is one in Philadelphia and quite a number in Europe. Why not shoot the homeless and sick dogs and give the several thousands of dollars already raised to the amelioration of the condition of working girls?—Milwaukee Sentinel.

— From the Antagonist Aurora we learn that recently in the course of a conversation in the vicinity of that place the subject was the torpedo boat, facetiously styled the "Fenian Navy," which, it is said, is being built by "dynamite heroes" in New Jersey. "If it be true," said one, "that this boat can run ten fathoms under water for eighteen hours at a time, she may do much injury to shipping and give trouble to the British Government."

"Ah! never you fear, thin," exclaimed a true Hibernian, "the British Government will find a way to catch her, even if they have to bribe a whale to do it."

— The following extract from a letter of the Roman correspondent of the Pilot, is another instance of what little reliance is to be placed on cable despatches: "A report circulated here, and which has possibly spread to America, to the effect that the Archbishop of Cashel has been summoned to Rome to be submitted to proof for his conduct in regard to the national movement in Ireland, is wholly devoid of foundation. The fact of the matter is, that Monsignor Croke has been most courteously invited here, as one whose position and knowledge gives him special facilities of knowing the condition of the Irish people. It is natural enough that the present state of affairs in Ireland should be a subject of serious consideration to the Holy Father, and that he should seek the best information concerning them. That the Archbishop of Cashel should be cordially disliked by the English party in Rome is easily understood; but that he should be received with distrust at the Propaganda, and that, possibly, he might be denied audience with the Holy Father, are assertions wholly at variance with truth. The direct contrary is the case."

CATHOLIC NOTES.

There are twenty-four Catholics in the legislature of Wisconsin.

His Lordship Bishop Cleary confirmed two hundred and seventy-one children and adults in Trenton, Sunday, 20th May.

In Boston there are thirty-one Roman Catholic parochial schools, with 14,810 pupils.

Miss Kirwin, first cousin to the Duchess of Norfolk, has become a Sister of Poor Clares in Bayswater, England.

Mrs. Mary E. Stewart, niece of General Rosecrans, has been received into the Church by the Benedictines at Gervais, Oregon.

Mr. Thomas Drysdale, a wealthy Irish farmer of the Argentine Republic, gave ten thousand dollars to the Sisters of the Sacred Heart Convent, Buenos Ayres, to be devoted to the education of poor children.

The Catholic priests who served in the Egyptian campaign, where many of them performed distinguished services, are to receive the medal along with other military chaplains.

The cause of the beatification of the venerable Mary Guyard, first superiress of the Ursuline Convent, at Quebec, is at present attracting the attention of the Sacred Congregation of Rites in Rome.

The Car will confer orders on Cardinal Jacobini and the prelates who took part in the negotiations for the establishment of diplomatic relations between Russia and the Church of Rome.

Lady Georgiana Fullerton, who has written many successful Catholic tales, is a sister of Earl Granville. She lived in France a long time while her father was ambassador there, and she speaks and writes French as fluently as English.

The feast of Corpus Christi was celebrated with becoming solemnity at St. Peter's Cathedral, Mount Hope and St. Mary's, in this city, on Monday last. Father Walsh preached a sermon on the feast in the morning, and Father Tiernan in the evening.

Cardinal Manning's journey to Rome is, after all, postponed for a time, the medical advisers considering that, although he is much better, the warm season now approaching in Rome would prove detrimental to his health. It is in the meantime arranged that the Cardinal will go for a while to the south coast of England.

Holland, though officially Protestant, has a large and constantly increasing Catholic population. The Catholics of Holland are distinguished for their zeal, generosity, unity of spirit and learning. In the monument lately erected, they have rendered to the blessed memory of Pius IX. a magnificent tribute which his

august successor, Leo XIII., has heartily approved.

The whole number of Popes, from St. Peter to Leo XIII., is 258. Of these, 82 are venerated as saints, 33 having been martyred; 104 have been Romans, and 104 natives of other parts of Italy; 15 Frenchmen; 9 Greeks; 7 Germans; 5 Asiatics; 3 Africans; 3 Spaniards; 5 Dalmatians; 1 Hebrew; 1 Thracian; 1 Dutchman; 1 Portuguese; 1 Candiot; and 1 Englishman.

The Comte de Chambord, in an autograph letter to the brother of M. Veuillot, the distinguished French journalist and Legitimist, speaks of the deceased fifty years' conflict for God and His Church, and his valiant advocacy of the traditional monarchy, and dwells on the "social crimes" now being enacted in France—triumphant atheism snatching the child's soul from the hospital death-bed, the only real consolator and friend."

The Emperor Francis Joseph of Austria, whenever he undertakes a long journey, is attended by a chaplain, and carries a portable altar, which has quite a history of its own. It dates from the time of Rudolph II., was used for Ferdinand II., accompanied Joseph II. in his Turkish wars, and went with the unfortunate Emperor Maximilian to Mexico. The present Emperor took it with him to the Holy Land in 1869, and to the opening of the Suez Canal. It is a wooden chest, four-bound, and the lid, on being raised, displays an ancient painting of the Last Supper.

The figures which tell the work of the venerable Italian priest, Dom Bosco, are well nigh incredible. They certainly are marvellous, but they are authentic. At this moment there are in his various houses 150,000 poor children. Of these 40,000 of intelligence and approved virtue are studying Latin, and probably 30,000 of them will aspire to become priests. This year alone 800 of his boys have entered the seminary to study for the priesthood, and over 20,000 priests, educated by him, are now preaching the Gospel in various parts of the world.—Catholic Review.

FUNERAL OF THE LATE MISS ROCHE.—The funeral of this regretted young lady took place from the residence of her respected father, Mr. John Roche, Grande Allée, to St. Patrick's Church, at nine o'clock yesterday morning, and, despite the very unfavorable weather, was attended by a large concourse of friends. The remains were received at the main entrance by Rev. Father Corduke, attended by Rev. Fathers Rein and Cronin, as deacon and sub-deacon. After the intoning of the *Miserere*, which was continued by the choir in the organ loft, they were conveyed processionally and placed upon the catafalque. High Mass was then celebrated, and during its progress Schubert's *Adeu* and then *Tantum Ergo* was sung by Mrs. Fitzpatrick and another lady, respectively; the remainder of the music being Gregorian rendered by the choir. On the conclusion of the Mass the *Libera* was chanted, after which the remains were conveyed, attended by a number of friends, to St. Patrick's Cemetery, where they were placed in the family lot.—Quebec Chronicle, May 23.

DIOCESE OF KINGSTON.

JAMES VINCENT CLEARY, S. T. D.
BY THE GRACE OF GOD AND FAVOR OF THE
APOSTOLIC SEE,
BISHOP OF KINGSTON.
TO THE REV. CLERGY OF HIS DIOCESE.

Continued from last week.

ORIGIN AND OBJECT OF THE HOLY FAMILY.
On a future occasion we will, please God, explain in detail the benefits we hope to derive from the introduction of this Confraternity among our faithful people. For the present our Instruction shall be limited to a statement of its origin and general object, and the privileges accorded to it by the Church.

The Holy Family Confraternity was founded, about forty years ago, in the city of Liege, in Belgium. In a short time it grew into a large association and gave evidence of its power to effect a wonderful amount of good in society. Pope Pius the Ninth, on being assured of its great usefulness, had his Rules examined, gave his approval and his blessing, raised it to the dignity of Arch-Confraternity, with power to affiliate other associations of the same name, instituted for the same end, and enriched it with most copious treasures of Indulgences in favor of its members. Under this "Fiat" of God, spoken by His Vicar, the Holy Family developed into mighty proportions and speedily occupied cities and towns and rural parishes, not in Belgium only, but also in France, Italy, England, Ireland, Germany, Holland and America. Of our own knowledge, we can say that its institution in Ireland has been productive of incalculable good. It seems to have a particular attraction for the children of St. Patrick, who enter its ranks with more alacrity and adhere to the observance of its rules with more persistency than they exhibit in regard to any other purely religious Association.

The definite work proposed by the Holy Family is the sanctification of interior Catholic life and the preservation of Catholic society from the growing immorality and religious indifference, too visibly manifest in the manners of our age. Society being rooted in the family, it seemed best to apply the remedy of its disorders directly to domestic life, whence it would gradually spread and permeate the social system. Abstract rules of moral discipline are liable to be forgotten or despised in the hour when their restraining influence is most needed. They require to be embodied in living forms, exhibiting the reality and liveliness of virtue, as actually practiced, and appealing to the senses and imagination and the nobler impulses of the heart of man, as well as to his understanding, for his self-correction and the ready submission of his will. Mary and Joseph in their humble home, with the child Jesus growing under their tutelage "in wisdom and age and grace with God and man" (Luke 2 c.) is the exalted model of family holiness set before the minds of the Catholic people who are invited to join this Confraternity. The virtues exemplified in the carpenter's house in Nazareth are the perfection indeed of Christian goodness, not exacted in equal degree from all, nor practically

attainable by all, though it has been recommended to all in its divine archetype by the Saviour of mankind, who said, "be ye perfect, as also your heavenly Father is perfect" (Matt. 5 c.) But the holiness and obedience, the piety and prayer, the chastity and temperance, the peace and patience and resignation of spirit and prompt correspondence with Divine inspirations, the regularity of the tradesman at his industry and of the virgin mother in her household duty, their loving watchfulness over the child and his entire subjection to them, their continual sense of the Divine presence, and their ardent charity towards God and towards each other and every neighbour in God—these are virtues demanded of all, and they should be practiced by all in imitation of Jesus, and Mary and Joseph, according to the manner and measure suitable to each one's state.

To some chosen souls in the Catholic Church it has been given in every age to realize in themselves the life of Nazareth to a heroic degree of perfection. Before the eyes of all, however, the perfect model is held up for incentive to courageous imitation, and with every effort of man's will the grace of God shall most certainly conquer. The frequent invocation of the names of this terrestrial Trinity is all-powerful with the Father in Heaven for obtaining those graces in abundance, while the demons are terrified by it and driven far away from our hearts and homes. In the hour of temptation the very thought of the Holy Family exercises a chastening influence on the mind, and helps to bring secretly unruly feelings under control. The morning and evening prayers of the Catholic family, offered in union with the thirty years' prayers that ascended to the throne of God from the Holy Family of Nazareth, sanctifies the domestic atmosphere and diffuses an odour of blessedness through the day and the night. The periodic assembling of the confraternities of the names of the Mother, brothers and sisters, in the House of God, besought the names of their respective branches, to hear the lessons of Nazareth preached by the priest, and to pray together with "one heart and one soul" (Acts 4 c.), through Jesus, Mary and Joseph, for Divine aid to practise in their homes the virtues of the Holy Family, and save themselves from the corruption of the world of sin, quickens an enthusiasm of piety and exerts a powerful influence among the associates to fulfill in their lives the purposes of the confraternity. An additional link of charity is thus established between the various sections of the Catholic community, who may, perhaps, have been divided in feeling and estranged from one another; and by degrees the "unity of spirit in the bond of peace" develops and declares itself in acts and expressions of good will and kindly sympathy, as occasions arise; families become more friendly with each other for the sake of pleasing Jesus, Mary and Joseph, and Catholic unity is consolidated in its inner life and outward strength. Hear the Doctor of the Nations propounding this principle of Catholic unity in opposition to the frigid egotism of the world: "If, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness; with patience, supporting one another in charity; careful to keep the unity of the spirit in the bond of peace. One body, and one spirit, as you are called in one hope of your vocation; one Lord, one faith, one baptism, one Father and Father of all, who is above all, and through all, and in us all" (Eph. 4 c.) Oh! what a blessed result will not this be, should it come to pass, and how pleasing to Jesus, Mary and Joseph! What a multiplicity of graces is in store for the Venerable Diocese of Kingston, if we all, Bishop, priests and people, co-operate zealously with persevering energy in founding and maintaining this holy confraternity as a nursery of domestic sanctity and neighborly goodness!

But let us rise, dear Revd. Fathers, above the consideration of ourselves and our own interests, albeit spiritual, in the Confraternity. Let us regard God, His interests and His honour. The Holy Family is a direct homage to the grandest dogma of Christianity, the adorable mystery of the Incarnation; for Jesus, Mary and Joseph in the cottage of Nazareth are the living embodiment of this mystery in its fulness. The association of these three names embraces in one thought the Person of the Eternal Word, the Virgin Mater of the Lord made flesh, and the foster father of the Lord; the sacredness of His boyhood, and His growth unto the maturing of His manhood. The name of Jesus proclaims the Majesty of the Divinity humbled obediently to the littleness of humanity in hypostatic union, the Creator made a creature, the Eternal born in time and nourished by the milk of a maiden's breast. The name of Mary announces the august generation of His maternity, and "the handmaid of the Lord" made the mother of God the Son, as truly as God the Father is His Father; whence she is evermore the Queen of the Universe, all-powerful in heaven, and styled "blessed" by all generations upon the earth. The name of Joseph, the "just man" of the Scriptures, by his chaste guardianship of the Virgin's honor and his exquisite care of the Divine Child, represents the sanctity of Christian marriage, binding soul with soul in the wedlock of the spirit, and the sublimity of the office of Christian fatherhood, as a communication of the divine paternity for the rearing of God's children "in wisdom and age and grace" unto life everlasting. Had it pleased the Father in Godhead of Our Lord Jesus Christ to present Him to the eyes of men not otherwise than in full-grown perfection of manhood, after the manner of the first Adam's creation, independent of a mother's nursing, indebted to a father's care and protection, the dogma of the Incarnation would have been only half revealed; its heaven-born virtues, destined to serve unto the latest generation for a perfect pattern of childhood, and motherhood, and paternal guardianship in the order of Christian life, would have been withheld from human knowledge; its sweet, attractive influence in the domestic circle for purity of morals and refinement of manners and chastening of natural affections between husbands and wives, parents and children, would have been unfulfilled and unimagined; and the family household would still perhaps remain unaltered by the many virtues, begotten of the Incarnation, that now constitute its dignity and true happiness, and reflect glory on our holy religion by contrast

with the unspeakable turpitude of the Pagan home and the servile bondage in which the gentle spirit of womanhood was crushed between the millstones of polygamy and divorce even under the Mosaic Dispensation. No wonder the Apostle of the Gentiles, contemplating the sublimity of this doctrine of the Incarnation, should exclaim in the fervour of his faith and love, "Evidently great is the mystery of piety, which was manifested in the flesh, was justified in the spirit, appeared to angels, hath been preached in the Nations, of whom ever in the world, is taken up in glory" (1 Tim. 3 c.). To this "great mystery of piety" we pay the homage of our daily devotion in honouring the Holy Family of Nazareth; under its patronage we place ourselves every time we implore the protection of Jesus, Mary and Joseph; and from the divine fountain of the Incarnation, through the five wounds of the crucified Saviour, we hope to draw the living waters of grace to refresh our souls and quicken them in the newness of life conformable to the model of Christian perfection shown forth in the lives of the Father, the Mother and the Son, whose imitation is the end of our holy Confraternity.

PRIVILEGES OF THE HOLY FAMILY.

The privileges accorded by the Church, in the form of Indulgences, to the Holy Family are most numerous. By a Brief, dated April 20th, 1847, His Holiness, Pope Pius the Ninth, granted "to all the faithful of both sexes, who are members of the aforesaid Association, a plenary Indulgence on the day of their admission, if, having in the preceding month of their admission, they receive the most Holy Sacrament of the Eucharist; also a plenary Indulgence at the hour of death, if truly contrite they confess and receive Holy Communion, or, not being able to do this, are truly penitent; and invoke the Name of Jesus with their lips, if possible, or at least in their hearts; likewise a plenary Indulgence on each of the thirty days of the Confraternity (thirty in number) the Sunday following each, on the usual conditions of Confession and Communion and a visit to the Church for prayer." By the same Brief he granted one hundred days' Indulgence for every attendance at the pious meetings of the Association or the performance of any good work recommended by it; and finally declared "all those indulgences applicable to the souls in Purgatory." Surely all good Catholics who are solicitous for their souls' increase in grace and merit before God, or desire to live in constant communion of charity with their deceased relatives and friends, will find in this outpouring of the Church's spiritual treasures upon the Holy Family sufficient inducement, apart from all its other benefits, to enroll themselves, and encourage others to enlist, in the Confraternity.

MEMBERS AND THEIR OBLIGATIONS.

All are eligible to membership in the Holy Family, for all are concerned in the work it aims at accomplishing, and all can help it forward by the force of numbers and by mutual edification at home and in public assemblies in church. We know well how orderly and pious is the household life of our faithful people generally, and how free from the least taint of the vicious and religious indifference that infects the atmosphere of the outer world. It may be asked what need have good Catholics, such as these, of membership in the Holy Family? But fathers and mothers who are vigilantly guarding the sacredness of their fireside, are they who will best appreciate the powerful assistance supplied them by the church for sustenance in their meritorious efforts and the better assurance of permanent success. The children may outgrow the parents' tutelage, or it may please God to call the heads of the family out of life and, in either event, it will be well if the Church shall retain a hold upon the hearts of the young man for the continuance of their pious parents' teaching and example through the repeated lessons and discipline of the Holy Family. It is, moreover, a duty of Christian charity to aid one another in spiritual, no less than in temporal necessities; hence, they who have through God's bounty, been favored with greater richness of faith and more ardent zeal for the promotion of piety and goodness in their own domestic circles, ought, in thankfulness to their heavenly Father and charity to His less favored children, contribute to the diffusion of the peace and joy of holiness through their neighbors' homes, and the creation of a high religious and moral tone in Catholic society, by active co-operation in a work, whose end is to make others be what they are, to regulate disorderly households in conformity with the rules of religion, to recall the erring, to confirm the weak, to elevate the depressed, to counteract evil example and the baneful influence of human respect, and by united effort to maintain Catholic life generally on the high level of the Church's standard. Thus they may become the instruments of God's mercy to many, and may earn the rewards of Apostleship, as it is written: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." (James 5 c.) The numerous Indulgences granted by the Pope to the members of the Confraternity during life and at the hour of death, will be another inducement to the most virtuous among the congregations to enrol themselves in it for their own spiritual advantage and more assured passage from the association of Jesus, Mary and Joseph on earth to the glory of the Father, the Son and the Holy Ghost in heaven.

Let none be deterred by the idea that unknown obligations may be contracted through membership in this Confraternity. The means it employs are in accord with its end, purely spiritual. It is sufficient to quote a few of its statutes.

No. 1. I lay down: "The object of the Arch-Confraternity is to honour the Holy Family, Jesus, Mary and Joseph, and to offer to the faithful of different ages, both sexes, and every condition of life, but particularly to the working classes, an efficacious means of walking with confidence in the way of salvation."

No. 2. "The means employed in the Association for the attainment of the noble and useful end it proposes, are prayer, the Word of God, and the frequentation of the Sacraments."

No. 15. "The obligations contracted by the Associates are purely those of charity. They should live as good Christians, according to their state, avoiding dangerous societies, the reading of bad books and

wicked newspapers, dangerous places of amusement, and everything which might lead them to fall into sin."

We now commend the Holy Family to our faithful clergy and people of the whole Diocese of Kingston, with unbounded confidence that through their zealous co-operation it will flourish in this section of the Lord's vineyard. We are filled with holy joy at the marvellous success of its commencement in our Episcopal City, and look forward with eager anticipation to its welcome acceptance in the several missions. In the name of the Catholic Church and with the blessing of Christ's Vicar, we have "planted" this tree of life. It is for you, dear Revd. fathers, to "water" it, and "God will give the increase." It will require assiduous cultivation, more especially in the early stages of its growth, till it shall have struck its roots deeply in the soil; but you and your parishioners and your Bishop shall be amply recompensed by the blessed fruit it shall bear in due time. Jesus, Mary and Joseph are looking upon us from heaven with eyes of approbation, as we honor their Names, and show forth their virtues for our people's imitation, seeking in everything the salvation of souls, the exaltation of religion and the glory of our Most High God. How sweet and consoling to each of us on our death-bed shall be the remembrance of our priestly labours, our zeal, our vigilance, our active encouragement, our prudence in organizing, our earnestness in instructing the members of the Confraternity of the Holy Family in our missions! The good and worthy prayers of parents and children shall then plead for us, in union with our own and those of the Confraternity everywhere, through Jesus, Mary and Joseph, and shall insure us the last, the best, the crowning grace of God's predestination—a happy death.

Jesus, Mary and Joseph, I give you my heart and soul.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, may I breathe forth my soul in peace with you—Amen.

May these be the last words our lips shall utter in this vale of tears! May we not confidently hope that Jesus, Mary and Joseph will graciously receive to our call and come to meet us in peace!

Instead of the Collect "pro quacuunque necessitate," the one "pro Congregatione et Familia" shall be recited at every Mass (Rubric permitting) until further orders. We beg of you also, dear Revd. fathers, to remember us in your obligation of the Holy Sacrifice and ask the prayers of your congregations in Our behalf, that God's blessing may attend Our labours and bring them to a happy issue. For We know how true the word is "unless the Lord build the house, in vain do they labour who build it; unless the Lord guard the city, in vain do they watch who guard it" (Psalm 127).

As We proceed through your districts to administer the Sacrament of Confirmation, we intend to personally examine the candidates in their daily prayers and the Christian Doctrine. All shall be required to recite from memory the Lord's Prayer, the Angelical Salutation and the Doxology, the Apostles' Creed and Confiteor (or general confession); the Acts of Contrition, Faith, Hope and Charity, and the Litany of Loretto or the *Hail, Holy Queen*.

"Now, the God of peace, who brought again from the dead the Great Pastor of the Sheep, our Lord Jesus Christ, in the blood of the everlasting testament, make you perfect in every good work, that you may do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, in whom is glory for ever and ever—Amen" (Hebrews 13 c.)

This Pastoral Letter shall be read and explained to each congregation of the Diocese on the first Sunday, or partly on the first and partly on the second Sunday, on which Mass shall be celebrated for them, after its reception.

Given at Kingston, under our hand and seal, this tenth day of May, the Octave of the Ascension, D. M. G., in the year of Our Lord, one thousand eight hundred and eighty three.

JAMES VINCENT CLEARY, S. T. D.
Bishop of Kingston.

By His Lordship's command,
THOMAS KELLY, Secretary.

Keep the Ball Rolling.

We have much pleasure in noting the fact that the Catholic Schools of Amherstburg, in charge of the good Sisters of the Holy Name, recently contributed the handsome sum of fifty dollars towards the Cathedral fund. We hope this noble action will be imitated by many more of our schools.

THE MONK'S PARDON.

Since the name of Paul Feval has been withdrawn from the best of French Catholic novels, probably none ranks as high as that of Raoul d'Amery. A prolific and tireless writer, his work, strange to say, are of very equal merit. One of the latest—and best—"The Monk's Pardon," has been just published by Benziger Brothers, New York. The plot of the story turns upon an incident in the life of Alonso Cano, an artist who lived in the time of Philip II. of Spain, and was distinguished as a painter, a sculptor, and an architect.

His wife, a young and frivolous woman, was cruelly murdered, and Cano being suspected of the deed was arrested. Thanks to the help of the students of Madrid, he escaped, but was subsequently captured and put to the torture. Eventually his innocence was proven, but not before the artist, disgusted with the hollowness of the things of this world, had sought consolation in a monastery, where as a devout son of St. Francis, he peacefully ended his days.

The story is one of thrilling interest, thoroughly Catholic in feeling, and as told by Raoul de Navery, holds the reader's attention from first to last.

Miss Sallier, who has translated it, has added a number of notes, not only in a original, which greatly add to the value of the book.

The generous hearted are drawn upon like a town pump. The rabble seem to think that there is no end to their resources. This explains why such men seldom or never get rich.

Catching the Colt.

With forehead star and silver tail, And three white feet to match...

HALF HOURS WITH THE SAINTS.

Patience under outrage.—The edict of persecution published by the Emperor Decius...

Moral Reflection.—Great credit is assumed for labours accomplished in the service of one's country...

Saint Prosperus.—The fury of hatred.—Proterius having been elected patriarch of Alexandria...

Moral Reflection.—The apostle depicts in other features the charity which should animate Christians...

Saint Oswald.—Almsgiving and humility.—Oswald, the nephew of Odo, archbishop of Canterbury...

Moral Reflection.—Alms bestowed in a Christian spirit is a sure means of procuring salvation...

A Pleasant Acknowledgment.—Had sour stomach and miserable appetite for months...

Mrs. JOSEPH JOHNSON, Pittsburg, Pa.

DANIEL CURLEY'S SENTENCE AND SPEECH IN THE DOCK.

The following is the report of the closing scene of Daniel Curley's trial:—The Clerk of the Crown—Daniel Curley—You have been indicted that you, on the 6th of May, 1882, feloniously and of malice aforethought...

What Every Person Should Know.—The grand outlets of disease from the system are the Skin, the Bowels and the Kidneys...

PUT THIS IN YOUR PIPE.—There can be no doubt that proprietary medicines are becoming more and more numerous...

THE GREAT LIGHT.—FRANK'S Patent reflector gives the most powerful light...

FREE! CARDS & CHROMOS.—We will send free by mail a sample set of our large GERMAN, FRENCH and AMERICAN...

CARRAGES.—W. J. THOMPSON, King Street, Opposite Revere House.

BUCKEY BELL FOUNDRY.—The Bell of Pure Copper and Tin for Churches, Schools, and other public buildings.

to be made and those of them who have used it long enough to test its merits never abandon it for any other brand.

There is a wide difference between medicines which affect merely the symptoms of disease and those which affect its cause.

Backache, stitches in the side, inflammation and soreness of the bowels, are symptoms of a disordered state of the digestive and assimilative organs...

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PUT THIS IN YOUR PIPE.—There can be no doubt that proprietary medicines are becoming more and more numerous...



FOR THE KIDNEYS, LIVER & URINARY ORGANS. THE BEST BLOOD PURIFIER.

There is only one way by which disease can be cured, and that is by removing the cause...

Localities unrivaled for healthiness offering peculiar advantages to pupils entering the Institution...

TO ORDER

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Scotch Tweed Suits, \$15 00
Scotch Tweed Suits, \$16 00
Scotch Tweed Suits, \$18 00

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IT IS HEREBY GIVEN THAT A BY-LAW of the Corporation of the City of London...



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And all complaints of Rheumatic nature, RHEUMATISM is not a venereal disease...

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TENDERS will be received addressed to the undersigned up to FRIDAY, the 1st day of June, 1883...

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Paid-up Capital, - \$1,000,000 Reserve Fund, - 226,000

Ayer's Cherry Pectoral

As a cough remedy, "While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold...

WANTED

A CATHOLIC MAN of good business disposition, and steady habits, must travel short distances in section in which he resides...

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GRILLA

Extract of... Purifying... Blood... Eruptions...

Well, Mass. bottles for \$5.

Mutual... CO. FIRE INSURANCE.

ON'S... Street, Manager.

Professional... Office...

DR. W. J. McFARLANE... Office...

J. J. BLAKE, BARRISTER, SO... Office...

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JUNE 1, 1883.

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DR. W. J. McFARLANE, Graduate of McGill University. Member of the College of Physicians and Surgeons.

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LABATT'S Prize Ale, Stout & Porter. Recommended by the Medical Faculty.

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