

The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, FEB. 9, 1884.

NO. 278

DIOCESE OF HAMILTON.

ADDRESS AND PRESENTATION TO THE VERY REV. T. J. DOWLING, VICAR CAPITULAR.

On Tuesday, 29th of January, the priests of the Hamilton diocese were entertained at a banquet given by their worthy Vicar Capitulat, the Rev. T. J. Dowling. Notwithstanding the difficulty of travelling, on account of the late snow-storm, still more priests came to Paris than had been really expected. The Right Rev. Monsignor Walsh, Bishop of London with his usual affability and kindness of heart, was also present on the occasion. This act of good will and respect on the part of His Lordship of London was highly appreciated by the priests of this diocese, and shall not be easily forgotten by the Administrator, who had been so courteously honored by their visit.

Immediately after the banquet, an address of congratulation from the clergy of the diocese was read to the Very Rev. Father Dowling, Vicar Capitulat, by the Very Rev. Father Dowling, Vicar Capitulat, in addition to which a pure containing the sum of \$500 was presented by Rev. Chancellor Keough, as a mark of appreciation and esteem, and in recognition of the prudence and wisdom that characterized his Administration during the long widowhood of the diocese. The above-mentioned Very Rev. Father Dowling intends to apply in liquidating the debt of his parochial church.

The following clergy were present at the banquet:—Venerable Dean O'Reilly, Dundas; J. Keough, Chancellor of the diocese; Fathers P. Lennon, Brantford; O'Connell, Mount Forest; M. J. Cleary, W. Lillis and J. P. Craven, Hamilton; Maguire, Galt; J. P. Doherty and Kelly, Arthur; J. Lennon, Brantford; Crinnon, Madelon, and J. J. Feeney, Dundas; Fathers Fern, Strathroy; and Braly of Woodstock.

Telegrams regretting inability to be present, were received from the following:—Rev. Fathers Supple, Boston, Mass.; Venerable Dean Laussie, Walkerton; F. Lee, Elora; J. Corcoran, Teeswater; F. Cassin, Riceville; F. O'Reilly, Oakville; F. Owens, Ayrton; and F. O'Reilly, Macton.

THE ADDRESS.
To the Very Rev. T. J. Dowling, Administrator of the Diocese of Hamilton, Very Rev. and Dear Father,—Now that the term of your Administration is about to close, your fellow priests desire to tender to you their congratulations on the efficient manner in which you have discharged the duties of the high trust committed to your keeping, and to assure you that your every act and word, in this connection, have met with their unqualified approval and adequately justified the wisdom of the choice they had made. Hence it is that the joy which fills our hearts in the presence of the gratifying intelligence that the Diocese will in a few days have passed through the period of its widowhood, is somewhat tempered by the sorrow we experience when we know that the approaching consummation of our dearest wishes is also destined to bring with it the severance of those relations which, for the past twelve months, have subsisted so happily between us. So true it is that there is no picture, however bright, but its dark side, no day, however sunny, but has the night to follow in its wake, no pleasure without its moiety of pain. None, indeed, could have understood more thoroughly than you have how to blend the stern justice of the Ruler with the benignity of the Father, the affectionate kindness of the Friend. None could have realized more forcibly than you have the beautiful truth that the sceptre of authority can be wielded consistently with the olive branch of mercy and peace. It is to give expression to our feelings in this connection that we are here to-day, and to tell you that, greatly as we admire the wisdom which has characterized your conduct throughout the entire period of your administration, we admire still more the paternal benignity, the loving kindness which has marked your every act and which are destined to render the memory of this happy period one of the most pleasing reminiscences of our lives. In testimony of these assurances we beg your acceptance of the accompanying purse. The gift is unfortunately a small one; we are consoled, however, by the assurance that you will value it, not for its intrinsic worth, but solely in pursuance of the spirit in which it is presented of a sincere though faint expression of the esteem and love in which we hold you. That you may be spared many happy years to your devoted people and the diocese you have so efficiently presided over is the prayer of your fellow-priests. Signed—

JOHN O'REILLY, Dean M. J. MAGUIRE
E. LAUSIE, Dean F. O'REILLY
M. J. CLEARY, Secy. J. J. CRAVEN
P. LENNON, J. J. FEENEY
B. J. O'CONNELL, J. E. CHINNON
W. LILLIS, J. P. KELLY
P. OWENS, J. J. GEHL
J. J. LEE, F. O'REILLY
J. P. DOHERTY, J. WEY
F. CASSIN, J. P. LENNON

In replying to the address, Very Rev. Father Dowling said:—

My Lord, Very Rev. and Reverend Dear Fathers—I am deeply touched at the kindness which prompted this presentation and regret very much that I cannot find words to thank the clergy as I would wish for their beautiful address and for the generous testimonial of their esteem which accompanies it. This is

an honor and a recognition that I certainly do not deserve. The personal qualities you are pleased to ascribe to me are perhaps such as one in my position ought to have, not such as I claim to possess, and my short and slight services to the diocese are, I am sure, not such as should entitle me to any such marked compliment as this. But whilst disclaiming any title to personal fitness or efficiency I feel it to be my duty to thank you from my heart for kindly assembling here to-day to show your regard for the Administration, now drawing to a close, with which my humble name has been associated for the last twelve months. My warmest thanks are due to my brother priests (many of whom have come from afar for that purpose) whilst I owe a special debt of gratitude to our distinguished guest, the Bishop of London, an old and esteemed personal friend of mine and of the diocese and the devoted and constant friend of our late lamented bishop. Two thoughts occur to me to-day, suggested by two passages of holy writ. In looking at this bright circle of happy friends, symbolizing that unity, clarity and devotion to authority which should characterize all good priests, one naturally is led into that train of thought expressed by the Royal Prophet, in words familiar to us all, and not inappropiately suggestive of scenes like this, "O quam bonum et quam jucundum habitare fratres in unum." "Oh how good and pleasant it is for brothers to dwell together in unity!" The promotion of that holy union in the diocese has ever been my aim, and its manifestation here to-day to some extent has been my joy and my first and leading thought. My next thought is one of surprise and humiliation. Who am I that you should think of me? Personal claims to such honors certainly I have none. But seeing as I do, in this demonstration, Rev. Fathers, a desire to honor not so much the person as the office held, I feel that I owe you my best thanks and most grateful acknowledgments for this visible proof of your loyalty to the sacred principle of authority. It justifies the high expectations which I formed of you on the day that I reluctantly consented to take office, not for its own sake (for you are all witnesses how I sought to avoid it) but for the sake of the clergy who honor me with their confidence and called on me by their solemnly recorded vote to assume the responsibility. However unworthily I may have discharged the duties of the trust committed to me, I have always tried to follow these two maxims of canon-law: first, to preserve the status quo of the diocese, and 2nd to do nothing that might possibly embarrass the coming bishop. I have, moreover, acted on the principle of taking advice, in all matters of importance, from those who are older and more experienced, and felt a delight in doing all in my power to aid and direct my fellow priests, as far as I knew how, and as often as my humble services were required. So that if any good has been effected or any progress made in the diocese during my term of office, it is owing entirely to the cordial and constant co-operation of the clergy. In the person of Father Keough I feel bound to say that I have had all along an able, obliging and efficient assistant, for whose valuable aid I am extremely grateful; and whilst to many I am indebted for excellent counsel and suggestions, there is perhaps no one to whom I am more deeply indebted, in that respect, than my old and venerable friend, Dean O'Reilly, of Dundas. In your beautiful address you affectionately allude to those lights and shadows which are inseparable from the changes constantly taking place in this world. For my part I think that, aside from those shades of sorrow that surrounded a vacant throne, the only cloud that rested on us of late was one of suspense as to who should fill the place of one for whom we have so long mourned. Thank God that respect, then my old and venerable friend, Dean O'Reilly, that the cloud of suspense has passed away, and that as Hamilton hopefully emerges from her widowhood, and assumes again the garments of gladness as of old, her diocesan sky is brightly radiant with the sunshine which sheds its glow round the name and fame of the distinguished Dr. Cahery. I am sure you will all join me in wishing "God speed" to his barque over the waters of the Atlantic, and in extending him a right hearty welcome when he comes. In conclusion, permit me, reverend fathers, to express the hope, that though our relations are soon to be altered, our friendship may ever continue; that we may, as the Apostle directs, preserve the unity of the spirit in the bond of peace; and that our new bishop may always find in us those qualities of good priests so long characteristic of the clergy of Hamilton, namely, obedience to his commands, respect for his authority and reverence for his high and holy office.

Again thanking you for your kind sentiments and good wishes as well as for your generous offering, I beg to state that I will, with your permission, apply the latter in payment of the statutory of the Apostles, lately set up in my church, and thus our work of to-day becomes in a certain sense apostolic.

Father Dowling, in concluding his remarks proposed the health of the Bishop of London.

Bishop Walsh responded in his customary eloquent style. He said that it gave him great pleasure to be present on the occasion to show his good will and respect for the worthy administrator of the diocese. He was glad to see so many priests gathered together, united in brotherly affection and nobility of sentiment, and all showing

respect and esteem for him who represented their distinguished new Bishop. The office of Vicar Capitulat, he remarked, is rather a novel introduction in the history of the Church of England. Very Rev. Father Dowling held the first, he believed, to hold that high ecclesiastical dignity. Ever since his acquaintance with Father Dowling, he took a lively interest in his welfare, and he was pleased to see him to-day occupying such a distinguished position, and discharging its duties with ability, wisdom, and prudence. He touchingly alluded to the late lamented Bishop Crinnon, and said of him that he never felt a pride in his own position in the diocese, and that kindness of heart and fatherly tenderness were prominent characteristics of his life. In his further remarks he paid a high compliment to Very Rev. Father Dowling, saying that for forty years he has worn the virgin robe of the priest without stain or blemish, and nobody to-day could find aught of guile in his character or deservingly point at him the finger of scorn. Concluding, he complimented also the other clergy of the diocese on their well known respect for ecclesiastical authority. The episcopal office, he said, is of divine appointment, and Heaven will bless the work of the priest who shows reverence and obedience to those who rule and govern the Church of God.

Venerable Dean O'Reilly appropriately replied, and said that he was happy to be present to-day when such a practical proof of their appreciation was tendered by the majority of the priests of the diocese, to the Very Rev. Administrator. Such an act on the part of the clergy, he showed that they were unanimous in their love and esteem for him who, for the last twelve months, governed them prudently, wisely, and well. He thanked Very Rev. Father Dowling for kindness received in the past, and concluded by expressing his gratefulness to the Bishop of London for his very kind words, and hoped that his Lordship would enjoy still further many happy years in the Episcopal office.

The health of the Chancellor of the diocese being proposed, Father Keough made a suitable reply. He thanked Father Dowling for his past courtesy and kindness, and expressed the pleasure it gave him to see him so much esteemed by the majority of the clergy of the diocese. He feelingly alluded to the late Bishop Crinnon, who, though gone from them in the body, yet his spirit lived in their hearts, and he would ever remember his tender care and paternal advice. He also alluded to the sentiments very recently received from the Bishop of London, and was proud to see him present to-day when they were offering a tangible proof of their esteem to the Very Rev. Administrator.

The toast, "The clergy of the diocese," was then proposed and responded to by the Very Rev. Father Cleary. He was happy to express his feelings on the present occasion. The address and presentation are indeed a tangible proof of the appreciation which the Very Rev. Father Dowling is held by the majority of the priests of the diocese, as well as a practical assurance of the wisdom and prudence that have characterized his Administration during the last twelve months. For his own part, and he believed he expressed the sentiments of the most of the clergy,—he looked back upon the Very Rev. Father Dowling's tenure of office with unfeigned feelings of pleasure. Whenever the Administrator had occasion to correct the mistakes of the clergy, he did so in a manner that called forth good will and better resolutions. Thus he robbed censure of its pain and deprived correction of its sting. In this respect, he would say of the Administrator that he was "sovereign in words and forlorn in re." He thanked the Bishop of London for kindness received, and expressed the pleasure it gave him to see his Lordship present on the occasion when they were showing "honor to him to whom honor is due."

The address was beautifully illuminated, showing the Cross, the Harp and the Shamrock. It was exquisitely finished, and was the work of Mr. Bruce of the city of Hamilton.

THE LATE MRS. MONROE.

On Wednesday last, Amelia J., beloved wife of Andrew Monroe, Esq., merchant of this city, peacefully passed away, fortified by the sacraments of Holy Church. This estimable lady, during her residence in London, made many friends, and indeed this is not at all surprising. To know her was to esteem her; her amiable qualities, her love of performing works of charity, her kind words for every one, endeared her to those who had the pleasure of her acquaintance. We doubt not her good works have gone before her, and that she is now in her eternal home, enjoying the reward promised those who follow the counsel of our divine Saviour. We extend to her husband our heartfelt sympathy in his sad bereavement. This world will to him be lonely and very lonely—without his faithful, loving companion. Her pure spirit will, we trust, be a kindly light, a guiding star, that will lead him on, amidst the trials and temptations of earth, to join her once more in the everlasting kingdom beyond the skies.

The remains were brought to St. Peter's Cathedral on Friday morning, when a requiem mass was celebrated by Rev. Father Tiernan. The reverend gentlemen referred in touching terms to the deceased lady. A very large company of mourners followed the remains to St. Peter's Cemetery.

LETTERS TO EMINENT PERSONS.

No. VIII.—To the Most Reverend John Joseph Lynch, R. C. Archbishop of Toronto: MAY IT PLEASE YOUR GRACE:

It affords me sincere and unalloyed pleasure to include you in the list of my public correspondents at this time, more especially as I have nothing to say which will be unpleasant for you to read. Personal acquaintance with you I have none. Never, indeed, have I even so much as touched the hem of your archiepiscopal garment. But I have attentively watched your course ever since your first arrival in Toronto, about twenty-five years ago, and candor compels me to say that the result of my observation has been to increase my respect for the sacerdotal character, and for the faith of which you are so earnest an exponent. Had the priesthood of past ages been more like you in spirit and in deed, there would have been no necessity for the iconoclastic achievements of the Monk that shook the world."

You have thus far fulfilled your high ecclesiastical mission with the fullest acceptance and honor. You have exerted sincere, if reluctant, tributes of respect upon persons who, as a general rule, have not sympathized for the Catholic faith or its professors. You have pursued a uniform and consistent course throughout. When occasion has arisen for you to put forth the weight of your hand in secular matters you have neither hesitated nor flinched. Speaking for myself, I may say that I am not much in favor of ecclesiastical interference in matters which properly fall within the province of the laity, but all your efforts in this direction appear to me to have been dictated by high and worthy motives. I am bound to admit that—so far as my memory serves me—your influence has always been exerted on the right side. Such a life as yours must be pronounced to have been an almost unqualified success. You have played a conspicuous part with great judgment and moderation, and you have succeeded where many persons of more arrogant pretensions would have signally failed.

Though not an adherent of your faith, I have not infrequently subjected myself to the influence of your ministrations. Several times in the course of every year, during the last two decades, have I listened to your expositions from the pulpit of St. Michael's cathedral, and I am free to confess that I do not regret my time as having been mispent. Your sermons, as a general rule, are plain and practical homilies, adapted to the understanding of the least intellectual members of your congregation; but they are always fraught with wisdom and spiritual profit, and with advice which every one of your hearers would do well to follow. You have the faculty of adapting your words to your theme, and whatever may be the subject of your discourse, none of your listeners can fail to carry away at least one wholesome, practical lesson. You are never dry or turgid. And, on exceptional occasions, you have proved that you are capable of rising to a high degree of spiritual eloquence and exaltation. More than once I have heard your words flow from your lips which must have stirred alike the hearts of the learned and the unlearned. I have heard you deal with all manner of subjects, and in listening to you I have never felt weary. Sometimes you have given utterance to sentiments which did not attend themselves to my judgment, either as a Protestant or a man of the world. That such should have been the case was, of course, inevitable. But I have never felt warranted in recognizing the sincerity of your utterances, nor the power with which they were set forth. Full of the learning of the cloister, full of the faith which springs from no human inspiration, full of the earnestness which deems the conversion of souls and the welfare of the Church the only things worth striving for, it is only to be expected that you must sometimes proclaim doctrines which find no acceptance with minds differently constituted. But the preacher who avers nothing but what meets with universal acceptance in the limited precincts of empty pews, and, as a proof that such is not the nature of your public oratory, the pews are always full.

Thus, there are persons—and these, too, of your own faith—who take a less favorable view of your character and qualifications. No one, as far as I am aware, ventures to call in question either the sincerity of your motives or the vigor with which you expound them. But it is a matter of course that a prelate who has attained to so elevated a position as yours, and who has encountered more or less of opposition and obloquy in the process. It is alleged against you that you have too much to do with politics, and that you are vain of your political influence. Worse than this I have never heard said to your charge. It is not a great matter, even if the charge be well founded, and I believe it has only been put forward by those whose political bias prevents them from looking at the question with perfect disinterestedness and impartiality. The simple fact I take to be this: that, taking your circumstances and your creed into consideration, the texture of your mind is exceedingly, almost phenomenally, liberal. While holding fast by the tenets and traditions of your faith, you are disposed to exercise a free discretion as to matters not specially pertaining thereto. Recognizing the fact that your lot has been cast in a land where the majority of the people are Protestants, you have never assumed to direct the theological beliefs of those beyond your own pale, or to meddle with secular affairs with which you have no manner

of concern. If you have at all times held the balance of power between Mr. Mowat and the Ontario Opposition, it has been because your own rights and those of your Church were in some way or other involved.

You have taken a warm interest in various social reforms, and have done noble service in the cause of temperance. A total abstinence yourself—except, of course, in the sacraments of the Church—you never lose an opportunity of inculcating the doctrine of total abstinence upon others. It has for years been your custom to exact from all the young men and boys over whom you have any influence a solemn pledge of abstinence until they shall attain the age of twenty-one. You rightly argue that if a youth reaches his majority without knowing the taste of strong drink, he is much less likely to become a drunkard than if he had all his life been accustomed to tamper with the demon that tempts so many to their undoing. You also, as is quite natural and proper, take a warm interest in the solution of the Irish question. As one to the manner born, you well know the intolerable grievances which Irish landlords have long inflicted upon the peasantry. As a patriot, no less than as a priest, you are directly interested in the agitation which has been so persistently kept up during the last few years under the auspices of Parnell, Davitt, and their fellow-laborers. As an Irishman, you are a firm advocate of Home Rule, but as a Christian and an ecclesiastic, you also believe in rendering unto Caesar the things that are Caesar's. You have not hesitated to denounce the apostles of dynamic and rapine, and you believe in gaining constitutional amendments by constitutional means. In short, you take precisely the same stand on the burning question of the hour as is taken by the more moderate hierarchy in Fatherland; and I have good reason to believe that your example has had an excellent effect upon some turbulent spirits in this province. You are ever to be found on the side of law and order.

As a clergyman, you are constant in and out of season, and are known throughout your diocese as a man of industrious assiduity. You are active in all your ministrations, and are said to be somewhat exacting in matters of discipline. You are warmly beloved by the young priesthood who specially come into the circle of your ministrations, and your calm retreat at St. John's Wood you are said to unbend somewhat from the austere dignity which is a proper adjunct to the archiepiscopal palace. I have been assured by those who have been admitted to your intimacy that you are conversant with most pleasing conversational powers and that you can at times pour forth a steady stream of kindly and genial humor very entertaining to hear. On such occasions your sixty-eight years sit lightly upon you. I have heard many a sprightly witticism laid at your door, and some of them, doubtless, were legitimately placed there.

The life of a reverend prelate is generally uneventful. Your own has furnished an exception to the rule. You are a native of the County of Monaghan, where you were born on the 6th of February, 1816. You were specially trained for the sacred calling, and passed through the various phases of spiritual and educational training. At the age of three you were sent to Paris, where you completed your novitiate in connection with the congregation of the Mission St. Lazare, the chief training school of the world for foreign missionaries of the Roman Catholic Church. Having taken the vows and received ordination, you returned for several years to Ireland, where you were ordained deacon and priest at Maynooth College. In 1846 you enlisted under the banner of the Vicar-Apostolic of Texas, and set out for the field of the most exacting and arduous of all apostolic labors. Upon reaching New Orleans you narrowly escaped death by accidental drowning in the Mississippi river. Providence had other work for you to do, and a timely hand was stretched forth to save you. You spent several tedious and adventurous years in the Lone Star State, during which you were frequently compelled to take your life in your hand. The State was just beginning to recover from the effects of the Mexican war, and there was a great dearth of labor. You were often in peril from mankind, from wild beasts, and from contagious diseases. On one occasion you were struck down by a malignant fever, and were many months fighting your way back to consciousness. Change of air became necessary, and you proceeded first to New Orleans, and thence to St. Louis, where you were appointed Superior of St. Mary's Seminary, an educational establishment in a comparatively unsettled part of Missouri. In course of time this community was attacked by miasmatic fever, induced by the overflow of the Mississippi. You were struck down along with your fellow-workers, and lay for many weeks at the point of death. After your recovery you were sent on a mission to Paris, whence you returned in a few months to the United States. For several years afterwards you ministered in various parts of the West, gaining experience, and growing steadily in favor with your ecclesiastical superiors. In 1857 you were sent by a special mission to Rome, where his Holiness, as a mark of particular favor, endowed you with authority to hear confession and grant absolution in all parts of the world. The next year found you settled in Buffalo, where at the request of the Bishop of that diocese you founded a Seminary of your Order. The establishment was subsequently removed to Niagara, where it was for some time maintained entirely by funds raised through your own exertions. These exertions brought you into the notice of the Canadian hierarchy, and in 1859 you

were appointed coadjutor Bishop of Toronto. Bishop de Charbonnel, your superior, resigned in 1860, and you succeeded him in the bishopric.

Your life since that time, at least upon its surface, is pretty well known to the people of Canada. You have made repeated visits to Rome, and were present at the Oecumenical Council in 1870. Upon the division of the ecclesiastical Province of Quebec, when Toronto was named as the Metropolitan See of Upper Canada, you were appointed to the archbishopric. During the thirteen years which have since elapsed you have discharged the duties of your high office with becoming dignity and undimmed energy. When the history of Roman Catholicism in this province comes to be written, it will be found that your name must occupy a very prominent place in it. You have never hesitated to spend yourself and your substance for the good of the great Cause which you represent. You have your reward in the devotion of a multitude of admirers, and in the consciousness that you have done your duty. A higher recompense you could not well receive. That you may live long to enjoy the well-merited dignities which have so worthily won, is the sincere wish of many thousands of persons in this country, and of none more sincerely than of

RANGER.

BRANTFORD LETTER.

On Sunday last, Rev. P. Lennon announced that Father James was to leave the city towards the middle of the week for Ireland. The latest news received from home brought word of his mother's failing health and he has been granted three months' leave by the Administrator of the diocese, to enable him to see her. During the two years he has been in Brantford Father James has made many devoted friends, and though everybody seems glad that he will have an opportunity to visit his early home, still much sorrow is felt that he is to be away even for a time. He came to this country about ten years ago, with a number of other young men who had set eyes on the priesthood to which he was ordained. Bishop Crinnon brought here to strengthen the priesthood of the Diocese of Hamilton. He received his classical education at St. Patrick's University, Armagh, and in Canada he finished his course for the priesthood to which he was ordained nearly six years ago. He will be accompanied by the pious prayers of his people here for his safe journey and happy return and he may be assured of a warm and hearty welcome when he comes back. Arrangements are being made for a lecture and musical entertainment on the 17th of March, to be given in the Opera House. The Very Rev. Father Dowling, of Paris, administrator of the diocese will deliver the lecture which will be on some Irish subject, and a first-class programme of Irish music will be presented. We are fortunate in having secured Father Dowling so early, for since previous to come here he has had several applications from other places, and Brantford folks will be glad to know that he will be with us on St. Patrick's Day.

On Sunday week a financial report of St. Basil's Church for the year 1883 was read. The year's receipts were \$5,775.24, which after paying ordinary expenses and temporary repairs and improvements larger than usual, amounted to \$5,232.40 to be applied on contract.

The receipts of the Separate School Board for 1883 were \$1848.98 and the expenses \$1824.46—balance \$24.52. Both receipts and expenses were considerably larger than usual. Formerly the accounts did not all come in until the new year, but last summer the city council made a change in the mode of collecting taxes making them payable in two instalments in September and November. As a result the board had all of last year's instalment of the previous year's taxes. Alterations were made in the interior of the school house to better equalize the space in the class rooms, and the grounds were enlarged and improved, all of which caused an additional outlay of several hundred dollars.

The Christmas tree held this season in the school house netted something over \$700.00.

On Tuesday morning of last week Mr. Michael Fennessy and Miss Minnie Harrington were united in marriage at St. Basil's Church. The marriage was quiet, only a few near friends of the contracting parties being invited for an extended trip.

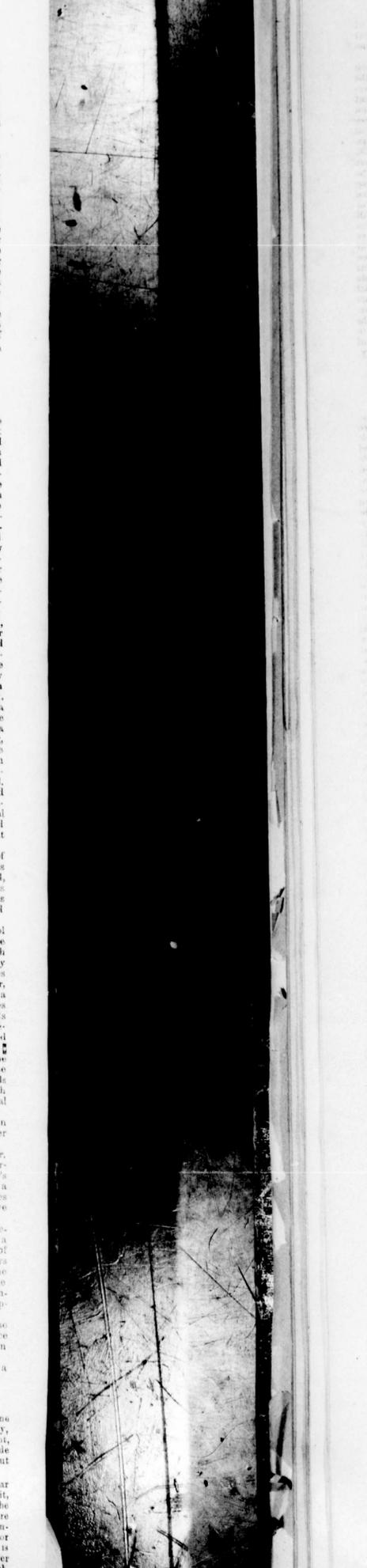
At the municipal election the rate-payers voted in favor of establishing a free library in this city. The board of the library will consist of three members appointed by the Council; three by the Public School Board, and two by the Separate School Board. Rev. J. F. Lennon and Mr. Dennis Hawkins were appointed by the latter.

Mr. Timothy Fallon, for some time night watchman in the Bank of Commerce died on Saturday last, and was buried on Monday.

The City Council for 1884 has not a solitary Catholic among its members.

Catholicism.
That class of Christians who imagine that God is only to be served on Sunday, and in their best clothes, to be consistent, should throw all law and restraint aside the other six days of the week and shout with the infidel "There is no God."

The man who knows his particular weakness, and yet exposes himself to it, is guilty of all its consequences. The plea of ignorance can find no ground here on which to rest. Wilful perversity cannot figure in the light of a palliation, or masquerade as a counsel of virtue. It is the devil's manner, and it is not his way. It is his prerogative and alarm to his own soul.



The Cypress Tree.

BY R. F. ORANT. (From the Spanish of Calaneo: for Redpath's Weekly.) If thou shouldst ever walk Beside my silent tomb, And lovingly evoke My spirit from the gloom; Then thou shalt see a bird Upon a cypress tree; Speak! thou shalt be heard— My spirit it will be.

THE STORY OF THE SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.

CHAPTER IV.

It was with the help of the nobility and under their authority that Knox acted. The Lords of the Congregation thought it desirable to accompany their preachers, and it was with this object that the principal Barons of Angus and Mearns journeyed to Perth. Here Knox, knowing himself to be powerfully supported, and perfectly safe, commenced the work of destruction. He began by preaching a very violent sermon against what he called idolatry. This was evidently the concerted signal for the work of destruction and spoliation, although with the absurd spirit of falsehood and humbug which masked the movement we are told that the mere sight of a priest coming out to celebrate Mass induced a youth to exclaim, "That this was intolerable. He appealed to those who stood by and conjured them not to permit that idolatry which God had condemned to be used in their despite and before their face."

The Regent was extremely indignant when news arrived of the robberies and sacrileges which had been committed, and hastily gathering together all available forces, advanced towards Perth on 18th May, 1559. Letters of justification were now drawn up by the Protestants in which they declared their willingness to be loyal if they could live in peace and enjoy the free exercise of religion. In an epistle specially addressed to the nobility it was alleged that a large portion of this order was on their side and that all that they had done was in obedience to God. "Our earnest and long request hath been, and yet is, that in open assembly it may be dispensed, in presence of indifferent auditors, whether that these abominations named by the pestilent Papists religion, which they by fire and sword defend, be the true religion of Jesus Christ or not."

The Lords of the Congregation called a great meeting of their party to be held at St. Andrews on the 4th of June, and there Knox was duly in attendance,

After sermons by this Apostle at Grail and Anstruther, the rascal multitude under Knox's guidance destroyed the altars and ecclesiastical furniture in these towns. At St. Andrews the Archbishop being being destroyed, and entered the town with a hundred spearmen for the purpose of defending it. But Knox knew well that his own side was stronger, and when he was thoroughly aware of that fact, nothing could exceed his boldness and audacity. Accordingly he preached another inflammatory harangue, and then again became the tool of the Lords of the Congregation by destroying the noble buildings belonging to the Dominican and Franciscan orders. This work was of course a necessary preparation to their estates being seized upon by the reforming nobility in the name of the Gospel. The Queen Regent was assembled another army, but it was soon evident that Knox had calculated rightly. The nobility had triumphed against the well-intentioned but weak woman who held the reins of authority.

Two armies encamped on Cupar Moor, one that of the Government, and the other that of the Lords of the Congregation, but the latter was so much more numerous that the Queen Regent was fearful of attacking it. The usual truce was then arranged. Perth was taken by the Congregation, on the 28th of June, and it was about this time that Knox wrote to the Court of Elizabeth for assistance from England. The next great and venerable buildings to fall were the Palace Abbey of Soane, near Perth, which the mob principally consisted of the nobles, thoroughly destroyed in the cause of religious reformation. Argyle and the Lord James (afterwards the Regent Moray), subsequently advanced to Linlithgow, and after a good deal of destruction had been performed there they entered Edinburgh in triumph on the 29th of June, 1559.

Although extremely sad to notice such a detestable hypocrisy it is somewhat amusing to read the language used by leaders of the Reformation. Kirkcaldy of Grange, one of the murderers of Cardinal Beaton, eventually hanged at Edinburgh for treason to his own party, tells us that "presently they will take order throughout all the parts where they dwell that all the fruits of the abbey and other churches shall be kept out and bestowed upon the faithful Ministers." Knox writing to one of the representatives of the hereditary enemy of his country's liberties (England) says "Persuade yourself and assure others that we mean neither sedition, neither yet rebellion against any just and lawful authority, but only the advancement of Christ's religion." Cecil, the astute Minister of Elizabeth, was in no way deceived. He perfectly understood the object of the Lords of the Congregation, and sends them distinct and clear advice not to neglect the opportunity now afforded them of striking the Romish Church of its pomps and wealth. No doubt his Government considered that this might answer in lieu of his bribes in money, which was necessary in the reign of Henry VIII. Knox was all this time extremely busy plotting against the Government. He was the most useful tool the nobility had ever used, and his unpayable after eventual success proves that in this case there was not even honour among thieves. Money was obtained eventually from England, which was the more wanted as Kirkcaldy of Grange, and several other Reformers, were then in pecuniary distress. The poor Queen Regent did her best with some success to obtain reinforcements from France. Amiens was sent as Legat a latere with two doctors of the Sorbonne to purge the Church and the people from heretical polemics.

TO BE CONTINUED.

BETTER THAN VICTORIES.

A MERIT OF A CONQUEROR THAT IS MORE GLORIOUS THAN THE "SUN OF AUSTRE-LITZ."

The Ave Maria says:—"Some thirty years ago the Archbishop of Bordeaux being at Aix-les-Bains, was called to visit a dying woman, daughter of a general that had become celebrated in the wars of the First Empire. The venerable prelate was moved even to tears listening to the dying woman speak of religion; for she spoke as few could do. And having asked her who had instructed her so perfectly, he received the following answer: 'Monsieur, under God I owe my religious instruction to the Emperor Napoleon. I was one of the island of St. Helena with all the family when I was only ten years of age. One day the Emperor called me to him, and taking my hand, he said to me: 'My child, you are a pretty girl now, and you will be still more beautiful in a few years; nevertheless, these advantages of youth will expose you to great dangers in the world. And how can you overcome those dangers unless you have a large fund of religion? Unfortunately, your mamma cares but little about religion, and your papa still less; therefore I will fulfil the obligation that rests on them; come to-morrow and I will give you your first lesson.' For two consecutive years, and several times each week, I was taught my catechism by the Emperor. Each time he made me read a lesson out loud, and then he explained it to me. When I was beginning my thirteenth year, his Majesty said to me: 'I think that you are now well enough instructed. You should now receive your first Communion, you will have a priest come from France who will prepare you for that great action, and will prepare me for death.' And he kept his promise."

Time is Money.

Time and money will be saved by keeping Kidney-Wort in the house. It is an invaluable remedy for all disorders of the Kidneys, Liver and Bowels and for all diseases arising from obstructions of these organs. It has cured many obstinate cases after hundreds of dollars had been paid to physicians without obtaining relief. It cures Constipation, Piles, Biliousness and all kindred disorders. Keep it by you.

CANONSA.

BISMARCK MAKES HIS PEACE WITH THE POPE.

The recall of the Falk laws by the Prussian Government, an act that has been forehanded by more than one recent event, and notably by the late visit of the German crown prince to the Vatican, is an event of such importance to the Catholic world, making, as it does, another instance of how powerless against the Rock of Peter the powers of evil are, that a brief recapitulation of this famous legislation seems called for. Scarcely had the victorious Prussian legions returned from Paris than Bismarck, puffed with pride at the ease with which he had de-throned Napoleon, and eager to befriender France with his designs on France, began the crusade against the papacy which has now reached such a disastrous ending. The opposition of the old Catholics, so called, headed by Dollinger, against the dogma of Papal infallibility, furnished the Prussian chancellor with the pretext he needed to begin hostilities against the papacy. The old Catholic schism owed its maintenance to the fact that the short-lived existence it obtained in Bavaria and other Rhenish places, and though the schism has long since been a thing of the past, the altered attitude that Berlin now occupies to Rome will extinguish speedily its smouldering embers. In 1871 Prussia abolished the Catholic department of public worship and education, and shortly afterwards forbade ecclesiastics to teach in public institutions. Pius IX. was not slow to notice these attacks upon the Holy See, and his reply to them was a refusal to recognize the Prussian ambassador to Rome, Cardinal Hohenlohe, whose absence from that city the papal agents were to make Bismarck all the more ugly. He issued in quick succession his orders expelling the Jesuits from Prussia, and the Falk laws, which were promulgated in May, 1873, denying to the church the autonomy it had previously enjoyed in the empire; 1874 saw additions, more odious than the original laws, made to them, and the final stroke against the church was made the year following, when an imperial law made civil marriage compulsory, ordered the civil registration by civil functionaries of births, marriages and deaths, and decreed it lawful for priests to marry, while supplementary legislation forbade the payment by the parishes of any salary to any clergyman who should marry himself in any way disposed to combat these infamous state ordinances, the evident object being to force Catholicity to submission by beggaring and starving its ministers. The machinery of war having been thus prepared by the chancellor, he boasted of the success he was sure to attain, and on one occasion vaingloriously declared in the Reichstag, referring to his temporal dominions, had done a prisoner in his own palace. He is that, to day, but, prisoner though he was, he showed no signs of yielding to the Prussian chancellor, and his demands for the restoration of the freedom he formerly enjoyed to the German church never weakened. Bismarck affected to disdain these demands, but, while he was engaged in such a victory, he was suddenly felt the ground he stood upon trembling under his feet. His opponents in the Reichstag daily grew stronger and more audacious. Led by skillful champions, foremost among whom was Herr Windthorst, the clerical leader, the Catholic members defeated more than once the Prussian majority. What made matters worse for him was the fact that Radicalism and Socialism, in their worst forms, both natural outgrowths of his iron tyranny, commenced a warfare against him, and, like pestilential weeds, grew in strength with wonderful rapidity, threatening the very foundation of society and the empire itself. The track and havoc that Nihilism was creating in Russia, and the knowledge that German socialism, which had frequently attempted the emperor's life, was a twin evil with that, made the German chancellor solicitous of finding a means to eradicate it from Prussia. He had the wit to recognize that the evil power would prove powerless in such a task, and he knew that the only thing on earth that could remedy the evil was the influence of that church with which he was at war. Little by little, in consequence, he relaxed his persecutions of the Catholic Germans. He became less careful in seeing that the May laws and the whole infamous Falk code were put in force, and when he saw Russia turning to Rome, he asked the Pope to aid in the suppression of Nihilism, his own course was determined upon and he began by slow steps to go to Canossa, as one Henry of Germany went before him, to make his peace with the Sovereign Pontiff. He may readily be excused from not having wished to perform that journey in person, but he felt that the necessity of the pilgrimage was so earnest that no less a personage than the crown prince and future emperor of Prussia was chosen to make it. It is but a few days since that the whole world looked on in wonder while "Unser Fritz" paid his visit to the Vatican. Despite all efforts that were made to that the visit had any religious significance, the statement called here from Berlin, under date of the 5th, saying that the Prussian Government will shortly submit to the Diet a bill cancelling the May laws, and the announcement of the official gazette, which restores the clergy of the Kulin, Ermeland and Hildes dioceses to the state pay list, from which they were cut off by the May laws, show that it really was to Canossa, and not to Rome, that the German crown prince went last month, and that, in consequence of his visit, the Kulturkampf is to be abandoned.

It must not be overlooked that although much of this great Catholic triumph belongs to the Pope, whose blended firmness and moderation have brought it about, no small part of the credit of it should be given to the steadfast and persevering

German Catholics, who, by presenting a united opposition to Bismarck and the enemies of the church, have shown the chancellor that a house divided against itself can never stand. To Herr Windthorst and his devoted followers in the Reichstag, who have exhibited through-out Berlin, and in the contest between Rome to their faith and to the Holy See, no praises are too great to be given. What the Irish party in Westminster is to-day doing for Ireland, the Clerical party in the Reichstag has done for German Catholicity and the papacy. The German Catholics have now won the victory they so nobly fought for, and it is to be hoped that the triumph will be a forerunner of the Nationalists will soon gain for unhappy Ireland.

EDUCATED INTO THE GRAVE.

Boston Pilot. The cultured city of Boston is agitated in a small way over the case of Grace Walton, a little girl of fourteen, who died, as the physician's certificate said, "of the Boston school system of cramming—too much study and brain-work." The Boston Globe publishes a specimen of the battle required of her: an essay on the battle of Flodden Field, which, however, is not so profound a piece of composition as your clever girl of her age might not easily write. But the Globe makes a stronger case against the system by printing a list of the studies to which children of the first class in the grammar school are sentenced, which is a truly appalling one. It is not a matter of surprise, when we consider the extent and character of the lessons supposed to be taught and learned, that pupils graduate from Boston schools not only densely ignorant of the astronomical, botanical, mathematical, musical and other branches with which they have ambitiously wrestled, but also worse than ignorant of elementary studies which they might have acquired at a smaller outlay of time and labor. Not only that, but a large proportion of these leave school with an abiding distaste for all kinds of study and utterly untrained in what is the great principle of all education, the love of books and the science of using them. The crammed victim of a vicious system feels that his education is literally washed away when he leaves school, and he is glad of it. We need not say that this is a great mistake. Education begins when the student has learned in school to handle the tools of information. It ends only with the life of the true scholar. Hot-house products are not healthy. The forcing process of instructing a child in branches the comprehension of whose simplest elements requires a mature mind, is not satisfactory. Very rarely there is a phenomenal intellect like that of Sir William Rowan Hamilton, who was master of half a dozen languages before his twelfth year, and survived; the average healthy brain cannot stand the acquisition of more than one or two subjects, and for the great mass of children safety and for the great mass of children a problem until the ninth year is safely passed. Certainly the cramming system is a dangerous one with ambitious children like Grace Walton, and a positive cruelty to those of smaller intellectual calibre. And yet we know of a mother of seven, in the case of a boy of five, who was already in the grammar school, and probably would have been rushed through the high school hot house before attaining Grace Walton's age, had not death intervened. Her death was not ascribed to the school system, but there can be little doubt that that system sapped her constitution and weakened her for the struggle with natural causes. But Nature's shoulders are broad and can carry a good deal of unmerited blame.

MR. HEALY, M. P.

THE MOST INDUSTRIOUS MAN IN PARLIAMENT. Timothy Michael Healy, though one of the youngest members of the Irish Parliamentary party, being scarcely twenty-nine years of age, is yet among the best informed members of the House of Commons. He began life as a journalist. His letters on Parliamentary proceedings, in the Dublin Nation, 1878-79, attracted general attention. Mr. Healy was with Mr. Parnell as secretary during the latter's American tour in the interests of the Irish Land Question. A subsequent visit, in 1872, with Father Sheehy, has made him personally known throughout this country. For his spirited action in the case of Mick McGrath, of resisted eviction fame, Mr. Healy was arrested and tried under one of the infamous Whiteboy Acts. Under the one chosen he was liable to penal servitude for life, and to be hanged, twice, or thrice publicly whipped. Despite Justice Fitzgerald's anxiety to have the law take its course, he was acquitted. Having been, about the time of his arrest, elected member for Wexford, as soon as he was at liberty he took his seat in the House. He is the originator of the famous Healy Clause of the Land Bill. It was saying that only three men knew the Land Bill—Mr. Gladstone, Mr. Law, and Mr. Healy. His second arrest for alleged violent and seditious language, and his subsequent incarceration in Richmond Prison with Mr. Davitt and Mr. Quinn, as also his election for Monaghan, are fresh in the minds of all who have followed the course of recent Irish history. Mr. Healy is reputed the most industrious man in the House, except Mr. Gladstone, and is an authority consulted alike by his own party and the opposition on intricacies of Parliamentary law.

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For all diseases arising from impure Blood, such as Pimples, Blotches, Biliousness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good." Sold by Harkness & Co., Druggists, Dundas St.

THE AGNOSTIC EMPIRE.

The attention of the world is fixed once more upon the vast but not great country whose peculiarities enlisted so much interest and sympathy in the eighteenth century, but which excites so much less attention in our own. The quarrel with France, singularly enough, is a quarrel between China and that country of Europe whose scholarship has done the most to interpret Chinese thought to Western mankind. The French have outrun both the English and Germans as Sinologists. They have produced the most eminent scholars in this department. They have accumulated a literature of the subject whose extent is only credible after some research into it. This is due largely to the fact that French Jesuits took so active a part in the Roman Catholic missions to China, and began the work of making the country known and conceivable to the rest of Europe. The clumsy quartos of Du Halde and his associates are the forerunners of the more readable octavos of Pauthier and Julien, and they constitute a mine of information about the country which has not been exhausted by later students. The Marquis Tseng was quite right when he reproached the English with their neglect of Chinese history and literature. With the English and ourselves these studies have not emerged from the stage of a dependence upon missionaries and commercial agents; while both classes have done good work, it is not to our credit that they have done nearly all of it that has been done. China, in truth, we find more interesting on the surface than to a more searching study. The oddities of manners, dress and the like are so greatly contrasted with our usage that they catch the eye and enlist some attention. But the Chinese mind and its limitations are another matter. We find it impossible to put ourselves in their place and see life with their eyes,—to understand their utter insensibility on some points and their equally keen sensitiveness on others. We feel that a great gulf lies between us and them,—the result of ages of growth in which they have had no share, and of experiences to which they have not risen and do not seem that it seems useless to try to explain it.

G. B. Pico, the great Italian who laid the foundations of the philosophy of history, says that a people's conception of God is at once the originative and the conservative force in its history. That is its deepest thing, the tap-root of its thought, if I have any. To discover the Chinese conception of God we must not go to Buddhism; for that is an exotic and has had to adapt itself to the Chinese atmosphere. It is in the older national religion, expressed at large in the writings of Confucius and more distinctly in the sacred edict than anywhere else, that we find it. Neither Confucius nor the emperor who drew up the edict in 1713 to Buddhism; for that is an exotic and has had to adapt itself to the Chinese atmosphere. It is in the older national religion, expressed at large in the writings of Confucius and more distinctly in the sacred edict than anywhere else, that we find it. 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For the Record. Constancy.

My sighs are satisfied, my cares are dead— My heart at rest; My soul is peaceful, all anguish fled From out my breast!

THE STUDY OF HISTORY.

We have spoken of civilization. The term will frequently recur in the course of our researches, and it is well to form at once a just idea of its import and significance.

What is this progression? What is this development? Here lies the greatest difficulty we have to encounter.

The etymology of the word seems to answer in a clear and satisfactory manner. It tells us that it means the perfecting of civil life, the development of society.

Such is in fact the first idea that offers itself to the mind of man when he utters the word civilization: they directly think of the extension, the greatest activity and the best organization of all social relations.

Let us go elsewhere; let us take the France of the seventeenth and eighteenth centuries. It is evident, in a social point of view, that as to the amount and distribution of prosperity among individuals, the France of the seventeenth and eighteenth centuries was inferior to some other countries of Europe.

We could point out many other states where prosperity is greater, increases more rapidly, and is better divided among individuals than elsewhere, and yet where, by spontaneous instinct, in the judgment of men, the civilization is considered inferior to that of other countries whose purely social relations are not so well regulated.

of fruits and drugs are to be found there, what commodities for bartering and perambulation, whereby thou mayest be enabled to make large additions to a natural history, to advance those other sciences, and to benefit and enrich thy country by increase of its trade and merchandise.

Another development, besides that of social life, is in them strikingly manifested; the development of individual life, of internal life, the development of man himself, of his faculties, of his sentiments, of his ideas.

Two facts, then, are comprised in this great fact; it subsists on two conditions, and shows itself by two symptoms; the development of social activity, and of individual activity, the progress of society, and the progress of humanity.

Such is, if I am not mistaken, the result of the simple, purely rational examination of the general opinion of man. If we consult history, properly so called, if we examine the nature of the grand crises of civilization, if those facts which, as we have said, we have called great steps in civilization, we always recognize one or other of the two elements I have just described.

We have cited this at length from Guizot, whose clear intellect enabled him to perceive that without the progress and development of man in the moral order, no human society can hope for the attainment or retention of true civilization.

The history of mankind, since the fall of Adam, may be, and generally is, divided into two parts, ancient and modern, the first covering all that period of time from the fall of Adam till the coming of Christ, the second embracing the period that has since elapsed.

It is not history, then, a grand and ennobling study? It leads to the Son of God and to the great work of His hands, the tabernacle of His mercy, the one true Church, and in leading us to Christ and His Church directs us to the path of salvation by giving us the gift of love of God and love of our fellow-man.

The instinct of men rarely so limited a definition of human destiny. It appears, at the first view, that the word civilization comprehends something more extended, more complex, superior to the mere perfection of social relations, of social power, and prosperity.

Let us go elsewhere; let us take the France of the seventeenth and eighteenth centuries. It is evident, in a social point of view, that as to the amount and distribution of prosperity among individuals, the France of the seventeenth and eighteenth centuries was inferior to some other countries of Europe.

MICHAEL DAVITT GETS A RECEPTION WORTHY OF A KING.

The central figure of the magnificent demonstration at Clonmel on Sunday, January 6th, was Michael Davitt. Mr. Davitt got a reception which an emperor might envy.

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HE CURSED GOD AND DIED.

Philadelphia, Jan. 18.—The sudden illness of Lemuel Thomas, who was blasphemously impersonating the Saviour at a supper party, his subsequent paralysis of the heart and the finding of his corpse in his bedroom, has given Jenkinson and his vicinity a sensation.

After they had been seated one of the men said that the remains, on account of their being thirteen present, was suggestive of the Last Supper, and while they were eating, drinking and shouting, Thomas uttered a terrible oath, and made use of some blasphemous expressions that shocked even his comrades.

"I'm afraid it's my last supper, after all," the miserable man moaned. Then clutching his chair and rising with difficulty, he announced to the rest: "I must vacate the chair, boys. You must get some other Parson, I'm going home."

Thomas was taken home, and he complained that his head felt as if it had received a terrible blow. His daughter left him when she fancied he had fallen asleep, and the next morning he was found dead in his bed.

Among the many anecdotes related of Curran, we cannot help thinking the following, bearing upon the impertinence and assumption of Judge Robinson, as among the most telling and characteristic attacks of unpremeditated satire upon "blasted empires" and "puffed pretence" that ever even Curran afforded to the world.

"That may be, sir," said the judge, "but I suspect that your history is very small." Curran replied: "I find it more instructive, my lord, to study good works than to compose bad ones. My books may be few, but the title-pages give me the writers' names, and my shelf is not disgraced by any such rank absurdities that their very authors are ashamed to own them."

"Sir," said the judge, "you are forgetting the respect which you owe to the dignity of the judicial character." "My lord," upon that point I shall cite you a case from a book of some authority, with which you are, perhaps, not acquainted. He then briefly related the story of Strap in "Roderick Random," who, having stripped off his coat to fight, entrusted it to a handkerchief. When the battle was over, and he was well beaten, he turned to resume it, but the hand had carried it off. Mr. Curran thus applied the tale: "See, my lord, when the person entrusted with the dignity of the judgment-seat lays it aside for a moment to enter into a disgraceful personal contest, it is in vain, when he has been worsted in the encounter, that he seeks to resume it—it is in vain that he tries to shelter himself behind an authority which he has abandoned."

"If you say another word I'll commit you," replied the angry judge; to which Mr. Curran retorted: "If your lordship will do so, we shall both of us have the consolation of reflecting that I am not the worst thing your lordship has committed."

If well be poisoned, were he to those who drink thereof. It is worse to poison the fountain of life for one's self, and for posterity. Often by carelessness, or misfortune, or inheritance, this has been done. Ayer's Sarsaparilla, from the blood, the vital stream, and restores appetite, strength, and health.

THE VOICE OF THE PEOPLE.

The family Dyes were ever so popular as the Diamond Dyes. They never fail. The Black is far superior to logwood. No other colors are brilliant. Wells, Richardson & Co., Burlington, Vt.

No other medicine is so reliable as Ayer's Cherry Pectoral for colds, coughs, and all derangements of the respiratory organs tending toward consumption. In all ordinary cases it is a certain cure, and it affords sure relief for the asthmatic, catarrh of the throat, and other pulmonary affections, even in advanced stages of disease.

A STIMULANT SENSATION IN THROAT AND PALATE caused heartburn, and oppression at the pit of the stomach after eating, are both the effects of dyspepsia. Alkaline salts like carbonate of soda, which relieve but cannot remove the cause, lasting remedy is to be found in Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Those associate with the liver and bowels, benefit in common with the rest of the system, by the use of this benign and blood-purifying remedy. Sold by Harkness & Co., Druggists, Dundas St.

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The Catholic Record
Published Weekly at 48 Richmond Street,
London, Ontario.

Rev. JOHN F. COPPEL, Editor.
THOMAS COPPEL, Publisher & Proprietor.
Ottawa Agency:
P. J. COPPEL, Gen'l Agent, 74 George St.

RATES PER ANNUM—One Copy, \$2.00;
Three Copies, \$5.25; Five Copies, \$7.50; Ten
Copies, \$12.50. Payable in every case in
advance.
Advertising rates made known on applica-
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Approved by the Bishop of Ottawa, and
recommended by the Bishops of Ottawa,
Kingston, and Peterboro, and leading Cath-
olic Clergymen throughout the Dominion.
All correspondence addressed to the Pub-
lisher will receive prompt attention.
Orders must be paid in full before the
paper can be stopped.
Persons writing for a change of address
should invariably send us the name of their
former post office.

Catholic Record.

LONDON, SATURDAY, FEB. 9, 1884.

ORANGE VIOLENCE IN IRELAND.

To judge by some of the statements
made on this side of the Atlantic of the
strength of Orangism in Ireland, it should
be pronounced something very formidable.
Tras it is, indeed, that under the
guidance of an ex-asperated landlord
faction, the Irish Orangemen has of late made
much noise, but this clamor, the outcome
of ignorance and violence, represents no
great popular strength. The American
very justly states that the notion that
Ulster is a Protestant Province to be
relied on for the support of British rule
in Ireland is rudely dissipated by the
figures of the last census. These figures show
that there are in the north-west Province 533,
566 Catholics, 457,629 Presbyterians, 379,
402 Episcopalians, and 78,277 other
sectaries. Of the nine counties in Ulster, in
four only have Protestants a majority of
the total population, Antrim, Armagh,
Down and Derry. In Tyrone and Fer-
managh, where they have made such clamor-
ous demonstrations of loyalty, they are in
a hopeless minority. Our American
contemporary then very justly remarks:
"this state of things is not represented in
the distribution of political power, because
the property qualification exacted
everywhere of voters in Ireland keeps the
choice of members of Parliament in the
hands of a small minority. Neither is it
represented in the local government of the
counties, which is controlled by the gentle-
men who are in the possession of the
franchise, and who are generally Episcopalians,
with a small sprinkling of wealthy
Presbyterians and Roman Catholics. A
reform bill to equalize the Irish suffrage
with that of England must remove the
former inequality. Mr. Gladstone's propo-
sal to establish elective boards for the
government of British and Irish counties,
will do away with the latter."

We have been long waiting for this
latter measure of justice from the Glad-
stone government. It has not yet come.
Nor will it come for some time. The
government is now, it appears, determined
to bring before Parliament a measure for
the extension of the franchise. This
measure, if carried into law, will break the
power of the Orange party in Ireland.
It will prove an enfranchisement not only
of Catholics but of the Presbyterians and
other dissenting bodies. These are nearly
as much aggrieved as the Catholics by the
present systems of franchise and of local
government. Reform in the franchise
once secured, reform in the system of
local government will speedily follow.
But it will not be, in our estimation, till
after public opinion in Britain shall have
been fully educated as to the necessity of
these reforms in Ireland, that that country
will enjoy either, much less both of
them. We greatly fear that the anti-
Irish feeling in Britain is now so great
that the next session will witness the
rejection of the government franchise bill.

Every effort is now being put forth by
the upholders of the Protestant ascendancy
faction in Ireland to rouse the bitterest
feelings in Britain against the
majority of the Irish nation. Inflammatory
speeches, illegal and extra-legal
public gatherings, all are called into
requisition to hinder or delay measures
of the simplest justice to Ireland.

Britain is a nation easily led by pre-
judice, and it may be that with Lord Salis-
bury in England re-echoing the sentiments
of the Gibsons and Plunketts, the King-
Harmans and Rossmores of Ireland, there
will be aroused in the former country
such a feeling of antagonism and animosity
in regard of the latter as will render
the passage of the franchise Bill an impos-
sibility for many years to come. Impunity
has made the Irish Orangemen bold and
clamorous. He regards himself a necessity
to the British Empire, whereas he has been
and is to-day, its weakness and danger.
That he will spare no effort, stop at no
menace, to prevent justice to his fellow-
countrymen, no one can doubt. But if he
succeed for the moment, his success may
be the forerunner of his early discomfiture.
The emancipation act of 1829 shook, the
disestablishment of the Protestant church
in 1871 broke the power of the ascendancy
party in Ireland, but it requires the
franchise Bill to wipe it altogether out of
existence. That will be a glorious day for
Ireland, which will witness the disap-
pearance and effacement of the party of
narrowness, exclusiveness and despotism.
Then Ireland will have her redemption
in her own hands. No longer mis-
represented by the agents of bigotry and
intolerance, her voice will be heard in self-

assertion, in loud and fearless demand of
justice not only for herself, but for every
man and every state suffering from oppres-
sion.

BRIGHT ON GEORGE.

Mr. John Bright, addressing a large
meeting in Birmingham, a few evenings
ago, is reported to have said that the
most pressing reform, after the franchise
measure, would be that of the land laws.
He took strong ground, however, against
Henry George's land propositions, which
he denounced as the most extraordinary,
impracticable and the wildest ever im-
ported by an American author. He de-
clared that it would be as great a cruelty,
folly and injustice to confiscate the prop-
erty of the landlords as to attempt again
to make the freedmen in America slaves.
Mr. Bright, however, significantly added
that the system of land tenure must be so
altered as to enable the land to come
gradually and naturally into the hands of
those most desiring it, most able to pay
for it, and to work it for the public ad-
vantage. This simply means that Mr.
Bright is strongly in favor of the abolition
of the right of primogeniture, and that
this is the question that will, after the
franchise shall have been extended, occupy
the attention of the public mind in Brit-
ain.

MORMONISM.

Our American friends appear to be at a
loss in determining the best mode of deal-
ing with Mormonism. There are now two
measures before Congress in regard of the
abolition of polygamy. One of these, in-
troduced by Gen. Rosecrans, proposes an
amendment to the constitution forever
prohibiting polygamy. The American
combats this proposal after this fashion:
"if there were any danger that the
Saints might obtain control of California
or any other of our States, this proposal
would be in place. But so long as the
plague is confined substantially to the Ter-
ritories, and Congress has all the power
over it that legislation and courts can
exercise, an amendment would be superfluous.
It even might prove a source of serious
mischief. It might be used as an excuse
for admitting Utah as a State when some
hungry party felt the need of its vote and
was sure of securing it. It would be
argued that such an admission would
have no effect on polygamy, as the amend-
ment had given Congress as much power
to suppress that offence in a State, as it
has over it in a Territory. We do not say
that this is General Rosecrans' intention.
But it is well known that there are Demo-
crats who are ready to bring Utah in as a
State."

We cannot, we must confess, see very
much in this argument, which is, after all,
rather forced. The position taken by
Gen. Rosecrans is a very just and strong
one. The passage of such an amendment
as he seeks would certainly strengthen the
hands of the general government in deal-
ing with this social plague, and enable the
non-polygamist populations in the various
territories now afflicted with its presence,
to bring about their early admission to the
Union without fear of having polygamy
for a "domestic institution." The suspi-
cion, expressed by the American of partisan
intent in the proposal of Gen. Rosecrans'
measures, rests, we think, on a very poor
foundation. The passage of such an
amendment to the constitution were as
fair to one party as to another. Amend-
ments to the constitution were made to
secure the complete abolition of slavery.
Polygamy is at least as great an abuse as
slavery and attended by as much social and
moral degradation as ever was slavery.
Ought it not be dealt with in the same
radical manner? Gen. Rosecrans' plan
for the effacement of Mormonism is, in
our estimation, in all respects preferable
to that proposed by Mr. Edmunds, of
Vermont. The latter gentleman's mea-
sure is intended as a sort of supplement to
his previous anti-polygamy legislation and
takes the form of a marriage registration
law. A certificate of every marriage sol-
emnized in Utah would be required by
this bill to be entered with a territorial
court before the marriage could be looked
on as legal. Mr. Edmunds would also
alter the laws of evidence so as to make
the testimony of the wife sufficient to
prove polygamy or illegal cohabitation.
The American raises objection likewise to
this plan:

"There are difficulties," says our con-
temporary, "attending legislation of this
kind. It is a hardship which the courts
shrink from inflicting, to make the validity
of a contract depend upon the compli-
ance, not of the parties to the contract,
but of a third party, with the require-
ments of the law. The minister or mag-
istrate who performs a marriage ceremony
is only a third party to the contract, and
from him the law would exact the registra-
tion. If he should neglect to register the
marriages at which he officiates, what
court would inflict the penalties of illegitimacy upon children born of the marriage
thus imperfectly performed, without dis-
tinct proof that the pair who supposed
themselves husband and wife had been
accomplices in the neglect? The strictest
license system would fall equally of the
purpose in view; for the taking out of a
license is not conclusive evidence that a
marriage had been performed."

We entirely dissent from the remedy
proposed by the journal just cited.
"The only remedy," says the Philadelphia
journal, "we can think of is to make civil
marriage obligatory in legal nuptials, and
to confine the power to celebrate civil
marriages to the officers appointed by the
United States, as in France they are cele-

brated by the *maires* who are appointed
from Paris. And we might take another
hint from French methods by establishing
a registration of civil status throughout
the Territory."

Neither civil marriages nor French
methods would secure the removal of the
evil so justly complained of, and so gen-
erally condemned. The matter must be
dealt with after a radical manner. Poly-
gamy must be suppressed with a strong
hand. We have not yet seen any better
mode of dealing with it than that proposed
by the Congressman from California. We
still, however, adhere to our view that so
long as divorce is permitted to work its
evil way in older communities in the re-
public, it will be extremely difficult, if not
impossible, to bring about the obliteration
of polygamy in Utah and the adjoining
territories.

LETTER TO HIS GRACE ARCHBISHOP
LYNCH—A SUGGESTION.

We make place this week for a letter
addressed by a writer in the Toronto
News to His Grace the Archbishop of
Toronto. That the letter is the produc-
tion of one outside the Catholic Church
its contents would show, even if the writer
did not declare the fact himself. For in-
stance, he says amongst other things:
"Had the priesthood of past ages been
modeled after your pattern; had they been
more like you in spirit and deed, there
would have been no necessity for a Euro-
pean Reformation, no field for the
iconoclastic achievements of the monk
that shook the world."

Further on:
"Sometimes you have given utterance
to sentiments which did not commend
themselves to my judgment either as a
Protestant or a man of the world. That
such should have been the case was, how-
ever, inevitable."

"Taking your circumstances and your
 creed into consideration, the texture of
your mind is almost phenomenally lib-
eral."

We publish the letter as an evidence of
the high regard in which His Grace is held
by those outside the pale of the Church.
Few men in Canada exercise the control-
ling mental and moral power of His
Grace the Archbishop of Toronto. Fewer
still know how to exercise their power
with the discretion and success that have
characterized His Grace's career.

As it will be this year that will be cele-
brated His Grace's silver jubilee in the
Christian episcopate, we take the liberty of
here suggesting that the Catholics of
Ontario should take advantage of the occa-
sion to offer that venerated prelate some
testimonial expressive of their regard for
his long, laborious and fruitful services in
the cause of religion. The Irish Catholics
of Ontario, especially, should deem it a
duty to mark in some such way their
appreciation of the efforts of His Grace on
their behalf. We recommend the matter
to the consideration of our readers, and
to the Catholic societies in the Province.
We feel confident that Catholic Ontario
will do itself honor by showing, in some
tangible and expressive form, its high
regard for its first illustrious Archbishop.

It is, of course, a little early yet to speak
of the matter. But there is everything in
such matters in taking time by the fore-
lock. The Record will, needless to say,
gladly co-operate in any scheme that may
be inaugurated to carry out this sugges-
tion.

CATHOLIC SCHOOLS.

We make the following excerpt from
the Western Catholic:

"Now, that the establishment of Catho-
lic parochial schools is engaging the atten-
tion of all interested in the future of the
Church in this country, we trust that the
absolute necessity of providing compet-
ent teachers for such schools will be borne
properly in mind by all those responsible for
the proper education of Catholic children.
The truth is that many Catholic 'Semi-
naries' and 'Colleges' are gross imposi-
tions on the credulity of good-natured
but simple-minded parents. We need
only instance the fact that boys and girls
who 'graduate' in these 'academies'
know less of the geography of their own
United States, or even of their own
particular state, than the children attend-
ing the primary schools in Ireland. We
know that the stereotyped custom is to
lavish praise indiscriminately on all these
establishments, but we believe that it is
our duty to draw attention to this subject,
regardless of the censure we may incur
by so doing. We hear complaints, almost
daily, from many parents that Julia or
James, notwithstanding that she or he
'graduated with honors,' in this or that
'College,' could not solve simple arith-
metical problems and whose knowledge of
spelling would appear to be derived
from a careful study of Josh Billings'
philosophy."

There is indeed a good deal of truth and
not a small medium of force in our
friend and namesake's statements. But
does it not occur to our contemporary
that in most cases where Catholic schools
are inferior, their inferiority is to be
ascribed to the narrow and ungenerous
support they receive from Catholics. We
often indeed hear Catholics complain of
the deficiencies of their own schools when
for these deficiencies they are themselves
responsible. We know of certain wealthy
communities of Catholics in the neighbor-
ing republic who give very liberally

towards the support of parochial schools.
In these communities we have heard men
institute comparisons between the public
schools and the Catholic schools for the
purpose of exposing the inferiority of the
latter. This inferiority is, however, more
frequently assumed than proved. Very
few, if indeed any of those who condemn
Catholic schools have a just idea of what
education really is. They look upon the
moral training of youth as something
wholly unworthy attention in the school
room, and are led into commendation and
praise of public schools, because of their
fine structures, rich equipment and high
salaried teachers. We are indeed far
from denying that there are defects in our
Catholic schools which with some slight
exertion might be removed. But we do
hold and maintain that the Catholic people
do not do their full duty in regard of their
own schools, and they, and they alone, are
in ninety-nine cases out of every hundred
responsible for their deficiencies. We in
Canada, or to speak more correctly, in
most parts of Canada, have legal rights in
the matter of education, that we very
often fail to put to profit. In failing to
do our duty in this regard we incur a very
grave responsibility in the sight of God
and in regard of a posterity destined to
be surrounded by the evil products of
godless schools.

THE ORANGE BILL.

The Orange Bill this year is to be taken
charge of by Mr. Hector Cameron. Mr.
John White made a very poor hand of the
business last year, but feels aggrieved that
he has not once more been put in charge
of the measure. The bill has not the
slightest chance of passing. The Harbor
Grace outrages have disgusted all respect-
able, law-abiding people in Canada with
Orangemen. So wicked and perverted are
certain of the Orangemen in Canada that
a body of them actually assembled near
Ottawa some time last month under the
presidency of a hoary-headed representa-
tive of disorder, intolerance and iniquity,
and actually drank the health of the mur-
derous wretches who have brought trouble
to a peaceful colony! Yes, we must con-
fess it to our shame and sorrow, that there
are Orangemen down east wicked enough
to do this abominable thing. And these
are the mild and benevolent citizens look-
ing for incorporation!

THE HARBOR GRACE RIOTS.

The evidence taken in the case of the
Harbor Grace riots brings into clearest
light the fact that the disturbance was
planned with malice prepense by the
Orangemen. They came in procession to
defy, insult, outrage, and, if opportunity
offered, murder their Catholic neighbors.
A few Catholics assembled, a mere hand-
ful in all, to arrest their progress. These
Catholics, with all their knowledge of the
bloody and brutal instincts of Orangemen,
had not the least apprehension that these
murderous instincts would so soon get
the better of their small stock of reason.
But they reckoned without their hosts,
for at a signal given by Head Constable
Doyle when the evidence proves a blood-
thirsty villain, they opened a volley upon
the handful of Catholics who, of course,
defended themselves as best they could
under very disadvantageous circum-
stances. The evidence of Richard Mac-
Kay places the conduct of Doyle in a
most unenviable light.

"I was present," he says, "at the affray
and saw Callahan with a green flag in his
left hand; Doyle placed his hand on him
and gave him a push backward; Callahan
said, 'I stand this flag here; this is our
ground.' Doyle then turned round and
sang out to the Orange party, 'Come on,
come on; now is your time'; he then
cried out three times, 'Fire!' at the same
time extending his right arm toward
Callahan, who was then distant about ten
feet; I heard a report and saw the smoke
of Doyle's pistol; I did not see the pistol
in his hand; voices then exclaimed, 'Call-
ahan is shot'; immediately after the pistol
shot three guns were discharged by
Orangemen; I recognize Butt, one of the
prisoners, as one who fired; several revolv-
ers were also fired by the Orange party;
bullets were flying like hail, but I cannot
say who fired them."

We deeply regret for the sake of New-
foundland that it is afflicted with the
particular curse of Orangism. The people
of Canada, especially Ontario, are so well
acquainted with the evils attendant upon
the presence in their own midst of that
murderous and inhuman association that
they can readily appreciate the position
of their brethren in the far eastern col-
ony. So generally, reprobated is Orange-
ism in this country that in Ontario, an
overwhelmingly Protestant Province, that
organization has been repeatedly and by
large legislative majorities refused legal
recognition. Orangism has not only been
a deterrent to immigration, it has driven
thousands of good citizens to the neigh-
boring republic. It has incited to mur-
der, outrage and incendiarism, destroyed
the peace of whole communities, and ban-
ished harmony from public life. No
plague, or famine, or pestilence, or war,
or all combined could inflict on this coun-
try the evils it has had to bear from this
horrible association.

Our friends in Newfoundland have our
hearty sympathy in their present affliction.
We counsel them to moderation and firm-
ness. Theirs is the right, and the right
must triumph.

THE AGNOSTIC EMPIRE.

We direct attention to the article else-
where reproduced from the American
with the above title. It is a production
that will interest all our readers as well
those who have made no special study
of China, as those who may have done so.

BRITISH COLUMBIA.

British Columbia is the largest of the
Provinces of the Canadian Confederation.
It contains a total acreage of 218,435,000;
Quebec having but 129,764,651; Manitoba,
78,848,000; and Ontario, 65,111,463. In
respect of population British Columbia is,
however, one of the most sparsely settled
Provinces in the Dominion, its total
population being given at 49,459. Of
this number 10,943 are given as
members of the Catholic Church, 7,804
as belonging to the Church of England,
while there are 4,035 Presbyterians, and
3,516 Methodists. The number of those
whose religion is not given is placed at
19,131, a very large, and we are inclined
to think, very inaccurate figure. The num-
ber of Catholic Indians in British Colum-
bia is very much larger than the census
would have us believe. There are three
bishops in the Pacific Province. One,
Mgr. Brondal, is titular of, and resides at
Victoria, Vancouver Island. Another,
Mgr. d'Herbomez, Vicar Apostolic of
British Columbia, resides at New West-
minster on the mainland and has for
coadjutor, Mgr. Durien. Bishop Bron-
del's jurisdiction extends not only over
Vancouver Island, but over Alaska. His
diocese is probably the most extensive in
the world, if we except that of the Arch-
bishop of Mohilew, resident at St. Peters-
burg, whose jurisdiction extends over all
European Russia except Poland, and the
whole of Siberia. The Oblate Fathers
have many flourishing missions on the
mainland. Mgr. d'Herbomez and his
saintly coadjutor were both members of
that flourishing congregation. British
Columbia has of late years made great
material progress, which the completion of
the Pacific Railway will make all the
more marked. The population of Victo-
ria, the capital of the Province, is now
estimated at 10,000. Speaking of the
port of Victoria a correspondent says:

At the port of Victoria for the year
just closed the inward tonnage was 702
vessels with a gross tonnage of 403,093,
and 15,164 crew. The departures were
about the same. A large number of steam
ships and sailing craft are registered at
this port. Many fine steamers ply between
the island and mainland. The Yosemite,
with a tonnage of 1,200, is a perfect float-
ing palace. This steamer, as well as all
the other steamers formerly owned by
the Hudson Bay Company and Joseph
Spratt and others, are controlled by the
Canadian Pacific Navigation Company.

The commerce of the Pacific Province
has now assumed very large proportions.
From the same writer we learn that "the
imports for the year 1883 amounted to
\$4,100,000. A very pleasing feature to
Eastern Canadians is that in the imports
are to be found Canadian goods to the
amount of \$630,000; a large gain as com-
pared with former years. In the inter-
views I have already referred to the mer-
chants informed me that Eastern prod-
ucers were now beginning to know what
the market required, and that they were
shipping goods to suit it. As an instance
I might state that a large consignment of
organs and pianos reached here the other
day from Bell & Rainor, of Guelph. They
were superb instruments, and greatly ad-
mired by such as considered themselves
judges, and declared to be superior to
anything ever brought into the city before.
The duties collected at the port for the
year just closed were \$768,249.81, or a
total up to that date since the Province
joined Confederation of \$66,000,000.

"The exports, principally the product of
the mine and fisheries, were \$3,100,000.
In 1872 they were \$1,792,000. The amount
of treasure exported by Messrs. Garesche
& Green, through Wells, Fargo, & Co.,
was \$662,000. The annual yield of the
gold mines is put down at \$1,000,000, and
the total product since 1860 \$50,000,000.
The total value of the fisheries export,
\$1,842,675; agricultural products, etc.,
\$333,000. Mr. C. A. Anderson, the In-
spector of Fisheries for the Province, in-
forms me that the entire product of the
fisheries for the year, embracing the catch
and consumption by the Indians, the
canneries, etc., will amount to over \$6,
000,000 for the present year."

We are also supplied with figures as to
the bank and postoffice returns.
The Bank of British North America
reports \$2,000,000 as being the sum depos-
ited without bearing interest; bearing
interest, \$340,000; deposits on call, \$225,
000; deposits on interest after notice,
\$861,000; the circulation on Dec. 22 was
\$110,000. The deposits in the Bank of
British Columbia without interest were
\$1,000,295; bearing interest, \$1,900; cir-
culation of Dec. 22, \$770,675. The depos-
its in this institution for the year on cur-
rent account and deposit certificates with-
out interest were \$23,125,922.10. The
deposits in the Dominion Savings Bank

are upwards of \$1,250,000. With Gar-
esche & Green there are about \$600,000.
The revenue of the post-office is likewise
increasing rapidly. The revenue for this
office for the year was \$14,600. The gross
value of the postoffice orders issued in
the Province for '85 was \$60,452; for
the year ending 30th November last the
amounts were \$875,376.

The business outlook for 1884 is, we are
told, very good and the prospects for a busy
year's trade quite encouraging. Building
operations promise to be very active in
Victoria, while the great public works
either in course of construction or to be
begun this year will no doubt draw large
numbers of working-men to the Province.

We are glad of all these evidences of
prosperity shown by our sister Province,
and trust that its growth will continue
steady and true.

HUDSON'S BAY NAVIGATION.

Mr. Royal, M. P. for Provencher,
Manitoba, proposes to obtain information
concerning the practicability of the naviga-
tion of Hudson's Bay by means of a
House of Commons committee. The
question has been for some time very
earnestly debated in the North-West, and
as might be expected, a great diversity of
opinion exists on the subject. A corres-
pondent of the Winnipeg Free Press, writ-
ing to that paper some week ago, discussed
the question very moderately and fairly
from the standpoint of the pro-naviga-
bility party. He cites Mr. Bell as say-
ing:

"The United States Government re-
turns show that from 1871 to 1874 forty-
nine voyages direct to Hudson's Bay were
made by American whalers, and four
vessels were lost. None of these four
were lost in the Strait; all were lost in
the northern part of the Bay. When it
is remembered that by all sailors the
scene of danger in the whole passage
from England to York is placed in the
Strait, it is rather peculiar that no vessels
have been lost there, and would lead one
to conclude that the ice may delay sailing
vessels, but is not actually so dangerous
as to destroy them. That some 730
vessels recorded as passing through the
Strait into Hudson's Bay should get there
without any serious damage is a point
that is well worth considering."

From this statement of Mr. Bell, who
must be acknowledged an authority on
the subject, the Free Press correspondent
proceeds to deduce conclusions:

"The foregoing is a fact which cannot
be overthrown by mere argument. If
this route is not navigable, then by what
way could so large a number of vessels
visit this great inland sea? And if of no
importance, why should so many ships
go there? It is a peculiar fact that the
H. B. C. has for two years utilized these
waters most advantageously. After all
this, we discover individuals who are
ready to back any silly argument that
they may have hatched for some partic-
ular object in view; it is most deplor-
able. They evidently are not working
for the advancement of the Northwest."

"Survey of Hudson Strait.—There
has been some talk of sending a
ship to winter in the Strait, which
no doubt would be of vast im-
portance, but to make it more so,
would it not be well to have a complete
survey made of the Strait, taking sound-
ings, currents, etc.; also noting the dif-
ferent points where light-houses and other
stations are to be built? Knowledge is
power, and if mariners were aided in this
way, not half of the reported difficulty
would be experienced."

"Fury Strait.—Some years ago a scheme
was published proposing a sea wall, to be
constructed from Newfoundland to Lab-
rador, for the purpose of keeping out of
the Gulf of St. Lawrence the arctic ice,
which is forced through the Strait of
Belle Isle by the combined arctic currents.
If the above scheme be feasible, could
not the same be applied to Fury Strait,
situated at the northwest end of Fox
Channel? There is not much difference,
Belle Isle having, probably the greatest
width. Besides, Fury Strait has several
islands amid streams, which, no doubt,
would be of some importance to such a
scheme. A sea wall would prevent the
arctic ice passing through Hudson Strait;
this ice is said to be more troublesome
than any other coming down Fox Chan-
nel after the Bay ice has passed through."

These suggestions and views are well
worthy public attention; and will, no
doubt, come up for consideration before
Mr. Royal's committee. Meantime the
Winnipeg Times, which does not appear
to be quite so enthusiastic as the Free
Press on the subject of the navigability of
Hudson's Bay, has published the views of
Rev. Father Lebert, O. M. I., on the sub-
ject. The writer has the privilege of
Father Lebert's acquaintance, and knows
him to be a gentleman of keen observa-
tion and sound judgment. Father Lebert
says:

"It is several years since I visited the
region, but it probably has not changed a
great deal. The route taken by the mis-
sionaries was up the Ottawa river to Tes-
canique or the height of land, thence
across to Lake Abitibi and down the
river bearing the same name to Lake
Factory. The soil for some distance north
of the height of land is very fair in an
agricultural sense and all the way to Moose
Factory the face of the country is heavily
timbered. On the shores of the bay and
for a long distance back into the interior
the frost never leaves the ground and the
summer is very short in duration. A few
vegetables such as radishes and onions that
grow quickly are successfully raised, but
grain and the more important roots seldom
arrive at a state of perfection. It is prob-
able that unless great climatic changes
occur the whole region north of the height
of land will never be susceptible of culti-
vation. During the short summer vio-
lent storms occur at frequent intervals and
as the water for miles out from the land is
very shallow, numerous rocks being very

close to the surface, navigation at such times is extremely dangerous and difficult. I remember one storm which occurred in June, when several missionaries left Fort Albany for Moose Factory, and while on the way the storm, which was of a most terrific nature, broke out, continuing three days, the danger being greatly augmented by the fact that the bay was evened at that late date full of floating icebergs and floe ice. The vessels of the Hudson Bay Company arrive out from Scotland about the latter part of July and leave again as soon as possible, usually about the fifteenth of August. There are two of them, one running to Moose and the other to York Factory. The dense fogs which occur during the latter part of the summer and in the fall also impede navigation greatly, as the danger of collision with icebergs is very great. The tides are often mopped off by them. The summer season properly lasts from the middle of July to the middle of September, about two months. During this time the temperature is sometimes very hot for several days, the mercury frequently reaching 102° above, while a sudden change may take place in a few hours rendering overcasts and fires in the houses a necessity. The extreme limit for navigating the bay would be from the early part of September, when I have formed this opinion from the fact that previous to this, the bay is full of floating icebergs and the straits are packed with floe ice and after September winter immediately sets in, freezing the Hudson Bay for miles out from the shore, and the James Bay is completely frozen over, notwithstanding the strong tides. The captains of the Hudson Bay ships are always anxious to get out into the ocean as soon as possible after their arrival, never staying later than the last week in September.

Mr. Royal's committee will not, we may safely assume, neglect any opportunity of procuring the most reliable evidence to be had. We commend Father Leblond's views to the attention of the Committee and of the country. The question of the navigability of Hudson's Bay is one of the most important now before the country. No steps should be taken towards assuming the practicality of navigation in these waters till the fullest investigation shall have been made. If investigation establish the truth of the contention that the bay is really navigable for any considerable portion of the year, there will be just cause for rejoicing in the North-West, and, in fact, throughout Canada. A new route to Europe will then have been found, the discovery of which will assuredly revolutionize the trade of this country, and very probably bring about political changes of the greatest moment.

THE LATE FATHER BURNS, OF RENFREW.

The Rev. Father Burns, priest of the Vicariate Apostolic of Pontiac, died on Monday, the 27th ult., at the home of his parents at Renfrew. The rev. gentleman had been ailing for many months, and at length passed away—another victim to that dread malady consumption. Ordained in October, 1851, by His Lordship the Bishop of Ottawa, Father Burns was for some months curate at Gatineau Point. On the division of the diocese of Ottawa, consequent upon the erection of the Vicariate Apostolic of Pontiac, he elected to serve in the Vicariate, but was unable, through ill-health, to exercise the ministry for any length of time. Educated at the College of Ottawa, Father Burns gave every indication of bright talent, unremitting application and solid piety. He was at the time of his death but twenty-nine years old. The funeral took place on Thursday, the 31st ult., and was largely attended by clergy and people. It may, in fact, be said that the whole town of Renfrew, irrespective of creed, turned out to do honor to the memory of the young priest, who enjoyed the hearty esteem not only of his townsmen but of all who knew him. The clergy present were His Lordship the Right Rev. N. Z. Lorrain, Bishop of Cythera, & p. i., Vicar Apostolic of Pontiac; Rev. Fathers Chaine, P. P. Amprion, Brunet, P. P. Portage Du Fort; Lavin, P. P. Pakenham; Foley P. P. Almonte; Devine P. P. Osceola; Marion, P. P. Douglas; Hougier, P. P. Renfrew; Fillard, O. M. I., Professor of Philosophy, College of Ottawa; Coffey, editor of the CATHOLIC RECORD, Ottawa; Sloan, Basilica, Ottawa; Cole, St. Patrick's Ottawa. The solemn High Mass of requiem was celebrated by His Lordship Bishop Lorrain, attended by Rev. Father Fillard, O. M. I., as assistant priest, and Rev. Fathers Lavin and Devine as deacon and sub-deacon respectively.

THE SERMON.

The sermon was preached by the Rev. Father Coffey, editor of the CATHOLIC RECORD. The rev. gentleman took for his text: "And the battle was hard fought, and there fell many wounded of the one side and of the other. And Judas was slain—and Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in the city of Modin. And all the people of Israel bewailed him with great lamentation and they mourned for him many days." (Machab. IX, 17-21). These words, my dear brethren, are of record in the book of Machabees, the chieftain and hero, who died fighting for his people at the head of a mere handful of brave and fearless soldiers. He had rendered great and signal services to his people, and they accordingly mourned him for many days, and for generations kept his memory green in their hearts. He was a hero, in the veritable sense of that term, for his whole life was marked by the essential characteristics of heroism, self-denial and submission to the will of God. He was as he had in his college course, the respect cause of this heroism that God blessed and favored him in so exceeding high a de-

gree and that his people loved him in life and bitterly mourned him in death. He was his people's captain, a chieftain in whom they had all confidence, and reposed every trust, for they knew that he sought no interest but theirs, that his whole purpose and his whole energy were devoted to their exaltation, and to the humiliation of their foes.

Now, my brethren, every Christian is called upon to be a hero, for, according to the words of Christ himself, none but those who do the will of his Father who is in heaven can enter into the possession and enjoyment of that blessed abode. But the Christian priest is not only called to be a hero, but to be likewise a chief to whom all must look for guidance and in whom all must place their trust. The Christian priest must be another Judas Machabees. He leads his people to battle, even if he and they suffer and are wounded in the struggle, for it is only by battling and unceasing fight that victory may be achieved. If then the priest, trusted and beloved leader of his people, happen to fall in the fight, his people mourn his loss and his brethren gather to lay him in the sepulchre of his fathers. This duty to fulfill we have this morning ascribed to you, for in the midst of battle a hero and chieftain, young, but gifted and loved and revered by his people, as few men are loved and cherished and revered, hath fallen. Fallen in the good fight hath a priest after God's own heart. Hence this mourning, this sorrow and this lamentation. Hence this beautiful temple is robed in her vesture of sorrow, and her vaults and pillars resound to the sad cadence, the Church's requiem. Hence, my brethren, this gathering so sad, so solemn and impressive. Solemn and impressive indeed is this occasion. Is there anything wanting that could render it more solemn and impressive? Is the episcopate wanting? We have here represented that ancient, illustrious and apostolic order, by the venerated prelate who presides over this Vicariate? Are the clergy wanting? We have them here from every portion of this immense Vicariate; we have them here from the adjoining diocese of Ottawa, all gathered to chant a requiem, breathe a prayer and drop a tear in union on the grave of the young priest, favored of God, whose remains now lie before us clasped in the chilling embrace of death. Are the people wanting? Need I, my brethren, ask you this question at the sight of the immense concourse of the faithful that fills the aisles of this consecrated edifice? Need I ask you, who assembled here the sinner eager to hear his words of edification, exhortation and instruction—need I ask you, who so often gathered within these walls to have the bread of life broken to you, by the hands of this stainless levite—need I ask you who knew him and prized him and loved him—who you will never permit the memory of his virtues to fade from your hearts—need I ask you, I say, if the people could be wanting to add by their presence to the solemnity of this occasion? You knew him, and you loved him. He was one of your own, and it was your delight to honor him. You saw him in his infancy, you watched him with tender interest and fondest solicitude in his boyhood; you said many a prayer of thanks to God and of benediction on himself went up from your hearts, even as sweetest incense before the throne of your Heavenly Father, when it was at last announced that James Burns had decided on embracing the life of the holy priesthood. You were not, however, taken by surprise at the announcement, for you had noticed in the sanctity of his early life the unerring mark of his vocation. You knew him as a child of God, and marvelled not when God called him to his service. When that call came to him, when it came clearly and unmistakably, he answered, even as did Samuel of old, "Speak, Lord, for thy servant heareth." And like Samuel he grew, "and the Lord was with him, and not one of his words fell to the ground." You saw him not only wax strong in holiness but likewise develop a strength of intellect which led you to form high hopes of his priestly career. That career God in his inscrutable wisdom has cut short, but brief as it has been, has it not been fruitful in good works? Has not the young levite whose early demise we deplore accomplished inestimable good in the shortest time? And will not the memory of his holy life and edifying example continue to work his good even now that he has gone from the flesh? The sphere of his action was indeed limited in one respect, but the fame of his virtues was not circumscribed by the limits of town or parish. It had spread not only throughout the Vicariate, but throughout the diocese of Ottawa, and even further, as the presence of the numerous and representative clergy here to-day fully attests.

To many of the clergy here present the news of his death caused feelings of grief more easily imagined than set forth. Such feelings, so great is their depth, so deep their intensity, so genuine their influence, no human tongue can portray. It was my privilege, my dear brethren, to have known Father Burns and to have enjoyed the honor of his intimate acquaintance and friendship since the day he first entered the College of Ottawa. To those, like myself, blessed with that privilege and signally favored with that honor, the fullness of their love: "A faithful friend found him, hath found a treasure." Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. "A faithful friend is the medicine of life and immortality; and they that fear the Lord shall find him." (Ecd. vi, 14-17). From the very moment of his first entry to College, the virtues which shone out so conspicuously in his sacerdotal life were marked and distinctive traits in his character. He was kind and gentle, respectful and obedient, discreet in his choice of companions, faithful in the discharge of duty, mindful in his every discourse of truth and charity. He pursued his studies with a conscientious diligence and an unceasing industry that merited the success he achieved. The days of his immediate preparation for the priesthood were days of serious reflection, of ardent prayer and still more earnest study than ever. What marvel then if in his seminary life, even as he had in his college course, the respect cause of this heroism that God blessed and favored him in so exceeding high a de-

gree and that his people loved him in life and bitterly mourned him in death. He was his people's captain, a chieftain in whom they had all confidence, and reposed every trust, for they knew that he sought no interest but theirs, that his whole purpose and his whole energy were devoted to their exaltation, and to the humiliation of their foes.

time he had, my dear brethren, not only the benefit of your continuous prayers, but above all the blessings of the fervent prayer of a kind, solicitous and affectionate mother, a prayer that God never fails to hear. It was for these few years of probation that he became so deeply imbued with the sentiments of holiness and inured to the practice of those virtues that made his sacerdotal life, as well the admiration of clergy and people, as the special glory of this parish of Renfrew.

It was then that he became persuaded of the truths, that, "The fear of the Lord is the beginning of wisdom. The fear of the Lord is the religiousness of knowledge. To fear God is the fulness of wisdom, and fulness from the fruits thereof. . . . The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation. . . . The root of wisdom is to fear the Lord, and the branches thereof are long lived. In the treasures of wisdom and understanding and religiousness of knowledge, but the fear of the Lord is an abomination. The fear of the Lord driveth out sin." (Ecd. chap. i, 16-27). So also during these blessed days of prayer and meditation did he give earnest reflection to the wonderful works and specially the unspeakable mercy of God, reflecting earnestly on the words of Holy Writ: "He that liveth forever created all things together. God only shall be justified and he remaineth an invincible forever. Who is able to declare his works? For who shall search out his glorious acts? And who shall show forth the power of his majesty? or who shall be able to declare his mercy? Nothing may be taken away, nor added, neither is it possible to drop of water of the sea are they esteemed; and as a pebble of the sand, so are a few years to eternity. Therefore God is patient in them and poureth forth his mercy on them." (Ecd. xviii, 1-10).

Then, too, it was that he prayed, even as the wise man: "O Lord, father and sovereign ruler of my life, leave me not to their counsel; nor suffer me to fall by them. Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they may not appear: Let my ignorances increase and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me! O Lord, father and God of my life, bid me not to their devices." (Ecd. xxxii, 1-5).

Then also he begged of God the gift of wisdom whose praises are sung in Holy Scripture by the wisest of men: "And I took root in an honorable people and in the portion of God his inheritance, and my abode is in the full assembly of saints. I was exalted like a Cedar in Libanus, and as a cypress tree on Mount Sion. I was exalted like a palm tree in Cades, and as a rose plant in Jericho, and like a fair olive in the plains, and as a plane tree by the waters in the street. I exalted. . . . As the vine I have brought forth a pleasant odor, and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear of the Lord, and of knowledge. In me is all grace of the way, and of the truths, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits, for my spirit is sweet above honey, and of fear of the Lord, and of honey and honeycomb. My memory is unto everlasting generations." (Ecd. chap. xxiv, 17-28).

Thus were spent the years of probation and at length the young levite was called to the holy priesthood, surrounded by friends and kindred, animated and encouraged by the presence of his preceptors, he knelt at the foot of the altar. The pontiff prayed over him, imposed hands on him, and anointed him with oil. He rose a priest of the living God, a priest forever, a priest ever according to the order of Melchisedech. I need not here refer to the joy and gladness which filled your hearts when this great and unspeakable honor was conferred on the favored and beloved child of this parish? You, then, my dear brethren, raise your hearts to God to ask him to grant the young priest every blessing and length of days. God, indeed, heard your prayer as to the accordance of his blessings to the youthfulness whose demise we so deeply bewail. But how many a heart would not hearken to your prayer as to the giving him of length of days. He walked with God even as Enoch had walked with Him of old, and behold this youthful priest is seen no more. He is gone, gone to his heavenly Father, and yet he is not mourning nor weeping nor lamentation. He walked indeed with God and God was with him. The great desire of his early life, his fidelity to duty was that he might be spared to become a priest and be privileged to offer but once—if it so pleased God—the holy sacrifice of the Mass. You know, my dear brethren, as well as I know, the virtues that adorned his priestly life. His was a faith simple, confident, sincere and unaffected, his was a trust in God that never failed, his was a charity that knew no bounds. His faith was fully proven in his devotion to duty and in his beautiful and touching practices of his life. His fidelity to duty you well know. My rev. father and respected pastor highly appreciated that fidelity, to him it was in truth so well known that last Spring, on his departure for Europe to re-visit the cherished and beautiful land of France, he recommended Father Burns to His Lordship as his appointee to the discharge in his absence the onerous duties of the pastorate of Renfrew. How well he discharged that duty, how in season and out of season the call of duty found him at his post, I need not say. In attendance at every public office of the church, in visiting the sick, in the confessional, in instructing the children—his special delight—you all saw his fidelity. I cannot without emotion refer to the special practices of his life. One of them was a marked and singular devotion to the Blessed Mother of God. How he loved to honor her! How happy he felt in praying to her! What consolation he found at the foot of her altar! Like the true priest of God that he was, he recognized in Mary

the mediator, the mother and queen of the priesthood, and to consider the following resolution:—
That it is expedient to provide, —
1st. That the government may return to the company the securities now held under the third section of the Act of incorporation, 44 Victoria, chap. 1, and under the second section of the construction contract referred to in the said Act.
2nd. That the money subsidy hereafter payable by the government for the work on either the central or eastern section of the railway proceeds in the proportion which the value of the work done on such section and for which payment is demanded, bears to the value of the whole work now remaining to be done under the contract on such section.
3rd. That the time for the payment by the company of the sum of \$2,553,912 agreed by the said company to be paid on or before the 1st day of February, 1884, as part of the four instalments in the agreement with the government of the 7th day of November last, shall be hereby extended to the 7th day of November, 1888; when the sum of \$4,527,000, being the last instalment of the said fund payable by the company to the government, will fall due, the whole of 4 per cent per annum, as agreed upon at the time of the execution of the said agreement, and that the said sum shall be paid by the government together with the said last mentioned amount forming the sum of \$7,280,912, bearing interest at the said last mentioned rate until paid.
4th. That the government may, out of any unappropriated moneys forming part of the Consolidated Revenue Fund of Canada, make a loan to the said company of an amount in money not exceeding \$2,500,000 to be paid and repaid to the government on or before the first day of May, 1891, when interest at the rate of five per cent per annum, payable half-yearly until payment of the principal, and that as part of the said loan the Government may pay to the company for the said loan such amount not exceeding \$7,000,000 as shall be required by the company to extinguish its present floating debt, the amount of such debt to be established to the satisfaction of the Government, and that the remainder of the said loan shall be paid to the company in the same proportion as that which is hereby provided for the payment of the balance of the money subsidy.
5th. That as security for the repayment of the said loan as aforesaid, and as additional security for the payment of the said sum of \$7,000,000 and interest thereon, the whole of the real property, rolling stock and plant, and including all steamers and vessels, and also upon the land grant of the company, earned and hereafter to be earned, saving always, however, the rights of the holders of mortgages existing in respect to the extension of the line of the railway from Callander to Brockville and Montreal, as security for the unpaid balance of the purchase money and the consideration of the said extension subject to the mortgage of the land grant executed by the company to secure the issue of their land grant bonds; that the government shall continue to hold and retain the entire of land grant bonds now in its custody or possession, subject to redemption under the terms of the said land grant and grant mortgage, and that all remedies as to interest, voting power and all other matter in respect thereof, which would be held or possessed or exercised by any purchaser of the said bonds, shall be reserved by the government or the trustees of the land grant bonds in redemption of such bonds, shall be applied as follows, that is to say:—
The moneys so received in respect of the said bonds shall be applied as follows:—
TO BE CONTINUED.

to the Seventh Fusiliers. For a few years he devoted himself to a manufacturing enterprise, and represented No. 3 Ward in the Board of Aldermen continuing from 1871 to 1879, when he resigned office before the close of the last year's term. He lived and died a zealous and consistent member of the Catholic Church. His family who survive him are the widow, one daughter, Mrs. J. A. Miller, and one son, Joseph H. Starr, now in Los Angeles, Texas, for the benefit of his health.
A requiem mass was celebrated on Tuesday morning by Rev. Father Tierman. The reverend gentleman's remarks in relation to the deceased gentleman, were well deserved. The remains were interred with military honors, the band of the 7th Battalion playing the "Dead march in Saul" from the residence to the Cathedral.

CATHOLIC PRESS.
Catholic Columbian.
What friend has ever sought to win and secure our love by acts so many and so kind, so beautiful and considerate, as our good, generous Father in Heaven? Are not our whole lives made up of the repeated manifestations of His providential care and loving goodness? Yet we are ungrateful of it all. With us it is all things else before God. The slight favor of a friend will call forth our gratitude, but the bounty of a God fails to even awaken a passing emotion!
Catholic Review.
Picking up the other day, in a restaurant, a newspaper published in the interests of the whisky shops, we read a suggestive letter from a New York liquor merchant. In it he urged the organization of his fellows so that they could control legislation, State and National. He pointed out what he called the "commanding influence" of the whisky trade of New York. He declared that in this city alone there are 9,000 retailers able to control any election 40,000 or 50,000 votes. He asked, Why should this trade not organize? Was it not a legitimate trade? Perhaps so, but a legitimate trade may be conducted in a very illegitimate manner. The sale of whisky or arnack, or cyanide of potassium may be lawful, useful, necessary. But it is also dangerous, and therefore it ought to be regulated, so that it will do the least possible harm. If it is to be sold at all, let it be only by those who, in the shape of high licenses, can put up a stake so high that the community will have some guarantee of good order. It is not a business into which poor men ought to be encouraged to go. The descent to Avernum is already too easy.
Boston Pilot.
The Dublin Express, Dr. Patton's organ, in its distraction at the crane fiasco at Dromore, says, with charming naïveté:—"It is very painful to the feelings of all people to find the Queen's troops charging and cutting down even rioters who are urged on to riot by Loyalists." There is all the difference in the world, you see, between loyal gentlemen committing murder with revolvers for a consideration of five shillings a day and a railway fare, and unarmed women and children demurring against being evicted from their homes. It is lawful and laudable to shoot down the latter; but to interfere with the first is an outrage shocking to the feelings of all people."
The Wilmington Star publishes the following poem with John Boyle O'Reilly's name as author. Mr. O'Reilly may regret that he is not the writer of the pretty verses, which appeared in a recent issue of the Pilot, the author being a Western Catholic priest:—
WICKIACUS.
The earth enshades the snowflake while it lingers pure and white,
The rose-tree holds its blossoms while their fragrance adds the beauty of the day;
The western sky is gilded with the sun's receding light,
But each decays its favorite when it ceases to be fair.
When the snowflake melts to water it must ripple down the mountain's side,
When the blossom loses its fragrance it must sink into the ground;
So the reign of every favorite is as fleet as the will,
Which changes in an instant if a lovelier thing is found.
DREAMING DREAMS.
From the New Orleans Star.
We read some days ago in one of our daily journals the following suggestive extract:—"An interesting announcement in the matrimonial way is the approaching wedding of Bishop Warren, of the Methodist Episcopal Church, who has been engaged for some time to Mrs. Hill, of Colorado, the widow of the famous cattle king. The lady, we are told, is variously estimated between \$4,000,000 and \$6,000,000. She has the handsomest house in Denver, the largest ranch in the State, and is a large owner of city property, grazing lands, mines, etc. She is a Methodist, and Bishop Warren met her while pursuing his episcopal visitations in the Northwest. Afterwards he met her in Europe, and they spent some time together in Paris. They will be married Dec. 27. Bishop Warren is a widower, and besides his married son, who is a member of the Philadelphia bar, has two married daughters. The lady also has children by her first husband."
And having done this, we tried to dream a day dream of the past. We conjured up before our imagination the Apostle Thomas making love to the only daughter of some powerful Indian Rajah, and Paul wedding the wealthy widow of a defunct Athenian grandee, and Peter feasting his nest comfortably at Rome, by the side of a rich senatorial father-in-law, and with Andrew, Bartolomew, the two James and all the rest of that holy phalanx which fought the earliest battles of Christianity.
And then we turned our dreaming into another channel, and sought to picture to ourselves a modern Christian Church grown up from the labor of such marrying and nest-feathering apostles, but to save our lives we could not evoke the vision. All we could trace was a vague tradition of one who, claiming to be a Saviour of men, had lived nearly two thousand years ago and been ignominiously executed for the crime of imposture, and who had sent forth a few men to preach his absurd doctrines, which, however, becoming more sensible with time, had succeeded in providing for themselves most handsomely.

DEATH OF MAJOR STARR.

We deeply regret to announce the death of Major Wm. Starr. On Thursday night last he was seized with a paralytic stroke, and having been similarly affected before he rapidly sank until, after a brief illness, he peacefully breathed his last. Prior to Thursday evening he was in his usual health, walked down town and attended to his duties in connection with the stores. Though in many respects retaining his former vigor, it has been noticed during the recent years that he was rapidly nearing 72 years of age, having been born in Dublin, Ireland, on the 10th of February, 1812. He was a son of Wm. Starr, a descendant of the royal race of Fitzpatrick, and at an early age he enlisted in the royal artillery branch of the regular service, and served until 1854, a period of 21 years and seven months, when he received his discharge with the rank of a sergeant. Accompanied by his wife, whom he married in Dublin, he came to Canada about 1849, and prior to leaving England for Canada he had been for two years engaged at Woolwich assisting in construction of the well-known model in wax of the battle of Waterloo, and which is now at the Putnam, Woolwich, as a Government record. While stationed at Quebec Major Starr, then a non-commissioned officer, signalled himself by his strenuous exertions in staying the progress of a serious conflagration which broke out at the time. He was in possession of a medal for long and meritorious service which he has always worn with pride. After being stationed a few years at Quebec he removed to London, where the Major has since resided. Subsequent to his discharge from the regular service he devoted himself actively to the promotion of the London Field Battery. Deceased retained his position in the Battery till he received his appointment as Provincial store keeper for this (No. 1) military district in 1877, with the rank of captain. At a later date he was promoted to the rank of major, and at the time of his death was entitled to the rank of lieutenant-colonel. He was a man of sterling integrity, enthusiastic in all military matters, and a rigid disciplinarian. In his early day he gave instructions

After the sermon the *absente* was pronounced by His Lordship the Bishop, and the body deposited in its last resting place beneath the church. May he rest in peace.

PARLIAMENTARY LETTER.

It was expected that—the week before having been so dull—last week would have been somewhat lively. But there was not a word of no animation among our legislators. All is as yet in suspense regarding the turn events may take on the C. P. R. question. But that vigorous opposition will be offered the proposed terms can be no doubt. These terms are embodied in the resolutions of which Sir John A. Macdonald has given notice. In Committee of the Whole to take into consideration that portion of the speech from the Throne at the opening of the present session in which His Excellency informed us that his government has thought it of the greatest importance for the settlement of the North-West and the development of our trade that the completing of the Canadian Pacific Railway from sea to sea should be hastened, and the company be enabled to open the line throughout by the spring of 1886;
That with this view, and in order to aid the company in securing sufficient capital for the purpose of the disposal of its unused shares the government agreed to receive a deposit of money and security sufficient to pay a minimum of 3 per cent dividend for ten years on sixty-five millions of stock;
That an arrangement was made in the belief that it would give steadiness and increased value to the shares on the market;
That a combination of unfavorable circumstances having prevented the fulfillment of these expectations, the company has not been able to obtain the required capital by the sale of its stock.
That the best means of preventing any delay in the great object of the early completion of the railway demands our

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Catholic Home Almanac FOR 1884.

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WILL CURE OR RELIEVE. BILIOUSNESS, DIZZINESS, DYSPEPSIA, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, SALT RHEUM, THE STOMACH, HEADACHE, DRYNESS OF THE SKIN.

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TO ORDER. Good Tweed Pants, \$4.00. Good Tweed Pants, \$4.50. 75c. WILL BUY 75c. NAVY BLUE SHIRT & 2 COLLARS WORTH \$1.25.

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"It has become so common to write the beginning of an article in a eloquent, interesting manner, that they will never see anything else."

"To induce people to give them one trial, which so proves their value, that they will never see anything else."

"And simply call attention to the merits of my Bitters in as plain, honest terms as possible."

"Having a large sale, and is supplanting all other medicines."

"There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown a great shrewdness."

"And in compounding a medicine whose virtues are so palpable to every one's observation."

"Did She Die?" "No!" "she lingered and suffered along pining away all the time for years."

"The doctors doing her no good;" "And at last was cured by this Hop Bitters the papers say so much about."

"Indeed! Indeed!" "How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery." "From a complication of kidney, liver, rheumatic trouble and Nervous debility."

"Under the care of the best physicians, Who gave her disease various names, But no relief."

"And now she is restored to us in good health by a simple remedy as Hop Bitters, that we had abandoned for years before using it."

"Father is Getting Well." "My daughters say: 'How much better father is since he used Hop Bitters.'"

"He is getting well after his long suffering from a disease declared incurable." "And we are so glad that he used your Bitters."—A LADY OF UTAH, N. Y.

INSURE WITH THE LONDON MUTUAL FIRE INSURANCE CO. THE SUCCESSFUL PIONEER OF CHEAP AND SAFE FIRE INSURANCE IN CANADA.

Assets, 1st January, 1883: \$310,781.97. With 29,719 Policies in Force.

Farm Property and detached residences in cities, towns and villages insured at lowest safe rates.

Parties will be called on by P. J. Quinn, our agent for City and Suburbs, or Jas. McLeod, London East, by leaving word at Head Office, 125 Richmond Street, D. C. McDONALD, MANAGER.

W. HINTON

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

FIRST-CLASS HEADRESTS FOR BIRDS. 292, King St., London Private Residence 254 King Street.

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

Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase any other.

W. J. THOMPSON. CONSUMPTION. I have a plan to cure the above disease by the use of my medicine.

EVANS BROTHERS, PIANO Manufacturers, DUNDAS STREET, LONDON, ONT.

We are now manufacturing Pianos, with the very latest improvements. Having had many years experience at Piano-making.

TO ORDER. Good Tweed Pants, \$4.00. Good Tweed Pants, \$4.50. 75c. WILL BUY 75c. NAVY BLUE SHIRT & 2 COLLARS WORTH \$1.25.

All Wool Undershirts, 62 1/2c. All Wool Drawers, 62 1/2c. PETHICK & McDONALD, 393 RICHMOND ST. GET A MODEL PRESS.

C. M. B. A.

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THE FOLLOWING ARE THE STANDING COMMITTEES AND DEPUTIES.
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Grand Deputies.—D. J. O'Connor, A. R. Wardell, and John Kelly.
Special Deputy.—H. W. Deane, Amherstburg.

Branches that have not yet paid the cap tax for 1882 are requested to do so without further notice.

Thord, Ont., January 26th, 1884.
Received from the Catholic Mutual Benefit Association the sum of two hundred dollars, being in full for beneficiary due on the death of my son, William Grucker, late of Branch 24, Cayuga.

ELIZABETH URLOCKER.
Witnesses.—Rev. T. J. Sullivan, President; John J. Geary, Chan. pro. tem.; William Geary, Sec. Secretary.
DEATH OF A CHILD WHILE ON A VISIT.
A week ago last Friday C. J. Hickey, wife and two small children came to Jamestown from their home in Allegheny, Cattaraugus county, to visit John Durin's family on K. street, for a few days. The first of last week both children were taken sick with scarlet fever and Saturday night the youngest, a girl one year old, died. The father took the remains to Allegheny Sunday morning and returned in the evening to Jamestown to care for his wife, who is nearly broken down with fatigue and grief, and the remaining child, who is expected to survive the disease. Mrs. Hickey was formerly well known in Jamestown as Miss Josie Carroll, and is a sister of Mrs. Durin. Her husband is the supervisor of the town of Allegheny. Mr. and Mrs. Hickey will receive every mark of sympathy from their friends in their time of sorrow.

Mr. Durin has four children who have been exposed to the scarlet fever, although none of them have yet shown symptoms of the disease, and it is hoped the precautions taken will ward off any attacks.
We extend to Mr. and Mrs. Hickey our heartfelt sympathy in their bereavement.
We have received letters from some of our friends asking about the incorporation and separation of the C. M. B. A. in the Dominion of Canada, and requesting their letters published.
One writes: "The C. M. B. A. is kindly received by the greater part of the clergy, but they are anxious to see it incorporated here; some think that its being incorporated in the States would prevent its being incorporated in Canada, and that it would be necessary to separate from the jurisdiction of the Supreme Council, and become independent; there is no question but that the Branches composing the Canada Grand Council are wholly Canadian, the only foreign element in it being the connecting link which requires the moneys collected in the Branches here to be sent to the Supreme Council, and when a member's family of a Branch in Canada is entitled to a benefit the money comes direct from the headquarters in the States."
Some feel that there is strength in numbers and would regret separation from the States, on that account as well as for the social advantages to be enjoyed by so great and extended a communication as is formed by the 120 Branches scattered through the States. But if the Dominion Parliament by an act requires that in order to exist in Canada as a Mutual Benefit Association, that all connections with the States must be severed, then the Grand Council of Canada could assume the duties of a head office and the 120 or more members in the Dominion would have to depend upon themselves to carry out the mutual interests of the C. M. B. A. here. I am not sure but that it might be better for us in Canada. Branches would increase faster in many parts of Canada, the clergy generally would give it a more hearty sanction, and in some parts many more would become members than now on account of the stability such incorporation would give it. Besides it would be much less expensive to us in Canada. I hope some of our older members will give an expression of their views on this subject. I would take it as a favor that you do not publish my name."

THE LONDON MUTUAL FIRE INSURANCE CO.
This old, well-established company held their annual meeting on Wednesday last, and the report of the Directors appears in another column. We were very glad to observe from the report that last year's business with this company was more prosperous than usual, and this is saying a good deal for the able management of the company almost since its first start has induced the most happy results. We observe that the company have taken a new departure, and are extending their business to the Maritime Provinces, having already appointed a number of agents there, and intend placing other agencies. We have great pleasure in recommending the company to our friends in the eastern Provinces, and we congratulate them on now being able to procure insurance with a company of the high standing of the "London Mutual" at fair and equitable rates. We trust and believe that the company will meet on their new ground

the same patronage and confidence that they have for over 25 years enjoyed in Ontario. We repeat that most of our friends will support the company. The gentlemen of the Board of Directors are from amongst our leading men. James Armstrong Esq., M. P. for St. Mid. dlesex, being the president of the company, while Mr. Macdonald, the manager, and Mr. Vining, the treasurer, have long occupied their respective positions with advantage to the company. Thos. Robertson, Esq., M. P. of Shelburne, N. S., has the general supervision of business in the East.

A MODERN RESURRECTION.

A MIRACLE THAT TOOK PLACE IN OUR MIDST UNKNOWN TO THE PUBLIC—THE DETAILS IN FULL.

(Detroit Free Press.)

One of the most remarkable occurrences ever given to the public, which took place here in our midst, has just come to our knowledge and will undoubtedly awaken as much surprise and attract as great attention as it has already in newspaper circles. The facts are, briefly, as follows: Mr. William A. Crombie, a young man formerly residing at Birmingham, a suburb of Detroit, and now living at 257 Michigan Avenue in this city, can truthfully say that he has looked into the future world and yet returned to this. A representative of this paper has interviewed him upon this important subject and his experiences are given to the public for the first time. He said:

"I had been having most peculiar sensations for a long while. My head felt dull and heavy; my eye sight did not seem so clear as formerly; my appetite was uncertain and I was unaccountably tired. It was an effort to arise in the morning and yet I could not sleep at night. My mouth tasted badly. I had a faint all-gone sensation in the pit of my stomach and feet felt cold and clammy. I was nervous and irritable, and lost all enthusiasm. At times my head would seem to whirl and my heart palpitated terribly. I had no energy, no ambition, and I seemed indifferent of the present and thoughtless for the future. I tried to shake the feeling off and persuade myself it was simply a cold or a slight malaria, but it would not go, and so time passed along all the while I was getting worse. It was about this time that I noticed I had begun to bloat fearfully. My limbs were swollen so that by pressing my fingers upon them deep depressions would be made. My face also began to enlarge, and continued to until I could scarcely see out of my eyes. One of my friends, said: 'It is an animated something, but I should like to know what.' In this condition I passed several weeks of the greatest agony."

"Finally, one Saturday night, the misery culminated. Nature could endure no more. I became irrational and apparently insensible. Cold sweat gathered on my forehead; my eyes became glazed and in my throat rattled a hoarse and rattling sound, and with other surroundings. I knew nothing of what occurred around me, although I have since learned it was considered as death by those who stood by. It was to me a quiet state, and yet one of great agony. I was helpless, hopeless and pained my only companion. I remember trying to see what was beyond me, but the mist before my eyes was too great. I tried to reason, but I had lost all power. I felt that it was death, and strained how terrible it was. At last the strain upon my mind gave way and all was a blank. How long this continued I do not know, but at last I realized the presence of friends and recognized my mother. I then thought it was death, but was not certain. I gradually regained consciousness, however, and the pain lessened. I found that my friends had, during my unconsciousness, been giving me a preparation I had never taken before, and the next day, under the influence of this treatment, the bloating began to disappear and from that time on I steadily improved, until to-day I am as well as ever before in my life. I have no recollection of the terrible acute Bright's disease, which so nearly killed me, and all through the wonderful instrumentality of Warner's Safe Cure, the remedy that brought me to life after I was virtually in another world."

"You have had an unusual experience," Mr. Crombie said the writer, who had been breathlessly listening to the recital. "Yes, I think I have," was the reply, "and it has been a valuable lesson to me. I am certain, though, there are thousands of men and women at this very moment who have the same ailment which came so near killing me, and they do not know it. I believe kidney disease is the most deceptive trouble in the world. It comes like a thief in the night. It has no certain symptoms, but seems to attack each one differently. It is quiet, treacherous, and all the more dangerous. It is killing more people, to-day, than any other one complaint. If I had the power I would warn the whole world against it and urge them to remove it from the system before it is too late."

One of the members of the firm of Whitehead & Mitchell, proprietors of the Birmingham Eccentric, paid a fraternal visit to this office yesterday, and in the course of conversation, Mr. Crombie's name was mentioned.
"I knew about his sickness," said the editor, "and his remarkable recovery. I had his obituary all in type and announced in the Eccentric that he could not live until his next issue. It was certainly a most wonderful case."
Rev. A. B. Bartlett, formerly pastor of the M. E. Church, at Birmingham, and now of Schoolcraft, Mich., in response to a telegram, replied:
"Mr. W. A. Crombie was a member of my congregation at the time of his sickness. The prayers of the church were requested for him on two different occasions. I was with him the day he was restored by physicians as dying, and consider his recovery almost a miracle."

Not one person in a million ever comes so near death as did Mr. Crombie and then recover, but the men and women who are drifting toward the same end are legion. To note the slightest symptoms, to realize their significance and to meet them in time by the remedy which has been shown

to be most efficient, is a duty from which there can be no escape. They are fortunate who do this; they are on the sure road to death who neglect it.

THE OLDEST AND BEST.

Annual Meeting of the London Mutual Fire Insurance Company.

The annual general meeting of the policyholders of the London Mutual Fire Insurance Company was held on Friday afternoon, the President, James Armstrong, Esq., M. P., occupied the chair.
The President, James Armstrong, Esq., read the annual report, as follows:
To the Members of the London Mutual Fire Insurance Company of Canada:
Your Directors, at their custom and duty, now beg leave to give an account of their stewardship, and to present their twenty-third annual report on the consideration of the members, which report will not doubt be as pleasing as its immediate predecessor, and that many of our friends have gone before, although, with scarcely an exception, the Board of Directors, read the Board of report substantial progress.

The amount of claims paid was \$721,778. They were 344 in number. Three hundred and three of these occurred during the year, amounting to \$1,522,829, and claims that had occurred during the previous year, but which had either not been reported or not reported until after the close of the year. The aggregate amount of claims for the year have been nearly about the average and are accounted for by the large number of buildings, claims made during the year—131 in number—but a vast majority of these were merely damages and amounts covered by the policyholders. The principal losses occurred in the months of May, June and July, before the crops had been harvested, and the claims made during that time had been much heavier. We refer you to the Inspector's report for fuller information in respect to losses.

The number of policies issued were 6,283 on the Cash System, and 1,189 on the Premium Note System. In all, 7,472 policies were issued, and the amount of force 40,999, as against 37,719 at the end of 1882, an increase of 3,280, in the face of the loss of 1,000 policies, which is due to the fact that the number of policies issued were 6,283 on the Cash System, and 1,189 on the Premium Note System. In all, 7,472 policies were issued, and the amount of force 40,999, as against 37,719 at the end of 1882, an increase of 3,280, in the face of the loss of 1,000 policies, which is due to the fact that the number of policies issued were 6,283 on the Cash System, and 1,189 on the Premium Note System. In all, 7,472 policies were issued, and the amount of force 40,999, as against 37,719 at the end of 1882, an increase of 3,280, in the face of the loss of 1,000 policies, which is due to the fact that the number of policies issued were 6,283 on the Cash System, and 1,189 on the Premium Note System. 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