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OLLS.

CLERICAL.

Written for "the Record." First Communion.

Lines addressed to a child on the morning of his First Communion.

May the memory of this gift of God, Which to thy soul this morn is given, Work in thee every serfect good. And light thy falt'ring steps to heaven.

What time a nation proudly laid, (For so doth run the touching story,) Upon the world's victor's head A garland of immortal glory.

"Away!" he cried, "this pomp of power Brings naught but sorrow, shame, confusion Oh, give me back that happiest hour, The morning of my First Communion.

"When all unstained by sin or shame, Before God's altar lowly kneeling, To my fond heart the Bridegroom came, And crowned with love its every feeling." And thus this blessed day, dear child, Shall from thy soul be parted never; Twill be to thee a beacon mild To guide thee o'er life's darksome river,

And lead thee to the home of God The home of peace and bliss supernal, Where reigneth every perfect good, Where joys are REAL because eternal. Freelton, March 31st, 1882.

CATHOLIC PRESS.

Catholic Citizen.

Catholic Citizen.

Throughout the west and the northwest, great cities, small towns and ambitious little hamlets are everywhere more or less excited just at present about what men or set of men shall rule their destinies for the coming year. For a few days Smith will be a great man among the citizens of his bailiwick. Will he accept, or will he decline? Will he support Brown, or will he sell out to the ring? And what will Jones do in the emergency! Will Green train with the party, and if Johnson is elected alderman, will he favor the appointment of Schwarz as proud driver or not? These momentous questions are to be settled within the brief space of a week or ten days. New men are being introduced to the political arena. They are having for the first time the experience of running for office, the practice of speculating in votes and standing the precarious chances of the ballot box. Young men are getting their first taste of political "skull doggery." They are being initiated into the "moralities" of ward politics. Their elders are showing them how the thing is done, and they are trying to be apt pupils. Here they see the potency of the convivial "shoulder hitter." His hail-fellow-well-met, happy-go lucky, off-hand, devil-may-care manners and habits, "tell" where arguments would be laughed at. The tactics of the expert at "treating" and "hand shaking" and "button holing," are spread out before him. The adroit games, intricate bargains, and the damnable traffic generally of the whole system is

intricate bargains, and the damnable traffic generally of the whole system is gradually unfolded to his eyes.

And all this ado and busy noise and underhand activity, have for their end, simply the possession of a few paltry local offices. Thousands of men waste precious hours from their work at the bench, the forge, or in the field, simply because a half dozen of miserable public trusts are to be voted away. Between Smithkins and Joneskins, there is very little choice so far as reliability and efficiency is concerned. Let either get the office of town clerk, and the price of wheat will neither

Our young men must be warned that the trade of politics is not a paying business. Too many of them have an inclination for political excitement and preferment. The desire should be curbed. The holding of local offices is not a satisfactory aim in life. And to get beyond local offices the candidate should have at the start a competency to secure him in-dependence, and an education to give him influence and name. Does the average new-comer into the political arena usually possess these requisites! As a age new-comer into the political arena usually possess these requisites? As a general thing he runs for an office as a means of lightening his work and increasing his income. His office is his livelihood. He has no other visible means of support. The longer he holds it, the more until he becomes for any other work. more unfit he becomes for any other work, and the more dependent he is for sup-port upon the favor of his fellow-citi-

To the occupant of a local office, no matter how honorable and capable he may be, the periodic return of election day is an occasion of anxiety and concern. He is obliged to fight for his place. He is compelled to check mate the designs of the outsiders who are thirsting after his loaves and fishes. For that purpose he must be up and doing; up to the latest finess in the science of ward politics, and doing his might and main to secure his

position.

Better far the independence of a well learned trade. More remunerative the small gains of a steady business. Happier

destroying faith is their surest game, and that is what they still pursue. The arch-bishop of Dublin, in his late Pastoral, has WE large received pointed out with great force this awful evil, and he has shown with what energy the enemies of Divine Truth are prosecutgoods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

We give stock of the enemies of Divine Truth are prosecuting their bad work. It seems that there is in Dublin a society calling itself the "Prison Gate," and that its members are active in watching for Catholics coming out from prison, so as to bring them to Protestant (so called) "homes," as if any place could be home without faith.

It seems that in Dublin the famishing child is lured by a promise of food into schools where the teachings of the Catholic Church are ridiculed and misrepresented.

Church are ridiculed and misrepresented. It seems also that houseless poor are decoyed into "shelters" where "Bible-readers" and tract-distributors sport with their most sacred feelings. The Archbishop of Dublin says that it is from the Protestant "prayer meetings" that people often come to stand in the dock in a criminal court. Let us hope that this scandal will cease. He who steals the soul robs the poor man of that which enriches not the robber, and

He who steals the soul robs the poor man of that which enriches not the robber, and leaves the plundered person "poor indeed."

In a few days the assembled Protestant "piety" of Ireland will commence to hold what are too well known as the "April meetings." Ancient clerics will be on the platform, while their spouses and olive branches will gaze on them from the front seats with conjugal and filial admiration. On the same platform, also, that most interesting portion of society (at least to some young, handsome, unmarried curates) will take their place and deliver nice little speeches which will rouse to the full extent the feelings of all the conjugally inclined spinsters in the Rotundo. The horrors of Romanism will be duly shown forth, and the duty of "opening the Gospel" to benighted Papists will be preached by those who will carefully omit to say, that only for the "benighted Papists" the Protestants of the present day would have had no Gospels to read.

A month later and the lame parody will be gone through in London, for here we have our "May meetings" in Exeter Hall and in other cangenial legalities. Some

of the Dublin "stars" will come over to tell the Saxons that the principal cause which keeps the Irishman from acting as he ought is Romanism. Swift's cure— "turn all the priests into parsons"—is still the panacea, but it is just as foolish to-day as it was a century and a half ago, when it was preached by the brilliant and witty Denn a man of mighty talent, un.

Strossmeyer points out to the dignitary of the Orthodox Church, that there is no way whatever out of the mire into which Russia has got by this time, except by her rulers and the people joining the Catholic Church. The substance of the letter may be found in the following memorable words which we translate: memorable words which we translate:
"Russia can save herself from Nihilism
only by restoring to the Church that freedom and independence which Peter the
Great took from her. Russia can solve
the Polish question only by reconciling
herself with Poland and uniting herself
with the Church of Rome. Russia's
material and moral culture would make immense strides if the spirit of the Catho-lic Church were poured over her eighty millien people. What a blessing it would be if the thousand and one charitable works of the Catholic Church were to be

bestowed on the suffering Russian nation. It is a burning shame that discord and conflict are still allowed to subsist, where there ought to be but one shepherd and one flock." Bishop Strossmeyer is a Slav, like the Russians, and he is not a bit of an "Ultramontane," for during the Ecumenic Council of 1869-70 he was known to be a leading member of what some people designated by the furny name of "the Opposition." We are curious to know what Gossudar Pobdjenoszeff will have to say to the appeal addressed to

Mr. GLADSTONE'S reply to a question asked by Colonel Nolan the other night calls to mind the story of St. Patrick and the snakes. St. Patrick had got rid of the snakes. St. Patrick had got rid of all the snakes in Ireland except one. He succeeded at last in getting the snake into a box, with the understanding that the reptile would be liberated the next day. Every time St. Patrick was asked by the snake to open the box, the reply was that he would do so to-morrow; but to-morrow never came, and the last of the Irish snakes died of a broken heart. The question asked by Colonel Nolan had snakes died of a broken heart. The question asked by Colonel Nolan had reference to a promise given three years age by the then Government to the effect that Catholic chaplains would be appoint

Catholic Review.

It is not our office to preach sermons, nor is this intended as a sermon. But it is impossible to let the week go without calling the attention of Christians to its opportunities are those of special acts of faith, of penance and of prayers on the part of Christian believers, and never were they more needed than now. The world is distracted by doubt ar d disbelief. Men who where to turn for safety, drift wholly into the life of matter. They give up the idea of God altogether, as either impossible or unworthy of belief, as either an accident or any office of and take this life with all its possibilities of good and evil as either an accident or a mystery with which they have no more concern than to live it. To such, Christ means little more than Mahomet, or any office of the state of the presonality, as to whose existence, teaching the proposition of the presonality, as to whose existence, teaching the proposition of the proposition o

have had no Gospels to read.

A month later and the lame parody will be gone through in London, for here we have our "May meetings" in Exeter Hall and in other congenial localities. Some of the Dublin "stars" will come over to tell the Saxons that the principal cause which keeps the Irishman from acting as the good people, the Saxons and it is a constant sermon full of grace to all who come in contact with it, and it never fails to get a hearing. These are the *Christoferi*, the Christoferi*, the Christoferi, the Christoferi, the Christoferi, the Christoferi would soon be convinced that there lay the true teaching of Christ, that there was the same of the contact with it, and it never fails to get a hearing. These are the *Christoferi*, the Christoferi, the Chr

Heaven foreshadowed.

During this week all the Catholic world to-day as it was a century and a half ago, when it was preached by the brilliant and witty Dean, a man of mighty talent, unhappily too often misapplied.

No; there is a better, a grander, a surer cure for Ireland—one that never failed and that never will fail, and that is, to leave her to be guided by those who never deserted their people, even in their deepest woe; who often rushed in the dead of night across mountains and through glen, in the severest of weather, to save the dying sinner; and they are her toiling priests, every one of them a true-hearted "Soggarth Aroon."

During this week all the Catholic world will be watching and praying by the Cross and by the Sepulchre There was never greater unity, or more profound peace in the Church itself, in strange and striking contrast with the position of its Supreme Head on earth. What ought not occursely but to all our brethren, and followed up by earnest action, by the Christian world all convert men? Christendom can only become reunited by the Cross and by the Sepulchre There was never greater unity, or more profound peace in the Church itself, in strange and striking contrast with the position of its Supreme Head on earth. What ought not occursely but to all our brethren, and followed up by earnest action, by the Cross down the country of the Church itself, in strange and striking contrast with the position of its Supreme Head on earth. What ought not occursely but to all our brethren, and followed up by earnest action, by the Christian world for ourselves, but to all our brethren, and followed up by earnest action, by the Christian world becoming Catholic, and the world can only become Churchies of the country of the Church itself, in strange and striking contrast with the position of its Supreme Head on earth. What ought not occursely supreme Head on earth. What ourselves, but to all our brethren, and followed up by earnest action, by the Church itself, in strange and striking contrast with the position of its Supreme Head on earth. What ourselves, but to IF ever a word of sound sense and wholesome advice was spoken in season since the creation of the world, it is to be found in the letter which Mgr. Strossmeyer, the Bishop of Bosnia, and Sirmia, has lately addressed to Gossudar Pobdjedonoszeff, the Procurator of the Holy Synod, or in other words, the man who holds the same position in Russia as the Archbishop of Canterbury does in England. Mr. Strossmeyer points out to the dignitary and nands, touching the nais and the thorns, wiping away the sweat of blood and of anguish from the face of its crucified Redeemer. This is not a sham or a sentimental grief. It is a sad and sorrowful gathering around the victim of our sins, the man of sorrows who bore iniquities, and gave every moment of his life to unand gave every moment of his life to undoing the work of sin and of misery that had been wrought in this world, and whose effects were to last through all time. Without the sacrifice and the teaching of that great life, and the constant presence of Him on Christian altars, it is impossible to think that the world of man could have continued. It would man could have continued. It would have vitiated itself out of existence. It is to the final sacrifice of the Saviour of man, of society, of the human race, that the world turns in awe and veneration during the week that should indeed be

Catholic Standard.

The people of France bave been in many respects a highly favored people. After having plunged into the depths of atheism and irreligion in the revolution atheism and irreligion in the revolution of 1793, and passing through misery and horrors such as the world shudders to recall in recollection, during "the reign of terror,"—misery brought upon and inflicted, in the Providence of God, by themselves—they were eventually saved from self-destruction and from destruction by combined Europe, and were permitted by combined Europe; and were permitted

to enter upon a path of progress in true religion and reverence for God combined with temporal prosperity.

Their vanity and self-confidence and worship of themselves as La Grande Nation were rebuked by constant political changes and vacillations in the structure of their Government, and ought to have

been humbled and expelled by those frequent successive lessons.

But it was not; and God again humiliated and scourged them by the terrible reverses of the Franco-German war and the still more terrible experiences of the reign of the Communists in Paris. From these disasters He, at last, delivered them and saved them from being totally crushed small gains of a steady business. Happier the security of being your own master. Manlier the private life that needs no manifer the private life that needs no truckling friendship nor questionable trickery.

London Universe.

London Universe.

The terrible "soupers" are still at their soul-killing work. They know that to sap the foundations of all that is good by

or in the form of invasion and devasta-tion by foreign armies, or under some other form and in some other way, its coming is a moral certainty. She is look-ing all through Europe for allies and ex-ternal support, yet every nation stands aloof from her. By her choice and sup-port of atheistic rulers she is alienating from her even the provinces of Alsace-Lorraine, torn from her by Germany, the people of which were still longing for restoration to their former connection with France. But the recent measures of the French Government, in attacking of the French Government, in attacking religious education and the rights and freedom of the Church, have disgusted and alarmed the faithful Catholic people of Alsace-Lorraine, and caused them earnestly to protest against those measures.

New York Tablet.

New York Tablet.

"OUTRAGES in Ireland" is the daily caption of cablegrams tlashed to us from England. The pro-English press of New York, such as the Times, World, Herald, and Tribune, catch up the cry and enlarge on it in sensational paragraphs and editorials. They manage to make a great fuss out of very slight materials, and they have oftentimes to contradict one day what they had asserted the previous. Irewhat they had asserted the previous. Ire-land has a population about equal to that of the city and State of New York, and we fearlessly assert for the benefit of the English organs here that there are more murders, robberies, and outrages committed in the city of New York alone in one month than in all Ireland in a year. One day last week seven murderers were hanged in this country, which is more than were hanged in Ireland in twelve months. As for crimes and outrages in Eugland, those in Ireland are nothing in comparison to them. In looking over an English exchange we find the heading of an article, "Eleven murders in London in a fortnight." In the same papers we find the admission that "from the 15th to the 23rd of February there were no fewer than eight dead bodies of well-dressed men found in the Thames, of which there could be no account given. Evidences recently taken at the Mansion House leans to the horrible suspicion that some or most of them ble suspicion that some or most of them were first plundered and then done to death "by a gang of roughs"—the title for them in Ireland would be a horae of midnight assassins. What will the Herald, Times, Tribune, and World, that gloat, ghoul-like, over Irish outrages, say to this? ble suspicion that some or most of them

St. John Freeman.

It has been rumored for some time that the Irish members of the Canadian Par-liament intended to ask the Commons and the Senate to adopt an address to the Queen in favor of Home Rule for Ireland, Queen in favor of Home Rule for Ireland, and the release of the "suspects" now arbitrarily held in prison, and probably for such amendments of the Land Act as would render it more effectual for the removal of the evils which it is now admitted have been used as the means of flicting such grevious injustice, and the speedy pacification of that country. Meetings were held and a committee was appointed to prepare resolutions. Mr. Costigan has placed on the notice paper of the House of Commons the resolutions framed, we believe, by the committee. The task undertaken by those gentlemen was not so easy as many may suppose. They had to consider not only what they would wish to have done, but what it is possible to do. To propose resolutions which would be voted down would be to injure rather than serve the cause of Ireland, and to determine how far the resolutions could go and yet be sure of general acceptance, was not easy. We believe that the committee held several meetings. The result of their labors, is we are sorry to say, not quite satisfactory. There is a mistake in form which is of little moment, as it may be easily corrected; but there are also substantial defects. Nothing is said of the land act or land agitation; the reasons given for asking that Home Rule be granted to Ireland are wholly selfish, unqualified by a single word of sympathy for those engaged in the struggle for national existence, and what is most objectionable, the royal ele-mency is asked for men who have committed no crime, as if they were, indeed, the criminals a tyrannical Government would make them. Justice, right, a fair trial is all that Parnell, Dillon and their fellow prisoners would ask or accept for themselves. Justice, right, a fair trial is all their friends should ask for them. To

constitutional right and liberty.

Cathodic Telegraph.

Although only four years have elapsed since, on March 3, 1875, our Holy Father Loo, by Divine Providence the threteenth Supreme Poulifor that amone, wascrowned, the three cropus of the Catholic overant, each of those years will be marked with white stone in the future annals of Holy Church.

We have for our guidance and study, echoes of the voice of Peter, in the Encyclicals of Dec. 28, 1878, concerning, Socialism; of August 4, 1873, on the Engelian of Seytember 30, 1880, on SS, Cyril and Methodius; of December 3, 1890, on Cation lie Missions the famous Diutrumun illudicated on the feast of SS. Peter and Paul, 1881, concerning, the origin of duties and irights, and the various forms of political authority; and the last, published on Februari and the Indigendence of the Pope.

Too little importance is attached by the lail tity to these notable documents, and even from the pulpit it is the exception, and not the rule, to hear them mentioned Of course considerable care and thought has been expended upon every Pontifical has been expended upon every Pontifical but the Encyclicals of Pope Leo MIII., by resson of the superhuman wisdom which has been expended upon every Pontifical but the Encyclical and the Catholic interature; rich in treasures of the Patrick, Scholatts, and post the Patrick, Scholatts, and Post-Thiese the priods. Perhaps these facts will be never broadly and generally appreciated to tope with the difficulties of his day.

Avy Maris.

The death of the poet longfellow has been which girls peculiarly calculated to cope with the difficulties of his day.

Avy Maris.

Avy Maris.

Avy Maris.

Avy Maris.

Avy Maris.

Avy Maris.

Ave Haris and the standard with the profession of the people. I could be a product of New England, Longfellow has been withed the provide the patricks of the provide the pro

Boston Pilot

THE first vote on the cloture in the English Parliament showed a majority of 39, in a house of 597. This indicates that the cloture will be carried, though Gladthe cloture will be carried, though Glad-stone, who said he would make it a Cab-inet question—that is, resign if it were rejected—can hardly congratulate himself on the strength of his backing. Mr. Sex-ton said in the course of the debate that he would rather his name should "go down to posterity with the names of base informers who have sworn away the lives of innocent Irishmen than with the names of Irish members voting with the Government" to stifle Ireland's voice at the whim f an English Minister.

Catholic Columbian.

WHENEVER a man or woman mounts the rostrum or the pulpit to denounce Catholics, the mob cry out: "Crucify them!" We make the same answer to such mole that our Lord did: "We taught daily in the temple, but you never laid hands upon us." That is, they could not hands upon us." gainsay or disprove our doctrine, but they must bring false witnesses to accuse us, that we may be condemned. We were taught to repel their attacks by the same tanget to reper their attacks by the same means they use, for the Lord reproached St. Peter for defending Him with the sword. We are told that we should be slandered and persecuted. Will we, therefore, doubt God's word and become uneasy under the malignant strokes of those who are descendants of the people that mocked our God as He hung upon the cross?

The money which people put into the contribution box on Sunday is not a gift made by them to the priests. It is a due, the payment of which cannot be refused without sin. Pastors are not dependent on donations. They have a right to support, and they get only what is theirs when they receive the means for a decent living. The truth is that they do not obtain as much as they should, owing to the fact that too many Catholics do not contribute according to their means. They give too little. They put coppers and nickels and ten-cent pieces on the and nickels and ten-cent pieces on the plate, when they could afford, and are bound, to give quarters, fifty-cent pieces, and dollar bills. Contumacious defaulters, who persistently decline to comply with their obligation to pay their share of sue for elemency is to admit that they are guilty of some crime, and that their imprisonment is a punishment for that crime, sacraments! church expenses, have no right to the

PARLIAMENTARY SUMMARY.

Ottawa, April 2.—The Speaker took the chair at 3:16 p. m. Several petitions and re-ports from standing committees were pre-sented.

ment sugat was cheaper than it would be under the old tariff.

It being six o'clock, the Speaker left the chair.

Teeses, the following Private Bills were read a third time and passed;—Act to incorporate the Niagara Peninsula Bridge Company; Act further to amend the Act incorporate the Niagara Peninsula Bridge Company; Act further to amend the Act to incorporate the South saskatchewan Valley Railway Company; Act trespecting Queen's College at Kingston; Act to amend the Act of the late Province of Canada Southern Bridge Company; Act respecting Queen's College at Kingston; Act to amend the Act of the late Province of Canada, and the college at Kingston; Act to amend the Act of the late Province of Canada, and the college at Kingston; Act to amend the Act of the late Province of Canada, and amendments thereto, Act to amend the Act incorporating the Pontiac Pacific Junction Railway Company, and to anthorize the said Company to erect a bridge across the Ottawa River; Act to amend the Act scialting to the Great Western Railway Company (from the Sentate); Act respecting a certain agreement between the Canadian Securities Company and the liquidators of the Consolidated Bank of Canada; Act to empower the Ottawa Agricultural Insurance Company to wind up their affairs and to relinquish their charter, and to provide for the dissolution of the said Company.

The following Bills were read a second time and referred to Committees:—Act to authorize the Canada Cooperative Supply Association (limited) to issue preferential shares; Act to incorporate the Rapid City Central Railway Company.

Mr. Gunn resumed the debate on the sugar question, quoting a large quantity of exercially-tabulated statistics to show that the tariff was having an injurious effect on the Guifference between the policy of the late and difference between the policy of the late and difference between the policy of the late and difference between the policy of the late and

fully-tabulated statistics to show that the tariff was having an injurious effect on the country.

Mr. McLennan said that the great point of difference between the policy of the late and the present Government was this—that under the former the profits were all made by the importers, who employed no labor, while under the latter the profits—how much or how little they may be—were made by the refiners, who employed a large number of hands at good wages.

Sir Richard Cartwright spoke in support of the amendment, and generally condemned the tariff as applied to sugar.

The House divided, and the amendment was lost. Yeas, 35; nays, 85.

The House then went into Committee of Supply and passed the following items:—Kingston Penitentiary, \$10,948; St. Vincent de Paul, \$5,585; Dorchester, \$42,245; Manitoba, \$25,651; Legislation, \$25,945; arts, agriculture and statistics, \$91,206.

The committee rose and reported.

Mr. Blake asked when the report of the Department of Agriculture would be brought down.

Department of Agriculture volume down.

Hon. Mr. Pope said it would be presented immediately after the House reassembled. It would have been down sometime ago but for the illness of the Deputy.

The House adjourned at one o'clock.

LOCAL NEWS.

While a man named M'Kinnon was visiting the Fire Station he went too close to one of the horses and had the whole of his under lip torn off.

We regret to hear of the death of Mr. William Kelly, a well-known resident of St. Mary's parish, on Friday last. He leaves a wife and five small children to mourn his death.

Eaton's Milinery Show Room opening will take place on Wednesdry, April 12th, and three following days. Mrs. Weir, Manager.

At Last. BY J. G. WHITTIER,

When on my day of life the night is falling.
And, in the winds from unsunned space blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleas Leave not its tenant when its walls decay; O Love divine, O Helper ever present, Be thou my strength and stay!

Be near me when all else is from me drifting, Earth, sky, home's pictures, days of shade and shine. And kindly faces to my own uplifting The love which answers mine.

I have but thee, O Father! Let thy spirit Be with me then to comfort and upnoid No gate of pearl, no branch of paim I me. Nor street of shining gold.

Suffice it if-my good and ill unreckoned.

And both forgiven through thy aboundin grace—
I find myself by hands familiar beckoned
Unto my fitting place:

Some humble door among thy many manns, sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me steal ing,
I fain would learn the new and holy song,
And find, at last, beneath thy trees of heal-The life for which I long.

—Atlantic Monthly.

A WOMAN OF CULTURE.

CHAPTER XVI. A THANKLESS CHILD.

Humiliations were in store for McDon-ell. The air which he breathed was charged with the lightnings of God, and every movement which he made, whether good or evil, was to draw down on him the divine punishments chestening if regood or evil, was to draw down on him the divine punishments, chastening if re-ceived in a penitential spirit, damning if the heart still remained alienated from justice and truth. In the pride of his slowly returning strength he had rejected the graces placed by God in his way. Bound hand and foot and tongue in the deadly bands of paralysis, he had thought that one hour of freedom, one minute almost, would be lightly purchased with all his wealth. One grace—to speak—was all his wealth. One grace—to speak—was all he asked of God, as Dives asked for a all he asked of God, as Dives asked for a single drop of water to cool his burning throat. Our Dives was bathed in an ocean, and with renewed force struck the hand that gave. He was restored, in a measure, to his old position. His oppor-turities for repentance were many. They measure, to his old position. His oppor-turities for repentance were many. They came to his door, to his table, and thrust themselves under the privacy of his nightly slumbers; and yet he put them all aside, but not indifferently or thought-lessly, as in the fashion of a devil or a fool. They were with him day and night, waking and sleeping. They seemed to talk with bim, for his diseased fancy gave life and personality to every fancy gave life and harassing thought. "You are old," said harassing thought. "You are old," said one; "take me and buy your passage to one; "Paralysis may one; "take me and buy your passage theaven." Said another: "Paralysis may come again. Take me; I am worth three fifths of your fortune." And a third cried "It is your last chance. Take any one and you are safe." Poor old idiot! he took none, and was weighed down with wearisome remorse through the weeks that followed his strange turning away from God; fretted and fumed over the evil he had the strange turning away from the strange turning away from God; fretted and fumed over the evil he had strength to do in earlier days, and was now too weak to turn into good; raged against his daughter that she was t little-minded and ignorant and ugly, as one whom change of fortune could not affect from pure inability to understand the change; and wore himself out in a the change; and wore himself out in a variety of ways, all more or less danger-ous to his delicate state of health. He scarcely knew the meaning or the pleasure of a refreshing sleep. Care slept beside him on the pillow, and, like Richard in his tent, he saw in turn the shadowy forms of those whom he had wronged. A an and woman cried dreams for justice to their children. Two dreams for justice to their children. Two orphans screamed in his ears for the weelth which they had lost. His daughter, wan and entreating besought him with tears not to leave her in poverty. In the background always stood a black-robed deity in the attitude of a Nemesis and the sallow face wore spectacles and looked very much like the persecuting priest. When he awoke in terror, and found it was but a disagregable dream, he raged for an hour a disagreeable dream, he raged for an hour in the helpless, idiotic fashion of an old man and an invalid, and dared not go to

bed again. Poverty," he would mutter, wiping "Poverty," he would mutter, wiping the cold sweat from his brow—"poverty be hanged! Wailing and screaming not to be left poor, when her income will never be lower than twelve thousand a There's an idea of poverty for you! year! There's an idea of poverly only our.
As if her income, like her majesty's, footed up to so many hundreds a day, and was coming down to so many units!
Eighteen thousand is not a sum to be dropped to a stranger without blinking, to be sure, but what is it all compared to a man's peace of mind, his night's sleep, and -and-I may as well say it, though I don't want to—and the safety of his soul? I can't get over the look of the priest, posing as Nemesis indeed! What won't a man dream? And I won't endure it again for a fortune. Poverty! Pooh!
Twelve thousand a year poverty? I'll send for the priest to morrow and settle the matter for ever. Let her screech for the money. I'll not be pestered to death for the sake of paltry dollars."

He would sleep peacefully after this good resolution, but still did not dare to be the sake th

eturn to bed. His invalid-chair was comreturn to bed. His invalid-chair was com-fortable enough, however, and saved him a repetition of his ugly dreams, and the morning looked in on him cheery and de-termined as a man could be. But nighttermined as a min count be. The thoughts are foolish creatures when dragged into the light of day. Like the players of the stage, they are all grace, lightness, beauty under the glare of the footlights; the sun has no mercy on them, and shows their hideous paint, and faded velvets, and paste diamonds with shining impartiality. Resolutions made in the silence of the night are much of the same nature as the mists which gather on a river. They disappear with the san; and so it was with McDonell's. The evaporation was complete. He did not send for the priest nor inform his daughter, but went about restless, melancholy and snap-pish, biting every one that came in his way, raising many a laugh at his eccentricities, and playing more and more into

He had forgotten his famous idea of making the boy whom he had defrauded his secretary and son in-law. The diffi-culties which he should have forseen at first occurred to him in the course of time and daunted him. He was fickle and un-certain in his resolves and plans. He thought of many schemes and rejected them as fast as they presented themselves; but they served the purpose of diverting but they served the purpose of diverting his mind from himself until despondency followed. So slowly was he recovering from his illness, so easily was he put back a degree on the way to moderate health, so severe an effect had the slightest depresso severe an enect nad the signtest depies-sion of spirits on his system, that he was at last compelled to think seriously of taking Nano into his confidence. Night and sleep were the terrors of his exist-ence, for the diseased fancy was never idle. His dreams were hecoming more frightful His dreams were becoming more frightful, his resolutions more numerous, and the breaking of these a thing of shameful frebreaking of these a thing of shameful frequency. He saw no way out of his misery and one evening, in a fit of despair, commanded his daughter's appearance in the library with the intention of revealing to her the nature of the situation. She came immediately and found him in a wild conimmediately and found him in a wild condition of feeling, torn by conflicting emotions, but firmly determined to dare all in this moment. It shook his resolution somewhat to look upon her royal beauty and manner, and to think how much of its outward adornment, how much of its inward vain satisfactions he was to take

its outward adornment, how much of its inward vain satisfactions, he was to take away by a single stroke of his pen; and then his mind, reverting to the income she would possess, always forgetful and excited now, he blurted out:

"Pish! Who would call that poverty?"
She was taking her seat when he uttered these words, and as a glimpse of their true significance flashed upon her mental sight a slight pallor overspread her face, her lips trembled, and she put out her hands in a blind way, as if trying to grasp something. He saw it and wondered; but she grew calm immediately, and spoke but she grew calm immediately, and spoke so sweetly that he thought no more of it so sweetly that he thought no more of it and prepared to open his disagreeable story. His troubled face, the paper in his hand, the expression he had just used, forced upon her the belief that the hour of trial was at last come; and, half con scious of the scene about to take place, she prepared herself, with desperate and pitiful calmness, to act her part to the very letter. Undecided she might be at other times, but in the presence of the tempta-

tion she was ever on the tempter's side.
"I have a very painful and humiliating confession to make to you, Nano," he began in his proudest and haughtiest fashion, "and at the same time I must make you acquainted with a misfortune which will soon be yours and will require all your fortitude to meet. Before I begin my sad story let me ask pardon of you that to the neglect of years I must add a finishing touch in depriving you of a great part of the only favors which I ever be-

stowed on you-I mean your wealth and social standing." "I beg of you, sir," she said, with a coolness that astonished but did not reas-

coolness that astonished but did not reasure him, "to come to the substance at once. Are we ruined and beggars?"
"No, not so bad as that," he replied, much relieved; "but circum stances have lately occurred which make it necessary lately occurred which make it meets and that I should surrender part of my estate in justice to others. It is the greater part, Nano, but it will not leave you poor. You will not be compelled to leave the circle to which you belong, but your fortune will be diminished by more than one-half."

"I am at a loss to understand, sir, how this can be.' "I have written it here." And he handed her the paper which he was nervously fingering. "I could not summon resolution to relate with my own lips the disgrace which I have brought upon your name. But it was only just that you should know my reasons for acting as

am to act. sion, while he watched her with eager eyes, dreading, yet submissive to what "I was brought up i might follow. She already knew the pit-iful story, but she was anxious to see how circumstances agreed far the Killany's tale. They were precisely the

same. "Well?" said her father when "Well I" said her father when she handed back the paper to him in silence.
"I cannot yet understand?" was her quiet reply, and it struck chilly on his heart, "what possible effect this can have on our fortunes, unless the children are

"You do not understand?" he gasped in astonishment. "Nano you do not under-stand that we cannot retain what belongs to another, and, though we have used it as our own for years, we are bound to make restitution."
"Are the heirs alive?" she asked.

"It matters nothing," he answered quickly. "If they are not alive to receive their own it goes to the poor. I cannot escape restitution in that way."

escape restitution in that way."

"And you would give the wealth which for twenty years you have guarded, increased, and grown gray and paralytic over to the beggars in the street, or to the priest whose debts demand such windfalls; and you would leave me, your daughter. priest whose depts demand such which all s' and you would leave me, your daughter, brought up in the splendor which this house displays, with diminished income, to be laughed at and lorded over by the vulgar rich rabble of the city. Father,

are you dreaming or are you mad?"
"I wish it were one or the other," he said in a feeble way, "that I might wake to know it was not my daughter who uttered these words. My honesty was brittle enough, Gods knows, but it had life. Yours seems dead. And still I forget, poor girl, that you have been bred a party and what can you know of hones. pagan, and what can you know of honor

or justice as the Christian knows it?" He bowed his head in his hands like one stunned, and Killany's words, "She would barter her soul to retain this wealth," seemed burned into his brain. Her emotion was not less severe, but her determination was invincible. She had begun the hideous drama, and would play

it to the end. "Do not excite yourself, sir," she said. "over a phantasy. But it is as well for you to know that I will not submit to any such disposal of your property, It is yours to do with as you please, but I shall make strong opposition, and, if the world says rightly, I shall be successful."

He lifted his head, and looked at her

with a face more haggard than when he had lain on his sick-bed. His command of words and his pronunciation were not ment as you have en of the best since his illness, and in times does you only injury."

of excitement those defects became more apparent. His voice was thick now more apparent. I as he sternly said :

as he sternly said:
"What do you mean, woman? Do
you dare to threaten your father?"
"I beg your pardon. I meant no more
than I said," she answered as calmly as

than I said," sne answered as campy before.

"Then know," he cried in a passion, bringing one hand down on the table with a violence that set the papers dancing, "that every cent of this money shall go to those to whom it belonged. By the heavens above, girl! if you are not honest from choice, you shall be so from necessity. I am master yet."

"I do not dispute it, and let me beg of the table of the course your tones, father. The ser-

you to lower your tones, father. The servants have ears, and, if they allow a little for your condition, it is possible to say too "For my condition?" he muttered sus-

What is there in my condition piciously. Wi

to allow for?"

She hesitated. Was it necessary to add to his sufferings by informing him of the slanders which circulated concerning him in the world? She was very hard with him, and felt as if she could be harder and more cruel yet. A demon of cruelty had possession of her.

"The world says of you, sir, that you are mad, or fast becoming so. Business

"The world says of you, sir, that you are mad, or fast becoming so. Business men are afraid to deal with you, since every act of yours may be called in question hereafter. And this paper"—she picked up the confession and laid it on the coals of the grate—"would probably be of much value in a court as the ashes into which it has turned. Judge, then, of the manner in which this story would be received by the world, and, if you are wise, put it aside forever."

put it aside forever." It was not a pleasant fact even for her to tell or for him to receive, and the manner of his receiving it was harder yet to bear unmoved. His face grew stony and whiter, his lips were set, his eyes glaring, and his whole manner one of concen-trated horror. He held out his hands intrated norror. He ned out his hands in-voluntarily towards her. If the world treated him harshly she was his only refuge, and she had feared this appeal. "Do you believe it?" he moaned. "O

Nano! do you believe it?"
"I do not wish to. But after so strange so improbable a confession as you have made to-night, and the mad, chimerical scheme of restitution which you have planned, my faith is considerably shaken. Say it is all a mistake father"—and she put one hand on his arm, and looked into his face with an expression so hard to resist—"say it is a blunder, a mere freak of your fancy, and Laball believe without doubting in your restitution which you I shall believe without doubting in your

sanity."

He looked down coldly but blankly into

her face.
"So the devil would look," he muttered "when tempting me to sin. I could not do that Nano; I could not do what you do that Nano; I could not do what you ask, for then to myself I would be worse than mad. Ah!" with sudden fierce recollection shaking off her nand, "I have been nursing a viper all these years, and now it stings me into madness. It was hard enough to withstand temptation as I did in the last few works but these results. did in the last few weeks, but there was a triumph in resisting until Satan took your shape, Nano. O God! it is your turn

"You are mad, I believe," she said curtly.

He did not answer, but remained staring

silently into the fire.

"Paralysis was nothing to this," he muttered to himself, and every word pierced her like a knife, "and hell could not be much worse. These shrunken, maimed much worse. These shrunken, maimed limbs and this thickened tongue have been

made so for her sake, and now—"

He turned and faced her without finishing the sentence. "Listen," he said. "I have been teld that you do not believe in usgrace which I have brought upon your hame. But it was only just that you hould know my reasons for acting as I done my duty to God and you, you would have believed otherwise. As it is, hear and remember these facts, and profit by

"I was brought up in the Catholic 'superstition,' and I left it, not from conviction, but from the love of wealth, and power, and high standing in the

"I had been a good, pure, honest man while I remained true to my own princi ples. I knew and felt and relished the responsibilities of a husband, a father and Christian. But the moment I deserte hose principles—and they are embodied to the Catholic faith—I forgot everything the golden calves which I worshipped. "I allowed your mother to live a cheer-, unwifely life, to die a peevish, sin

den, despairing woman, who, not enjoyg life, still had no hope in death.
I robb d my friend and his helpless

I left my daughter to the care of religthere my daughter to the care of rengious hybrids, who brought her up according to the maxims of all the blasphemous fools that ever posed under the cloak of humanity, wisdom, and truth.

Now mark my punishment.
When I would undo a part of the evil
which I had done the world calls me mad. I wish to return to my church, to purchase my eternal safety with the world's gold and the heart's repentance, and lo! my daughter turns upon me, and weighs the eternal happiness of the man who gave her life with the pitiful opinions of her pet society acquaintances. The education which I gave to myself I have unwittingly given to her, and the results, I suppose will be the same. I have sinned in my love of gold, and so will you. This is my punishment—to be accounted mad. Will

t, too, be yours? Now, on your principles, Miss McDonell, atheist, free-thinker, judger of God in his motives and actions, how do you account for all these chances?"

"On the strength of your madness, sir," she answered, trembling; "for if you were not mad before you are at this mo-

"Mad-yes, for ever mad," he said, putting his hand to his forehead. "And Killany was right after all. Well, you are a finely-matched pair. You will put me in the asylum yet."

"I have nothing in common with that He is here by your permission, and not at my pleasure."
"Then let him go, in God's name, and

do you follow as speedily as you may."
She rose and walked to the door.
"You will forget this rash idea of resti-You are rapidly recovertution, father. You are rapidly recover-ing from your illness, and such excite-ment as you have endured this evening

"Yes I was excited," he answered drear-Oh! I must have been.

He took her hands when she stood by his side, and looked with an old man's beseeching helplessness into ber eyes.
"Does the world really say that I am

"It does," she answered with not hypo-critical gentleness, for her heart was very And, Nano, do you think that I am

mad?"
"I would not hesitate in saying no, father, but for what has happened tonight. Were you in true and solid earnight.

"I should be mad indeed if I said otherwise. But, O my child! be kind and straightforward with me as I have not been with you. If the world turns against me I have but one refuge on earth. There is another whom I have be-trayed and dare not look up to until I have done right and atoned. Nano, I am earth. have done right and atoned. dying. My days are numbered, and will you not help to make my lest hours easy for me? You will be alone when I am You will be alone when I am You have no relatives, and I pray dead. You have no relatives, and I pray you that as you would wish to die in the arms of those you love, so too let me

"And so you shall, father," she said, kissing his forehead; "only forget to-

night."
"Ah! away with you," he almost shrieked, flinging ler from him with a violence that was terrible to see. "You are not my child, but a foul, unnatural thing, caring more for my gold than for me! A thief, if you could and dared

Out, out! I say."
She went away calmly enough, though her face was white from the indignity which he had put upon her, a woman. McDonell raised his hands to herven in

ilent invocation.
"It is done at last, and thank God!" he "I will send for the priest to-morand make the final arrangements.

My sorrows are ending, but hers are be-ginning, and Heaven alone knows where The bell rang for dinner, but neither

father nor daughter came to the table. McDonell was busy arranging his papers, and Nano, worn and disgusted, eaten up by remorse, anguish, and despair, yet more than ever determined to hold on to the property, walked the length of her room in sad meditation, vainly endeavoring to devise some less violent means than the asylum for quieting her father. TO BE CONTINUED.

Charming Girls.

If you are fortunate in possessing beauty, my dear girls, be thankful for the gift, but do not over-rate it. The girl who expects to win her way by her beauty and to be admired and accepted simply because she is a lady has the wrong idea. She must secure a lovable character if she wishes to be loved, and my advice to you all is to lay the foundation of a you all is to lay the foundation of a permanent influence. To win and hold admiration you must cultivate the gifts that nature has bestowed upon you. you have a talent for music, develop it

learn to sing some choice songs and to perform upon some instrument, for many are charmed more by music than many are charmed more by misse than by handsome features. Pursue the same course with regard to painting, drawing and designing, and if you have power to obtain useful knowledge in any direction, do it. I have heard young men in speakdo it. I have heard young lady acquaintances say, "Oh, they look well, but they don't know anything." There is no necessity for such a state of things; books are cheap and accessible. If you labor all day in and accessible. If you labor all day in shop or store still at odd intervals you can gather up an education and contend with no greater difficulties than did Clay, Filmore, Webster and others of our Filmore, Webster and others of our greatest men. If you go through life a flitting butterfly, how will you be spoken of by-and-by? I own it is nice to drink and be merry. and flattered by all your friends; but how much better to cultivate character, sense and true womanliness!

The Tottering Empress Eugenie.

To-day I saw that former beauty, the former Empress of France, entering her temporary London residence. The tall, erect, and stately figure is bent and drooping; the queenly air is akin to that of the mendicant; the fair locks in their luxuriant wealth of tresses are white as the drives. wealth of tresses are white as the driven snow and thin and scanty in appearance; the large, expressive and animated eyes, half violet and half blue in recurrent tints, are gray, watery, and leaden tooking; the oval face is wrinkled and worn by cruel oval face is wrinkled and worn by crace care, and the blush of beauty is supplanted by a sepulchral whiteness. It has been my lot to see other queens in exile, other magnates dethroned, but no one so strengly magnates dethroned, but no one so strengty arouses sympathetic sorrow as does this widowed, childless, parentless, isolated ex-Empress. But one consoling comfort is hers. It is in feeding the hungry, continue the naked, and confronting the afflicted. Where the poor wear not their wants on their sleeves, there you will find the prematurely aged and tottering lady, rescuing a social wreck and holding out a ing a social wreck and holding hopeful beacon.—Buffalo Courier.

Rhyme and Reason.

If you've sprained, or have strained, or bruised, or contused, any joint, just anoint it with Extract of Smartweed; you will find that behind not a pain will will find that behind not a pain remain; colds and fevers will soon depart. Dr. R. V. Pierce's Extract of Smart-weed sold by druggists.

Where Ignorance is Bliss 'tis folly to be Wise.

Dr. Bliss, if not a success at probing for bullets, was highly successful in despatching bulletins; but the grandest bulletin of success is that which heralds the wonderful cures performed by Burdock Blood Bitters, that matchless tonic and blood purifier which acts at once upon the Bowels, the Skin, the Liver and the Kidneys, while it invigorates and strengthens the whole system.

Just think of it-you can relieve the twinges of rheumatism, or the most painful attack of neuralgia—you can check a cough, and heal bruised or broken skin, with a bottle of Dr. Thomas' Ecketric Oil, costing only 25 cents.

THE GARMENTS OF CHRIST.

We know that it was only after having crucified Him that the soldiers, returning to the spot where they had stripped our Saviour, commenced to divide His garments among themselves. Of what did they consist? According to the usage of the stripped of the s consist? the Jews, our Lord must have worn : a tunic, or kind of seamless shirt; 2d, over it a flowing robe resembling the ecclesiastical cassock; 3d, an outer vestment or cloak, which could be easily thrown off or cloak, which could be easily thrown our and was not worn in the house (the Jews had no underclothing for the body or limbs); 4th, a girdle, which served to fasten the robe, and hold it up in front to facilitate walking; and 5th, shoes. Our Lord must have worn shoes, as St. John the Baptist gives us to understand when he says: "The latchet of whose shoes I am at a worth y loose." he says:

am not worthy to loose."

On the plurality of the vestments of our Lord a grave author thus expresses him-self: "There cannot be found a text more clear and decisive than these words of St. Mark, reporting the history of the woman afflicted with an issue of blood: 'Jesus,' says he, 'knowing in Himself that a virtue had gone out from Him, turned towards the crowd and said: Who hath touched My garments?—Quis tetigit vestimenta mea?" For the Evangelist to have enta mea?" For the Evangelist to have employed the plural, must not Jesus employed the plural, must not Jesus Chist have worn several vestments? We could, assuredly, confine ourselves to this sacred text; but let us hear some commentators on this text of Job: "With the multitude of them my garment is consumed, and they have girded me about, as with the collar of my coat." Of these as with the collar of my coat." Of these words of St. John: "Simon Peter having heard that it was the Lord, girt his coat heard that it was the bord, sin a coast about him (for he was naked) and cast himself into the sea." Dr. Allioli gives this explanation: "That is to say he was almost naked; he had on only an undergarment, a shirt (or tunic); over this undergarment he promptly put on an overgarment, the robe or coat, and girded it with a cincture." It is in this sense that we are to understand the nakedness of David where it is said that he danced naked before the ark-that is to say, not

having on his outer garments.

Hence each of the four soldiers—an ordinary guard was reduced to this number—took his part of the vestments of Jesus. As to His tunic, struck, no doubt, at the rarity or beauty of its texture or material, they resolved not to cut it, but to dispose of it by lot, throwing their dice into the hemlet of one of the soldiers, which he held for that purpose. Thus was accomplished on Jesus those words of His ancestor David: "They have pierced my hands and my feet; they have numbered all my house." numbered all my bones. And they have looked and stared upon me. They have parted my garments among them; and upon my vesture they have cast lots" (Ps.

The cities of Treves and Argenteuil possess two tunics which they claim be-longed to our Lord, and each city believes herself possessed of the seamless garment, which has occasioned in some minds a regrettable confusion; but recent studies have shown that both these relics may authentic. It is certain that the long robe authentic. It is certain that the long robe preserved and venerated at Treves, is different from that at Argenteuil. We will occupy ourselves first with that of Treves, which appears to be the first that was brought into Europe.

THE ROBE OF TREVES.

St. Helenasent the robe of our Lord to Agritius, Bishop of Treves, which was then one of the first cities of the empire, the capital of Gaul, the residence of the emperors of the West until the fourth century, and the abode of the empress wh century, and the abode of the express who presented the city with this precious relic, adding many other relics of the Passion. It is probable that it was preserved at Jerusalem during the first three centuries, until the discovery of the true cross, when it was offered to St. Helena, who could

city, can consult, among numerous other works on the subject, the excellent and works on the subject, the exchange voluminous production which Professor Marx composed, at the request of Mgr. the Archbishop of Treves, at the time of the last secular exposition of the holy

It was wonderful to see the immens It was wonderful to see the immense concourse of the people which, at that time, resorted from all parts to the city of Treves to venerate the holy relic; the very infidel papers noted this occurrence with admiration and astonishment. And so it has been in all ages. I read in Jakoh Lydins a Protestant, writer of the Jakob Lydius, a Protestant writer of the seventeenth century, a proof of these great pilgrimages. Going to Liege in company with a gentleman of high rank, who was returning with his attendants from the waters of Spa, they met many thousand persons, who thronged the many thousand persons, who through the roads in all directions. "The gentleman whom I accompanied," says the author, "having had the honor of an interview with a prince returning from the pilgrim-age, told me afterwards that among the singularities relative to this holy was this: that persons most skilled in the texture of cloth and in the art of dyeing,

texture of cloth and in the art of dyeing, could not determine either the color or the material of this holy vestment." (Florum sparsio ad Passionem J. C., p. 258).

Long before the faithful were struck with the same singularity; for Nonnus, a poet of the fifth century, in his paraphrase in verse of the Gospel of St. John, expresses himself as follows:

'Ne rubram hane veri coloris tunicam dissecemus, Habentem formam divinam et peregri-nam."

At the time of the exposition of this venerable object in 1844 many miraculous cures took place. Of these the learned Dr. Hanson examined and described twenty-four remarkable cases, which may be read in a work that he published, and which was shortly afterwards translated into French.

Into French.

THE TUNIC OF ARGENTEUIL.

It is known that Charlemagne received this tunic as a present from the celebrated Empress of Constantinople, Irene. Gisele, one of the daughters of Charlemagne, having wished to consecrate herself to God, and having been elected Abbess of the monastery at Argenteuil, the illus-trious emperor resolved to present the holy relic to the chu.ch of the monastery, which he did by solemnly translating thither.

Charlemagne had received relics from

Irene, Haroun-al-Raschid, and others. We can hardly suppose that among persons of this rank there could be such a thing as offering presents of little value or suppo-sitious objects. Charlemagne himself was far from being credulous on the subsitious was far from being creations of the sali-ject of relics; for more than once, in his Capitularies, he prohibits the veneration of the bodies of martyrs and saints whose relics are doubtful. The numerous derelics are doubtful. The numerous de-tails attached to the holy relic anterior to the time of Charlemagne are re-counted with great precision by the father of the history of the Franks, St. Gregory of Tours.

THE CINCTURE. According to Ronault de Fleury, the cincture of our Lord is of leather, and is preserved at Aix-la-Chapelle; the extremities are united and sealed with the seal of Constantine.—Rev. J. J. Begel.

A TIMELY REJOINDER.

We take the following article from the

St. John's Morning Freeman. The Toronto Globe imagines that the Archbishop of Quebec has exercised his authority improperly in forbidding the circulation of a pamphlet written by one who calls himself a Cathone, in which the Archbishop is accused, we believe, of having wilfully and maliciously misled the Pope, by furnishing false informa-tion when the Laval University question who calls himself a Catholic, in which the was under consideration at Rome. Globe says: The statement by telegraph that Arch-

bishop Tascherau has in a pastoral letter not only condemned Dr. Paquin's brochure and censured the author, but prohibited "under pain, of grave dis-obedience and censure, the clergy, secular and regular, and the faithful of the arch-diocese of Quebec from reading it or keep-ing it in their possession." may, it is to be diocese of Quebec from reading it or keeping it in their possession," may, it is to be hoped, be subjected to correction. Assuming its accuracy, we cannot but express our surprise at such an attempt in this country and age to contravene the simplest principles of intellectual liberty. As Liberals our sympathies in the matter in question are, of course, wholly with the Archbishop and opposed to the the Archbishop and opposed to the Ultramontane views and practices of Dr. Paquin and his partisans. Had the Arch Paquin and his partisans. Had the Arch-bishop contented himself with an appeal to fact and argument for the support of the right and the confusion of his adversary he could not have failed to triumph. He had but to make good his assertion that the decrees concerning Laval were not obtained from Rome by dishonest representations, and to demonstrate the errors in fact and argument in the pamphlet, to carry conviction the minds of readers predisposed in favour of his views. But the moment he attempts to gag his adversary and prevent his voice from being heard, that moment he raises suspicion as to the strength and justice of his position. Surely it is too late in the day to resort to ecclesiastical pain and penalties to prevent an opponent' argument being heard. That belonged to other lands and other cen-The minds of Mgr. Tascherau's clergy and laity must be differently constituted from those of most men if the very prohibition does not both stimulate sity to read the production whose ffects are so much dreaded and arouse indignant resistance to an attempt at the

nental enslavement of a whole people."

The Globe's view as to the effect of such The Globe's view as to the effect of such prohibition is widely accepted, and appears to be largely sustained by the world's experience, but the Catholic Church has always claimed as a right and declared it to be its duty to watch over the moral of its people, and to determine amongst of its people, and to determine amongst other things what they may not read. He that loves the danger shall perish, may seem foolishness, but the Catholic Church has always acted on that principle, in condemning, as unfit to be dangerous to faith and morals, as in other There are many who think that purchase it at a great price.

The reader who desires further details on this holy relic, and on the evidences which proves its antiquity and authentic which proves its antiquity and authentic sees and knows what goes on in the sees and knows what goes on in the in the education of youth it is folly to and knows what goes on in the world acquires a more robust virtue and is better fitted for the battle of life than those educated in seclusion and under careful guardianship; but if a few do come out of the ordeal pure and strong, how many perish in it, of whom no ac-

ount is taken? It may be that in the case which has ded the Globe to make its remarks, the ndemnation of the pamphlet will, in the opinion of some, add to its value and will but increase power for evil: will but increase power for evil: but surely the Glore cannot be serious when it says that the Archbishop should, because he is so grossly assailed in a pamphlet, take pains to prove that he has not been guilty of the infamous crime of which the pamphleter accuses him. In the Archbishop's case, as in all others, it is for those who accuse him of a crime to preduce evidence in support of their produce evidence in support of their legations, and there is a tribunal before which such charges should be made and to which the evidence should be submitted. The Globe probably does not know how grave, in the eyes of Catholics, is the offence of appealing from the decision of an ecclesiastical tribunal to what is called public opinion, or of an attempt to subin such cases, public opinion for titute, the proper, lawfully established tribunal the proper, lawfully established tribunal; perhaps it does not even know how dreadful is the charge that an Archbishop wilfully supplied false information to the Pope sitting in judgment on an important question affecting religion.

The Catholic Church, while leaving all who this translates experienced in any

who think tnemselves aggrieved in any way the fullest liberty to resort to the proper tribunals for redress, has always treated as a grave offence against religion itself any attempt to bring the ministers of religion into contempt, and Catholics do not think that they are mentally endo not think that they are meanly slaved because books or pamphlets in which such attempts are made or in which faith or morals are assailed, are declared unfit to be read by Christians. Nor do they think that those who, having authority, forbid the reading of such books, or those who, in obedience to authority, refrain from reading them, are "behind the age.'

Don't be Alarmed

as Bright's Disease, Diabetes, or any disease of the kidneys, liver or urinary organs, as Hop Bitters will certainly and lastingly cure you, and it is the only thing that will.

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Benediction.

Hark: the organ's notes are pealing Sacred melody around, Wakening every fervent feeling By their deep and solemn sound; Now, with pathos, soul-subduing, Now in Joyous strains again. Then its plaintive tones renewing, Bursting into gladness then.

Feeble words are now not needed,
Music's voice, so pure and blest,
All our wants has mutely pleaded,
All our tenderest love expressed
Like the incense there ascending
In its fragrance towards our Lord,
Wishes now are heavenwards tending,
Mingling with each deep, rich chord Hushed in reverent love adoring,
Hearts are bowed in silent prayer,
Every grace they need imploring—
Jesis gives His blessing there!
Action of the silent property of the silent property
Action of the throne whereon He stan
Where His love for us has bound Him
Mortal, though anointed hands. Bless us, dearest Lord, while 'owly Prostrate here before Thy throne; Bless our hearts, that we be wholly Filled with Thee, and Thee alone. Bless our minds, that never, never Vain or sinful thoughts there lurk; Bless each weak but good endeavor, Bless our every word and work.

Ah! that little door is closing,
Hiding now my God from view,
Yet within He lies reposing,
Needless then to say "Adieu."
Unveiled one day, no door befor 3 Him
To hide His glory or His love,
We shall in rapture then adore Him
In His own bright realms above.
—"Moimeme," in Cork Examiner ANGLICAN TITLES. A Protestant writes the following letter

home. I have been, I will not say amused, but rather grieved, at the pompous list of vice-presidents of that really excellent as-sociation the Colonial and Continental

to the Globe. The writer is manifestly

List! again those tones so thrilling
Sweetly fall on ear and heart,
And the soul for ever filling
With the rapture they impart,
Rousing every best emotion,
While they lift to things above.
Kindling all the soul's devotion
Into flames of holiest love.

Church Society.

In due course, after the last of the temoral lords, come the English Lord Bishops, who are really lords, because they hold their bishoprics by feudal tenure, and have seats in the House of Lords. and have seats in the House of Lords. They however, are followed by the Lord Bishop of Calcutta, the Lord Bishop of Montreal, The Lord Bishop of Ontaric, and some twenty other Colonial lords. Then come the Bishops (only) of Ninpo, Algoma, Saskatchewan, and three others, then the Lord Bishop of Pennyslvania, the Lord Bishop of Long Island, and the Lord Bishop of Ohio, then again Bishop Perry, Bishop Alford, and others, plain right reverends again.

Does the Society not know that the Americans have never claimed the title of

Americans have never claimed the title of Americans have never claimed the title of lord for their bishops, even by courtesy, and why is a religious society guilty of the gross flattery of giving to them and to the Colonial bishops titles to which they have no right whatever, and the absurdity

was commanded by a Lieutenant-Gen-

Should you see fit to insert this I shall send a few copies to the Society in the hope that they will consider this matter. Perhaps, however, you may think I am too hard upon bishops, but how can anyone be otherwise who looks upon them by the light of history? From the earliest times bishoprics have been bought and sold. Henry the Eighth appointed bishops who by their commissions were to exercise their functions during his Royal pleasure only! Children have often been made bishops for the sake of the revenues. Only a century ago George the Third appointed his second con Frederick Duke of pointed his second son Frederick, Duke of York, Bishop of Osnaburg when he was only seven months old, and when this bishop was only three years old a writer named Burgh was base and blasphemous enough to dedicate a work to this infant as the Right Reverend Father in God! It was only in 1809, when this Bishop was also a soldier, that not only officers sued Mrs. Clark for preferment, but even Doctors of Divinity sued and bribed her for bishoprics, such was her influence with the King's son. This was influence with the Ring's son. In swas brought up before Parliament, and so scandalous was the story that the Duke of York had to resign his post of Commander-in-Chief, and moreover a law was enacted declaring the brokerage of offices, either in the army, the church, or the State, to be a crime highly penal. And who can honestly say that there is

And who can honestly say that there is any improvement even now? Surely no one can have forgotten how the bishops— (men of peace)—hurried up to London to vote in favour of the Afghan expedition. It was a glittering bait that the Premier held before them, the See of Durham, ranking next after the two Archbishoprics.

Dr. Ellicott, Bishop of Gloucester and Bath, was the highest bidder, for he boldly declared from his seat in the House of Lords that the expedition was highly

of Lords that the expedition was highly commendable, as being likely to increase the spread of the Gospel in Asia. His remarks were universally attributed to viz, the vacancy of the But Lord Beaconsfield, the above fact, viz, See of Durham. see of Durham. But Lord Beachistets, when accepting their votes, probably considered them as guerdons for past services, and disappointed them all by giving the vacant bishopric to an outsider, Dr. Light-

Dr. Sage's Catarrh Remedy-a perfect cific for "cold in head" and catarrh. Sold by druggists.

Have Hope.

Before you despair of curing a troubletry Hagyard's Pectoral Balsam; it has cured others, why may it not cure you?

Al! dealers sell it.

AMERICAN COLLEGE, LOUVAIN.

Ce ebration of its Silver Jubilee by Distinguished Alumni-Notable Gathering and Impressive Ceremonies at St.

A quarter of a century ago the famou American College at Louvain was founded by a Very Rev. and revered priest of this diocese, who is now, we trust, enjoying his crown. Since the inception of this his crown. Since the inception of this grand and holy work, numerous bands of zealous missionaries have gone forth from its walls to labor for the salvation of souls and the glory of God in every portion of and the glory of such recurring anniversary of the establishment of the college is appropriately commemorated by its alumni in this country and especially by the priests of the diocese of Detroit, who received their ecclesiastical training

within its hallowed walls.

The occasion of the celebration of its The occasion of the celebration of its silver jubilee was observed with more that usual splendor at St. Joseph's church, this city, on Tuesday, 21st inst. The illustrious Bishop of Peoria, Rt. Rev. John Lancaster Spalding, was expected to pontificate on the memorable occasion. The good prelate had travelled all night in croper to reach this city in time for the good prelate had travelled all night in order to reach this city in time for the ceremonies, but was too fatigued to officiate. The service was begun at 10 a. m., at which time a procession of acolytes, headed by a cross-bearer, filed out of the sanctuary and ranged in the vestibule and central aisle of the church, where it awaited the arrival of the Rt. Rev. Bishop and members of the clergy. The procession then entered the sanctuary in the follow-ing order: An acolyte bearing a large processional cross, flanked by two acolytes carrying lighted torches; 12 acolytes clad in cassock and surplice and red capes; six others wearing rich purple capes; the clergy, walking two and two: and, lastly, the officers of the mass and Rt. Rev. Bp. severe on the Anglican system here and at

clergy, walking two and two: and, lastly, the officers of the mass and Rt. Rev. Bp. Spalding, clad in cope and mitre and supported by two assistant priests.

Arriving at the altar the bishop was led to his throne on the Gospel side, and within the sanctuary were assembled the following priests: Very Rev. P. Hennart, V. G., Revs. A. J. Lambert, New Baltimore; John Cappon, Niles; E. Van Lauwe, Port Huron; John G. Ehrenstrasser and James C. Pulcher, Grand Rapids; Chas. Ryckaert, Mt. Clemens; B. J. Wermers and Theop. Anciatx, Detroit; Wm. Herwig, Westphalia; C. M. Korst, Coldwater; C. Denission, Lexington; R. Sweeney, East Saginaw; Jas. Wheeler, Owosso; Wm. Hendrickx, Centerline; John Cooney, New Haven, Ct.; Jos. Ebert, Bay City, and Thos. Muir, Dearborn. Solemn high mass was then celebrated, coram episcopo, by the pastor, Rev. John F. Friedland, with Rev. James C. Pulcher as deacon and Rev. John Reichenbach, St. Clair, as subdeacon. Rev. M. O'Donovan of St. Vincent's, this city, was master of ceremonies, and was Rev. M. O'Donovan of St. Vincent's, this city, was master of ceremonies, and was ably assisted by Rev. Anton Swenson of

St. Joseph's.

After the Gospel, Rev. Fr. Van Lauwe ascended the pulpit and preached an instructive sermon from the text, "All power is given to me in Heaven and in earth. Garag therefore, teach ve all nations." of which is more apparent when we consider by whom the Canadian divines were made bishops?

The Bishop of Ontario, for instance, was the creation of about 100 members of a Synod, and while in England the Queen alone can make lords, it seems to be claimed that in Canada a few delegates to a Synod can make one. And if John Ontario is a Lord also? The late Bishop of Algoma was the appointee of the board of Bishops only, then seven in number, and his clergy then amounted to four or five only; and yet here in Canada he was called Lord! What would be said if an army of a few score of men, with less than half a dozens captains or lieutenants, was commanded by a Lieutenant-Gen. privations endured by this humble priest and his eight reverend companions during the first year of their stay at Louvain. They were often deprived of the necessaries of life, yet they did not lose courage, and in the second year they had the happiness of seeing 12 students enter its walls. Fr. Kendikens was relieved from his duties as rector of the institution in 1860, and was succeeded by Rev. J. De Neve. and was succeeded by Rev. J. De Neve, its present honored head. Shortly after his retirement Fr. Kendikens revisited the United States, where he had the satisfac-tion to see that the work in which he had so zealously engaged was beginning to show signs of fruition. But the college was yet to be tried like a crucible in the fire. A severe sickness broke out among the stu-dents, and the future looked gloomy indeed. The students were about to return to their homes when Fr. Kendiken advised them to remain. Happily the danger soon passed away and the institution began to flourish again. The number of stu-dents was doubled in the second year, and in the third year the first band of young Levites went forth from its sacred portals destined for the missions of this country. Wonderfully has this little band been augmented since that auspicious day. In the mented since that auspicious day. In the United States there are at present upwards of 270 of her consecrated children, among whom are four bishops and one archbishop. The preacher spoke in a touching manner personal trials and afflictions of its illustrious rector and paid a glowing tri-bute to his piety and zeal. The institubute to his piety and zeal. tion had now entered upon the second period of its existence, and as the first was one of trials mixed with triumphs the second would be one of triumphs alone. Fr. Van Lauwe concluded his very interesting discourse by professing undying love and affection for his dear Alma Mater and eloquently invoked the assistance of the Mother of God—calling upon her to bless the American College at Louvain, to bless its children in America, that they

may continue to work for the greater glory of God. The music rendered by the choir under the direction of Prof. Arens was very ef-fective, and enhanced very materially the solemnity of the impressive ceremonies at the altar. "Missa in honorem Sanctae Luciae." by De Witt, was sung by the reat the altar. Lucie." by De Witt, was sung by the regular choir and 60 select voices from St. Joseph's school. The beautiful edifice was crowded by a devout congregation, and the 25th anniversary of the founding of the American College of Louvain is an event which will long be remembered with pleasure by those who participated in the algebration at St. Loseph's

celebration at St. Joseph's.

After mass the reverend clergy were handsomely entertained at St. Joseph's

AGES AND PUBLIC INSTITUturned.

EDITOR OF THE PILOT:-To the sincere EDITOR OF THE PILOT:—To the sincere Catholic, nothing is more important, nothing lies nearer to the heart or more surely enlists his warmest sympathies and his most unwearied vigilance, than the Christian education of his children. Having the most undoubting faith in the infallible teaching of his Church, and believing that all other interests are to be held subordinate to those of eternity, anything that comes between him and his child to weam him from his faith, or in the least to weaken his confidence in it, and to disturb that serene, unquestioning repose which is the natural heritage of the Catholic, cannot but call forth his most decided disapprobation and even respective. probation. Now nothing so weakens and destroys the faith of children as a divided destroys the faith of charlest as a divided allegiance. Hence the children of parents who are divided in religion, seldom have any definite fixed faith. It is the order of nature and of Providence that the child should take its faith from its parent until it is at the age to think for itself, and there is no feature of childhood more beautiful than that simple trust and con-fidence with which it looks up to the parent and takes the law from his mouth. Hence, the great importance that parents should think alike, as far as possible, and especially that they should be united in religion, for the moment the child discovers that there is a difference of opinion between the father and mother he begins between the tather and mother he begins to be puzzled, and to lose his simple faith, and the almost inevitable, final result will be doubt, scepticism, indifference to all religion. This is one reason why the Church discountenances mixed marriages, and is so careful to exact from the non-Catholic a solemn pledge that the children shall be brought up Catholics, yet sad ex-

perience proves that the influence of exrefrence proves that the influence of example, in such cases, far outweighs that of precept. The child of such parents may not be capable of reflection; he may not be able to reason upon the subject and to be able to reason upon the subject and to form definite religious opinions; yet he is receiving an education from earliest child-hood, not less effective than that of the most positive instruction. One parent goes to one church, the other to another. Sometimes he goes with one, perhaps sometimes with the other, and he hears sometimes with the other, and he hears different views at home and in church, and so, silently, unceasingly, day by day he is receiving the impression that there is no settled, fixed faith, and that it is not no settled, fixed faith, and that it is not much matter what you believe or to what church you belong; and, as a most natural corollary, that it is of very little consequence whether you belong to any church quence whether you belong to any church at all or not. Now, to a large class of Catholic children, the State, for a time, takes the place of the parent; we mean, of course, those who, on account of poverty, or the death or disability of the parent, have become wards of the State, in our public institutions of charity and correction. It is a well settled principle of justice and common sense that the State, at least in the matter of religion, State, at least in the matter of religion, has no right to contravene the wishes of chaplain and Protestant teachers. It is not enough that these children live and move, daily, in a Protestant atmosphere, surrounded by Protestants, taught by Protestants, and subjected to the thousand nameless influences that are always opera-

nametess intuitions that are a way special ting upon them to the greater or less prejudice of their own religion; but they must actually participate in Protestant religious worship, and be taught religion by Protestant chaplains and Protestant It goes for nothing to say that these children are not compelled to attend those services; we know well enough what that means. But we contend that the State has no right to allow them to attend such has no right to allow them to attend such studies and instructions. As the officials of the State, for the time being, represent the parents, and stand in their stead, in what pertains to religious worship and instructions, they are bound to do as the parents would do if they were present. And this not solely because they have no right to contravene the wishes of the parents, but because it is bad policy, bad for the children and bad for the State. It is bad policy for the children on the principle here contended for, that this double allegience, involving confusion of has no right to allow them to attend such principle here contended for, that this double allegience, involving confusion of ideas on the subject of religion, has a direct tendency to destroy in the minds of the children all fixed principles and to encourage a state of scepticism, doubt and uncertainty, resulting in final infidelity. And it is bad policy for the State, because infidelity tends to make bad citizens. We do not mean to say that all infidels are necessarily bad citizens. In this country, particularly, Christian tradition and Christian sentiments still exert a powerful influence over multitudes who faith in Christianity. But it goes without proving, if not without saying, that men, upon the whole, are a great deal more likely to be bad citizens without the re-straint of religion than with, and hence it s for the interests of the State that men should be religious, and act under the straints of conscience. True, the State cannot teach religion, but it can encourage that teaching on the part of those whose office and duty it is; and while the whose office and duty it is; and while the servants of the State carefully avoid encouraging any one denomination at the expense of another, they should also studiously avoid mixing up religious services and instructions to the confusion of faith

THE DANGERS OF MIXED MARRI. as they would be earnest in insisting upon their own rights provided the tables were

LA SALLE.

Celebration of the Bi-Centenary of A LETTER ON THE EDUCATIONAL His Voyage to the Mouth of the Mississippi.

Two centuries ago, on the 9th of April, 1682, the French Sieur Robert Cavelier de La Salle completed the earliest continuous believing that all other interests are to be held subordinate to those of eternity, anything that comes between him and his child to weam him from his faith, or in the least to weaken his confidence in it, and to disturb that serene, unquestioning which fell to it and of the great results which fellowed it, is of sufficient historical importance to merit a special commemora-tion. On the nation which is its chief heir, and particularly on the large cities of the Mississippi Valley, falls the pleasing cebt of gratitude toward the genius and enterprise which unlocked the future seat of empire of the New World to the eager hosts of civilization. To measure in thought the immense advance of which his work was the initial and hardest step is scarcely possible. It may also be said of the Mississippi Valley that its develop-ment from that period was so rapid as to outstrip imagination. But a man of the Fre-eminent talent of La Salle foresaw something of the gracedeur of which he was in a sense the founder. Like Columbus, he had the far-seeing eye of genius, but was predestined to reap but little fruit from his costly sowing.

THE CELEBRATION IN NEW ORLEANS.
Separator Pendlaton and E. R. Wood.

Senator Pendleton and E. B. Wash-burne have been selected as the orators at the La Salle bi-centennial celebration, which will be held in New Orleans on April 9.

AN UNFAVORABLE OPINION OF HIS CHARAC-ELIZABETH, N. J., Jan. 20.

ELIZABETH, N. J., Jan. 20.

William J. Onahan, Esp., Chicago, Ill.:

My DEAR SIR—I am glad to see the movement to commemorate the French act of taking possession of the mouth of the Mississippi. It was a great and important event, as the starting point of the French possession of Louisiana.

It was not that the first discovery of the Lower Mississippi, and the mere passage

It was not that the first discovery of the Lower Mississippi, and the mere passage from the Arkansas, Joliet's limit, to the mouth, was in itself no grand achievement, especially after La Salle knew from Penalosa that the Spaniards did not occupy the Delta. Penaloso's expedition from New Mexico, in 1662, had not been forgotten when Marquette and Joliet visited the Mississipi, and made them not unthe Mississippi, and made them not un-naturally fear that the Spaniards had ob-tained control of a river draining so vast a territory. It was prudent in them to run no risk; it was not heroic in La Salle to go on when he knew that there was no

My friend Parkman taxes me with want of appreciation in regard to La Salle. I am really more of a cold-blooded Yankee than he is. He is led away by the poetical, the heroic, the aristocratic. I confess freely that I take a practical view of things. I put La Salle to common sense tests. He attempted merchandise on a grand scale, and from the first to last he

of Boston, that these same children, after the priest has gone, are brought under the influence of religious services and instructions conducted by a Protestant chaplain and Protestant teachers. It is duce to send to the West II dies for sup-plies—making no effort even to find a safe line of retreat for his men. Is it not an insult to common sense to indulge in sickly sentimentality and exalt into a hero

sickly sentimentality and exalt into a hero such an incompetent failure?

Mr. Field has generously given a fund for a painting of La Salle. Gravier, in his "Life of La Salle," and the supplement, gives two portraits, both drawn from early prints, but neither with any note of authenticity. Margry gives an other, which is clearly ideal, or idealized. He gives us no hint of its origin. This is one I have reproduced in Le. Clercq. It would be a pity to make ony one of these would be a pity to make ony one of these the basis of the painting. His character is clearly defined: Servile

and cringing to the great; overbearing to his equals and inferiors; wishing to be the Grand Seigneur, arraying himself at Mackinac in his splendid scarlet coat with its gold lace, attended by lackeys. This is the manner of man a portrait should show; and the type was not uncommon in France

Tonty was a man far superior to La Salle; he was a bolder explorer, a better colonizer: that he was a better commander it would hardly be fair to say, for he was an old soldier, and La Salle, strangely enough for a Frenchman in those days, had never seen any military service.

I wish the liberal donation had been for

a portrait of old Bras-de-fer. Yours sincerely, John GILMARY SHEA.

THE DUTY OF PARENTS.

It is painful to see so many of our children running the streets attending no school, but such as the public streets open to them, and needless to say that from this school they soon graduate to the Re-formatory or the House of Refuge. Parents, unfortunate, dissipated parents, who have indeed the name of Catholics, but never attend Church or frequent the Sacraments, who entered the marriage state without a knowledge of its responsibilities, who probably married outside their Church, or received the Sacra-ment unworthily in the state of sin: parents, who knew when they married that their partner for life was not a practical Catholic, was attached to drink, idleness or vices—such parents are generally respon-sible for the brood of young rowdies and expense of another, they should also studiously avoid mixing up religious services and instructions to the confusion of faith and detriment of all true religion. Let each denomination that desires it, have each denomination that desires it, have After mass the reverend clergy were handsomely entertained at St. Joseph's each denomination that desires it, have handsomely entertained at St. Joseph's rectory, and an enjoyable time had in recounting reminiscences of college life by the assembled priests, and the happy days spent by them in that far off Belgic land.

night to run the streets. Is it not a shame for a mother to allow her innocent little daughter to peddle papers on the public streets and even at unreasonable hours!—Bishop Ryan, of Buffalo.

PERIL TO CHRISTIANITY.

BY THE BISHOP OF SALFORD.

II. 1. It is not wealth or science that are at fault, but the pride and infirmity of man, who once more, in spite of the warnings of past civilizations, abandons the light of revelation and the guidance of a Divine Teacher to trust his eternal destiny to the shifting and contradictory speculations of

shifting and unaided reason.

One thing alone can save society, and that is the Knowledge and Love of Our Saviour Jesus Christ. Hence the Apostle declared that he knew nothing but Jesus

Christ, and Him crucified.

The communication of this knowledge and love ought to form the principal aim and end of elementary education.
educational perif to Christiannty i
national education bereft of this aim, education that discards and ignores the

ublime doctrines of faith

Be not deceived, dear children in Christ, by the polite suavity of the age. A deadly war is waged by modern society

against Jesus Christ.

A few years ago the Legislature and the universities abolished Christianity as a condition for membership; a few days ago the Government, followed by a large body of legislators, endeavored to abolish belief in God as a condition. These are acts which unveil the mind and heart of

our modern society.

The war against Jesus Christ is carried

ble, in modern statecraft to ignore parental rights and to regard the State (sometimes rights and to regard the state varieties a popular majority) as supreme in respect to the education of the people. In this crisis, let the following first principles be steadily borne in mind and unhesitat-

ingly acted on:—
1. In the order of time and of nature, parental rights precede State rights. A parent may forfeit a parental right by mis

parent may forfest a parental right by mis-conduct, but not by poverty.

2. God Himself has bestowed upon the parent, without any distinction between rich and poor, between Catholic and non-Catholic, the right and the duty to edu-cate his children. The right is universal

and divine.

3. The State has no right to usurp the place of the parent in respect of the education of his children.

4. When parents are unable to educate their children, the State ought to assist them to do so, as it assists with food and warmth those who are reduced to destitution.

But the State by tendering tional assistance does not buy up the par-ent's right in his child, it does not contract him out of his obligation to give his child only such education as shall be in con-formity with his religious convictions. formity with his regions control to the pauper food that is unwholesome, so neither may it force upon a child a system of education which the conscience of the parent recoils from as injurious to the soul.

3. We regret to say that efforts have 3. We regret to say that efforts have been made recently, under the School-Board system, to interfere with parental rights, to prevent the opening of Catholic schools or to close them when opened, and to deprive hundreds of our children of Catholic education.

Catholic education.

Led by the gravity of the situation, we make certain general observations.

Much as we may respect many of the promoters of the School-Board system, promoters of the School-Board system, and fully as we recognize the nature of the religious difficulty, we can not but regard the School-Board system as an educational peril to Christianity. As a system, it professes to be national. It was imposed on the country amid promises which have been belied by facts. It is armed with extraordinary powers. It menaces the existence of the denominational or what may be called the Christian

system. Here follow some objections in detail

to the English School Board.]
4. Let us now see how the Board-School system is affected towards Christianity. Some of its supporters call the School-Board system "religious." But we know not how any claim to such a title can be made by a system which has undoubted power to forbid all Christian instruction whatever, and which in some places uses its power for that purpose. The absol-ute banishment of all semblance of Christianity from the Board schools of a whole district may be effected by a majority of

But granted the circumstance of majority being favorable to religious instruction,—in what position is Christian-ity? Forbidden by law to teach "a religious catechism or religious formulary which is distinctive of any particular denomination," it is clear that School-Board religion can belong to no recogthat Schoolnized form of Christianity. It must bury in silence the distinctive doctrines which are the raison d'etre of the religious de nominations, doctrines for the truth of which many of their forefathers suffered and died. But it undertakes to reconcile the children of irreconcilable sects by ig-noring all their distinctive tenets, to teach morality without Christian dogma, and to point out a path to Heaven with-out the aid of revelation. It exhibits, in a word, this latest and most impudent invention of the spirit of error-a new

religion composed of the undisputed residuum of Christianity.

The logical result of such a system must be to foster and spread the spirit of religious indifference, to favor the growth of rationalism and unbelief.

If it be urged, on the other hand, that religious instruction in this or that Board School is confined to reading and learn-School is confined to reading and learning the Bible without note or comment, we reply that this may indeed satisfy some Protestants, and it may help to maintain for a time among the people vague and undefined notions of Christianity; but vague and undefined notions are absolutely powerless against the determined and penetrating influences of retionalism.

To a Catholic, the first principle of To a Catholic, the first principle of such a system of instruction is false and untenable. A Catholic holds that not the Bible, but the Church of God, created in her perfection before a word of the New Testament was written, is the Divine Teacher. The living Church, not the dead letter of the Bible, is our Rule of faith and morals. The Church alone, not individuals, however learned, has power to define the canon of Scripture, its inspiration, and its sense and meanits inspiration, and its sense and meaning. No doubt a great number of the friends of Board Schools have a sincere respect for Christian morality, though they sever it from Christian dogmas. But they do not reflect that there is no such thing as an Independent Morality. Severed from Christian dogma, morality is like a branch severed from the tree—it is doomed to decay. You may as well attempt to separate a river from its source, as Christian morality from Christian

dogma. dogma.

But some one will plead that a Catholic frequenting a Board School may take advantage of the "conscience clause," and so avoid the danger of false teaching. But who does not know that people, especially the poor and dependent, have our modern society.

The war against Jesus Christ is carried on not by violent or brutal measures, but with refinement and culture, under the plea of science and reason. The destruction of Christianity is being effected not by the persecution, but by the dissolution, of faith. The process goes on in the study, the workshop, the club, and the drawing-room. The literature of the day, and the itch for novelty and intellectual excitement, have made the process fashionable.

Society has dechristianized the State, and the State in turn is dechristianizing National Education. We are now in the critical period of transition, when it behoves every Christian to do his best to hove every Christian to do his best to preserve the doctrines of revelation. The claim of Christianity is ceasing to have weight with the State, and we are being reduced to our last fortress, that of parental rights. How far parental rights will be respected, it remains to be seen.

2. There is a tendency, distinctly visible, in modern statecraft to ignore parental rights, and to regard the State (sometimes).

The war against Jesus Christ is carried and so avoid the danger of false teaching.

Bat who does not know that people, especially the poor and dependent, have an extreme aversion to insist on such rights? By sending a note to the teacher claiming the protection of the conscience claiming the protection of the calming the protection of the calming the protection of the conscience claiming the protection of the religious convictions of his master and companions. Parents instinctively recoil from making their little ones marked childr

On the contrary, they will be in the greatest peril. Instead of regularly and systematically building up the Faith and religion of your child with the growth of his intellect, all effort of that kind will be absolutely neglected. Nay, worse than this, his first notions of religion, his early this, his first notions of religion, his early Catholic instincts, may be blighted in the bud by the atmosphere of the school, and destroyed during the time of secular instruction. The prose and poetry of literature, geography, biography and history, which are now to be obligatory, may be used most easily against his Faith.

There is no such thing in education as perfect neutrality and impartiality in the matter of religion. Jesus Christ and the great body of Hjs revealed truth are present in the world, and educators can no more be neutral to their presence than they can to the presence of the sun in the heavens. To profess a real neutrality as to faith or morals would be little less than an act of contempt on the part of the creature for his Creator. Christ Himself has declared, "He that is not with Me

against Me. There are rare exceptions, but, as a rule, children take their estimate of what doctrines of faith are practically necessary, doctrines of faith are practically necessary, and their general appreciation of Christianity, from the positive and negative teaching of their masters, and from the general influence of their school. It would be strange were it otherwise. According to the Code, a chiid's soul is placed for 4,000 hours under the influence of a master and a school for its formation, and this during the period of life when it is almost helplessly impressionable. Surely this consideration ought to it is almost helplessly impression-Surely this consideration ought to determine Catholic parents to make every imaginable sacrifice to avoid the danger of a non-Catholic school.

During the past few years twenty-one During the past few years twenty-one men belonging to New York city have died and left behind them \$250,000,000. Chief among these were Vanderbilt, \$75,000,000; Astor, \$60,000,000; Stewart, \$35,000,000; the brothers Goelet, \$20,000,000; Morgan, \$10,000,000, and so on down the list, the poorest of these men leaving \$1,000,000. Many, if not all, were grasping, and even miserly towards themselves ing, and even miserly towards themselves, and others. There are men in abundance to-day in New York city, not worth \$5,000, who have done more good in helping the poor and enabling them to earn a living (apart from employes under the yiely them all the high millionairs, but the rich) than all the big millionaires put together.—Lawrence, Mass., Herald

A GOOD EXAMPLE.—A certain opera troupe that made its appearance in Balti-more a couple of weeks ago met with an extremely poor reception. The theatre was empty, and the members of the troup was empty, and the members of the troupe were so discouraged that several refused to play, alleging indisposition as their excuse. The Baltimore American threw the blame of this on Lent, which kept away Cathoics, and also many Episcopalians. This is to the praise of the well-to-do Catholics of Baltimore, since it shows that the spirit of the Church finds an echo in their hearts, and that they do not hesitate to deny themselves.

Professor Walker Adam, of Toronto, a rival of Vennor, sends us the following weather bulletin for April, 1882:—April 1st, wet and somewhat windy; 2nd, cloudy to fair weather; 3rd and 4th, stormy and to fair weather; 3rd and 4th, sormy and threatening; 8th, wet and stormy; 9th and 10th, changeable; 11th, cloudy but fair; 12th, fair; 13th and 14th, stormy, with some rain; 17th till 19th, fair; 20th till 19th, fair; 20th, fair; 20th, fair; 20th, fair; 20th, fair; 20th, fair; 20th, fa 22nd, changeable, with some rain; 28th, stormy, with but little rain; 30th, fine. There will be a heavy storm on the Atlantic coasts on April 13th and May 2nd. May enters cloudy and stormy. Ebe Extbolic Mecord very Friday morning at 428 Rich-ceet. THOS. COFFEY, Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP

WALSE.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced man-Yours very sincerely,
+ John Walsh,
Bishop of Le

Mr. THOMAS COFFEY

Catholic Record. LONDON, FRIDAY, APR. 14, 1882.

EASTER. On Sunday last was celebrated throughout the Catholic world the joyous festival of Easter. Joyous, indeed, is ever this colemnity of wondrous power and eternal significance, for it brings to mind recollections that enliven faith, quicken hope and inflame charity. Before the enlightening and heavenly effulgence of Easter's bright sun the mists of doubt vanish, the clouds of despondency break and the sweet incense of charity arises from the ardor of regenerated and grateful humanity. He is risen, He is not here. What unspeakable joy must not these glad tidings have given the few and the faithful who still clung to Jesus even unto of living, and the maintenance of a the death of the cross, the few who shared with him the outrages at the high priest's tribunal, the shame of the prætorium, and the sorrows of vestments. We must, however, at Calvary. How they rallied the weak, the outset, declare, that we hold animated the dispirited, saved every man's labor to be his own and the distrusting and confounded the rebellious? Words indeed they were, and are, and ever will be, of redemption and salvation. They mark the extinction of death, the dis- earning capacity. Workmen and comforture of Satan, the destruction of sin. When first pronounced by angelic lips, they gave joy to but few on earth; now they proclaim gladne-s, peace and brightest life throughout every race and draw, and no such combination has nation. St. Gregory declares Easter the solemnity of solemnities, because it raises us from earth to heaven, and they see fit to adopt, or inflict punupon the other festival days, howis the festival of man's immortality, in that it marks his restoration to Annas, Caiphas and the Pharisees their ill-fated instruments. The rissalvation to his devoted tollowers. In every age, and under every sun, non est hic, be spoken in the fulltude, and the soothing confidence in-

A MERITED PROMOTION.

accomplishment.

We are very happy to state that Mr. C. Donovan, of Hamilton, has been offered and accepted a position in the new bureau of statistics established by the Ontario government. Mr. Donovan is a gentleman of great ability, and eminently deserves appointment to such a position of trust. He will, we are safe in saying, be found a trust-worthy, painstaking and most efficient official.

LABOR TROUBLES.

From various parts of the United States and Canada we have reports of more or less trouble between the laboring classes and their employers. These difficulties have, in most instances, taken the form of strikesboth parties holding out with a determination sure to inflict heavy losses on both, especially, of course, on the working people. In certain cases, the employers very justly and humanely, in our estimation, have given way in whole or in part to the demand of the artisans in their service. As in every other case, there are two sides to the present labor troubles, which our readers should have in view, as, if the present scarcity and dearness of abor, and the enormous cost of living in large cities and towns continue, we are certain, before many months to have such difficulties all over America on a scale never before equalled. The employers of labor complain that their operatives are in many cases overpaid, and their distress due in great measure to extravagant habits and luxurious living. They also hold that farther compensation than that now given for labor would never pay capitalists who invest in manufacturing, mining, railway and other enterprises. The friends of labor, amongst whom we reckon ourselves, while admitting that in too many instances there is extravagance and in a few, perchance, luxurious living, claim that the wages of the artisan should be proportionate to the cost respectable social position, and that capital has no right to extort from labor extravagant profit on its inthat no man or body of men has the right to prevent his acceptance of employment at a price, in his judgment, adequate to his wants and women have a right to combine for self-protection and mutual interest, but every such combination is a contract from which any of the parties thereto may, for just reasons, withthe right to exclude outsiders from work at whatever compensation gives us a foretaste of the joys of ishmentupon those withdrawing from eternity through faith and hope and itself and accepting work at lower charity. Eastertide inspires man figures than it may consider just. with a joy and gladness unknown There are unfortunately associations led by pretended friends of the ever solemn and commemorative. It working classes, which hold opposite the world's goods, and more of inprinciples, and have by carrying dolence and fancied security, by dethem into effect, inflicted more real the friendship of the eternal life he loss and suffering on the working had lost by sin. The resurrection of classes than even the most despotic, Christ confounded and overpowered unreasoning and extortionate of capthe enemies of truth. They had italists and employers. Associations pursued him to death itself, and of workingmen, if founded upon vainly fancied that they had buried | correct principles, would rarely, if with his body in the sepulchre the ever, fail to achieve any good object undying and imperishable truths he they might desire to promote, for had preached. But neither Christ they would, in all such cases, have nor his truth could be buried or over the sympathy of the right-minded come by the malice of man or the of all classes. The workingmen of artifice of Satan, That malice and Carada and the United States should that artifice are at work to-day. They hold in dread and abhorrence the have earthly power in every form to leaders of secret labor organizations call into service on their behalf, but whose only object, as experience has every succeeding Easter, hailed with amply and incontestably demonstraunspeakable gratitude by the child- ted, is to promote selfish purposes at lessons study and reflection? ren of regenerated man, witnesses a the expense of the honest but mis renewal of confusion and disorder taken efforts of workingmen to better that their efforts in the days of their condition. We have had such organizations in full vigor for many brought upon the unlucky people, years in the United States, Canada and Great Britain. Have they iming of Christ will ever remain the proved the condition of the workingbulwarks of truth and the pledge of man? Decidedly not, as a comparison between the increased cost of living and the average increase of will the joyous words: Surrexit, the earning power of the working ness of hope, the gladness of grati- they receive, clearly demonstrates. spired by divine promise and divine from 150 to 250 and even 300 per can republic has thrown open its ducing states would soon disappear.

population, if not in impoverishment, at all events, except in rare cases, in the mediocrity and doubt of dependency. Now, maintaining as we do, that the working classes have a have nobly returned, by their indusright to receive such compensation try and patriotism as citizens of the for labor as will enable them to enjoy the comfort of life and uphold a social position demanded by the have proved good, reliable and faithright of citizenship they enjoy, we affirm that increase in the cost of living should be accompanied by an increase in the compensation given for labor. Otherwise there must be discontent, distress and even lawlessness. If capitalists desire to reap large, sure, and steady profits from their investments it is their certain interest to endeavor as far as possible to second such a measure of compensation to the artisan classes as may ensure content and harmony in the relations between capital and labor. If the laboring classes, who, their worst enemies must admit, are sober, frugal and industrious, be placed upon a footing of freedom from the anxiety ever incidental to precarious and uncertain livelihoed, he efforts of demagogues to divert their well-meant efforts for their own security and advancement into selfish and unpatriotic grooves will prove wholly vain. The workingman of America is devoted to his family and to his country, and will, if satisfied that the one is free from the perils of | Chinaman who comes to America abject poverty-and these perils are never becomes Americanized, frightful to contemplate-and that the other returns him protection for ever by his sojourn. Many who adhis services in its behalf, be very slow to take part in any movement even whose remote consequence were social disturbance. The amelioration of the condition of our working classes is a subject of vital interest to every class of society. Upon their condition the security of the whole social fabric depends. History tells us-and the warnings of history are not to be lightly treated-that the absence of contentment amongst the working classes has been caused by the growth of luxurious habits amongst the rich, who, the more they indulge their fondness for ease and idleness, become selfish and tyrannical, by the fostering of cruel and heartless monopolies on the part of the state and by the imposition in one form or another of the most burdensome portion of taxation upon the poor. Riches beget a fondness for riches, power for power. Those born to wealth and influence trequently torget that their wealth and influence are due to the artisan, the ploughman, and the laborer, and seek to acquire more and more priving the workingman, who is the prop and stay of the social edifice, of the comfort to which honest and honorable labor entitles him. He is often made to tend to the luxuries of the rich, fight the battles of the state and pay the taxes by which the administration of its affairs are guaranteed. History also tells us that the callous selfishness of the rich in dealing with the artisan and laborer has frequently brought upon the state that permitted such sel fishness to receive legislative sanction and enjoy executive enforcement, evils of untold magnitude. Shall we in America not give these

THE ANTI-CHINESE BILL.

President Arthur has been forced by the ultra-puritanical element of In justification of his course in thus setting aside the decision of the representatives both of the states and the people at large, the President claims, we believe, to act on Americlasses, as represented by the wages | can principles that have prevailed cent within twenty-five years, while doors and given gladsome welcome than twenty-five, in others not more of this generosity of Americans to than fifty, in none more than one foreigners were investigated, it another upon the working people United States. Then, Brother Jon- in timber of the Province of British crease in Canada, and, what is more

advent of large bodies of the desir- for many years yet the forests of persons of a certain educational able class of immigrants to be had from Europe. Every one knows that these European immigrants republic, the debt of gratitude under which America placed them. They ful citizens in every regard in which citizenship can be considered. They have given their labor and their services to the promotion of the best interests of the Union. Without them does any man believe that the republic could have made the gigantic strides it has within the last hundred but especially the last thirty or forty years? To the Irish, German and Scandinavian immigrants America is under obligations which it can never fully repay. Can the same be said of the Chinese? They have been for twenty years, at least, an important factor in the population of the Pacific States, and what have they done to further the interests of the country? Little or nothing-some claim less than nothing. They work for a pittance and rob by undue competition the white citizen of just compensation for his labor. The latter expends his means in the annually a great and inexcusable country that gives him support-the former abandons it with whatever of competence he can acquire. The that the nation gains nothing whatvocated the abolition of slavery now admit that the presence of the negro is not an unmixed benefit to the country. If Chinamen be allowed to acquire residence in large numbers in the United States there will also, we think, be found in after years many who now advocate their unrestricted admission-to declare their presence a very serious evil. The resident could not, we are inclined to believe, have acted in vetoing the Anti-Chinese bill upon his own individual opinion. He must, however, share responsibility with his advisers. He has, as events will prove, alienated forever the feelings, sympathy and support of the Pacific slopes from the administration.

THE LUMBER SUPPLY.

One of the most productive

ing republic has been the oft-styled inexhaustible lumber supply. The value of our forests, as they were, these people to a higher standard in prejudice and passion. can nardly be said to have been exaggerated by even this hyperbolic term-for here as in the United States, the forest has for years given opulence to many, and diffused plenty and comfort amongst countless numbers of the people. The number of men who find employment in every branch of the lumber trade, the enormous amounts of money disbursed in payment for labor in that trade, and the comparative cheapness and durability of the material it supplies for al building purposes, bear full attestation to this fact. But the frequent repetition of the term inexhaustible, when applied to our forest supply, has, we fear, lead people to believe that the time cannot come when lumber will be scarce, dear, and of very inferior quality, if something be not done to promote tree growing on lands now denuded of forest. In the forests of Michigan, Wisconsin, and Minnesota, there were, it is comhis party to yeto the Chinese bill puted, in 1880, eighty-two billion feet of merchantable pine, but in that year the cut of timber was reckoned at seven billion feet. Ac cording to this rate of forest exhaustion, to say not a word of the probable destruction of immense quantities of for one hundred years. For one valuable timber by fire, the whole The cost of living has increased hundred years, indeed, the Ameri- pine supply of these great timber pro-We have in Canada a much larger in some classes of labor wages have to strangers from every clime and supply of timber than our neighbors. not on an average increased more of every race, but if the real cause Our timber region covers the whole country north of the St. Lawrence hundred per cent. The increase of would be found to be principally bay, and again that west of the an exact idea of the growth of crime. competition in every class of labor, love of liberty largely intermingled Ottawa and north of the Georgian It is safe to say that fully 35 per skilled and unskilled, the rapid ad- with self-interest. The American is, bay and Lake Superior to the same cent. of crime actually committed vance in the cost of clothing, fuel are additional and food, the gigantic increase in see the blessings of liberty enjoyed immense forests in the Peace river But imperfect as they may be, the rentals and the burdensome imposi- by men of every race, if not in their country and elsewhere in our North figures in the official blue book show tion of taxes levied in one form or own country, at all events in the West Territories, while the wealth that crime is decidedly on the in-

Canada will continue to supply the standing. This is a fact calling for home demand and also contribute a very grave reflection. If the public large quota of building material to school system in Ontario and elseforeign markets. The home demand, however, will, especially in the North West and in Ontario, increase so very rapidly, that if we continue to meet the foreign demand, the cost of building material must rise with the rapid annual depletion of our forests through the operations of lumbermen and the destructiveness of fires, which year after year destroy fully as much valuable timber as ever finds its way to market. A!ready in various portions of the Dominion the price of building material is very high. In Winnipeg and other places in the North West the cost of some lumber has run up to exorbitant figures, which as the foreign demand increases and our own most accessible supply decreases, are not likely to decline. The Canadian people are therefore brought face to face with the important question of the preservation of our present forest wealth from waste and destruction by fire, and the production of a new timber supply on lands now wholly or partially treeless. There is waste of valuable timber with the regular cut of the year. This is due to a long-continued neglect on the part of careless operatives, who, in some cases, leave as much marketable timber to rot in the timber limits as would meet a very large demand. Of the destruction of fine timber by the ravages of fire, attributable, in so many instances, to culpable neglect, we need not say much. The subject has frequently received attention. It has been discussed through the press and on the floor of Parliament, but nothing practicable in the way of a preventative arrived at. The sole efficacious preventative would be carefulness on the part of settlers and of white and Indian voyageurs during the summer months. To the members of Parliament could give credit of the latter, it must be admitted that they are in general more careful in putting fires than many settlers. There is, however, gross and criminal disregard of the most ordinary rules of prudence amongst both classes in putting fires in the heated terms of Summer and early Autumn, which ought to be dealt with severely where such disregard can be established. present constituted, demands the sources of wealth in Canada and the But its establishment is a matter of concession of self-government to a North Western States of the adjoinso great difficulty that in our estim- people long misgoverned, through ation nothing but the education of the predominating influence of alien the perception of right and wrong can ever prove a really effective remedy. As to the production of a new forest growth we are glad to of our building materials. As to the fuel supply of wood, it is in the vicinity of cities and towns becoming eral use of coal in many of these places. We may, on a future occasion, deal with this question. Meantime we leave to our readers' reflections the consideration of the other important places of forest produc-

INCREASE OF CRIME. The criminal statistics of Canada for the year 1880 have just been published, and show a very decided increase in the number of criminal offences as compared with other years. The convictions during the year were as follows: Offences against the person, 4,507, offences against property with violence, 176, offences against property without violence, 2,380: malicious offences against property 638, forgery and offences against the currency, 41; other offences 20,467. These figures, giving us only the number of convicand Ottawa rivers to the Hudson's tions, do not, of themselves, convey

where be what its advocates have always claimed it to be, there should be a rapid decrease in crime, especially amongst the very class in which crime now seems to take deeper root. We are quite satisfied to have the secular and religious systems of education judged by such statistics as those now before us. In the United States some of the most profound thinkers have, in the light of such figures, already pronounced judgment upon the godless school

HOME RULE.

The question of Home Rule is taking a very marked hold of the public mind in Great Britain. In a recent issue of Truth, Mr. Labouchere's organ, the following very pertinent observations on the subject attracted widespread attention "Home Rule has taken its place in the area of practical politics because Englishmen are beginning to see that they will eventually have to accept it. There is no more reason why we English should claim the right to make land laws for Ireland than for Canada or New Zealand. I venture to predict that in twenty years it will be thought monstrous that we should ever have denied the Irish so self-evident a right." This pronounced declaration of opinion from a representative Englishman is followed by a resolution of the Burgh Convention at Edinburg in favor of a Scottish Parliament, elected triennially, for legislation on all matters of local concern, subject to the approval of the Imperial Parliament and the veto of the crown. For many years Englishmen refused to even entertain the idea of Home Rule. But few English or Scotch the matter even casual attentionlooking upon it as altogether removed from the range of practical politics. When Mr. Butt moved for a committee of enquiry in reference to the matter, in 1874, but few Englishmen dared give him support in Parliament. Now the English public mind is awaking to the fact that the very existence of the empire, as at

EASTER IN LONDON.

The earnestness of our people in the practice of religion found expression in new forest growth we are glad to notice that the matter is now being very actively and intelligently discussed. We do sincerely hope that its discussion may lead to good results and secure for us a continuous supply of one of the most essential of our building materials. As to the with this marvellous manifestation of Di vine power, and showed that the resurred tion was the crowning triumph of the Re deemer's life, and the overthrow of death very scarce, but the scarcity is being made up for by the now almost genmade up for by the now almost genconsider that as Christ can never again be enclosed in the tomb whither the wickedness of man consigned him, they should not, now that they had risen from sin ever again permit their souls to suffer death through mortal sin. He pointed out briefly but effectively the means to be taken to preserve their risen life, and exhorted all present to put these means in practice from that time forward.

At 8.30 Rev. Father Tiernan was the At 8.30 Rev. Father Tiernan was the celebrant. At 10.30 High Mass, coram pontifice, was celebrated by Rt. Rev. Mgr. Bruyere, V. G., assisted by Father Tiernan as Deacon and Father Coffey as Sub-deacon. His Lordship was assisted at the throne by Rev. Father O'Mahony, who

also delivered a powerful and eloquent discourse on the resurrection.

At Vespers, held at 3.30, p.m., and attended by a large congregation, Rev. Father Coffey officiated.

At St. Mary's Church, Rev. Father Cornyn conducted all the services. At both Masses in that Church the attendance was exceedingly large and the number of communicants greater than ever before. that during Holy Week fully one thousand persons approached the Holy Table in London. The Easter offering from the Catholics of the city to the clergy reached the handsome figure of \$1200.

Preserve your good name at all risks for it is your greatest possession; and when it is lost you have nothing left worth caring for.

It is well enough to wish for success, but it is much better to contribute to its at-tainment. Hand and heart should work

Consider the length of time it takes for a man to arrive at maturity, and from this judge of the necessary grandeur of his work and destiny.

How can we expect forgiveness of our tended to keep these classes of our tage to his own republic of the We can, therefore, safely say that marked increase of crime amongst vou would be done by. blic

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Rev. Father e services. At the attendance the number of n ever before. thousand perfrom the Cath-clergy reached 200. me at all risks possession; and thing left worth for success, but ribute to its attime it takes for urity, and from ary grandeur of

Patrick's words to the Irish people were, "Where Patrick is the Church is; and where the Church is Christ is." With his dying words he commanded the Bishops and priests of Ireland, in all their difficul-

speedily helped him and became apostles to spread the light, until, in a very short time,—blessed be God! with a rapidity unknown in the conversion of any other nation, with a fervor of which we find no record elsewhere, with a deep gratitude that contradicted him not, nor asked of him one drop of a martyr's blood in confirmation of the truth which he taught them,—the whole Irish nation became Catholic and enlightened in their religion, and the aged Saint, laboring and toiling for sixty years, lifted up his archiepiscopal hand upon his death-bed and blessed the land that, from end to end, was Christian and Catholic.

Now, behold the gift which this great man brought; divine knowledge, fructifying into every highest form of Christian holiness; knowledge, raising upple levating and inspiring the poorest as well as the gentlest in the land; knowledge, opening up the grandest motives, ledge, opening up the grandest m tun holines; knowledge, poorest and the second particular the land; knowledge opening up the grandest motives and control for the land; knowledge opening up the grandest motives and control for limits and before Particular the land; knowledge opening up the grandest motives and control for limits and before Particular the land; knowledge opening up the grandest motives and control for limits and before Particular the land; knowledge opening up the grandest motives and control for limits and before Particular the land; knowledge opening up the grandest motives and control for limits and before Particular the land; knowledge opening up the grandest motives and secretoral hands of Hisservant, and Particular the land; knowledge opening up the grandest motives and secretoral hands of Hisservant, and Particular the land; knowledge opening up the grandest motives and secretoral hands of Hisservant, and Particular the land; knowledge opening up the grandest motives and secretoral hands of Hisservant, and Particular the land; knowledge opening up the grandest motives and secretoral hands of Hisservant, and Particular the land; knowledge opening up the grandest motives and secretoral hands of Hisservant, and Particular the lands in the secretory of the world dow we hear of a people that we wanted to the secretory of the world down the land thands the secretory of the world down the land thands the secretory of the world down the lands of Hisservant, and Particular the lands that the secretory of the world down the lands of Hisservant, and Particular the lands that the secretory of the world down the secretory of the world down the lands of the secretory of the world down the lands of the secretory of the world down the lands of the secretory of the world down the lands of the lands that the secretory of the world down the lands of the lands that the secretory of the world down the lands of the lands that the lands that the lands that the lands the lands that the

offered up a ptayer to God that the Catholic faith and Catholic religion, in all its
beauty and sanctity, should never die in
this land. It has died in ether lands once
as favored as ours,—in the land sanctified
by the footsteps of the Redeemer Himself,
—in North Africa, once consecrated by
auch men as Augustine,—in Syria, once
the home of numberless saints, now with
its lights extinguished in the gloom of Mahometanism. But we are told that Patrick prayed that it might never die in
Ireland, and then the tradition goes on to
tell us that, having offered up that prayer
in his last hour, just before he passed into
the Divine Presence, illumined by
hight of heaven already beaming upon him
he prophesied "Thanks be to God; the
faith I have preached in Ireland shall never
die in the land," and then he passed away.
And since his death, through fifteen hundred years of weal and woe, Patrick's
prayer has secured the fulfilment of his

THE CATHOLIC RECORD.

But, did He not make all days, and cause all suns to shine? O yes! but never a day like this, the sunrise of the everlasting Saviour! Recause from Easter Sunday comes the blessing of all days; because the glory of Jesus was so infinitely dear to the Father; because our dear Lord is the true sunshine of the earth, and His glorified body is the sun and moon of heaven, and because He is a sun who has no setting, old the joy of all this to us! He is a day which is all morning. Fresh, pure, grateful, delightful, full of sweet light and of sestatic odours.

VII.

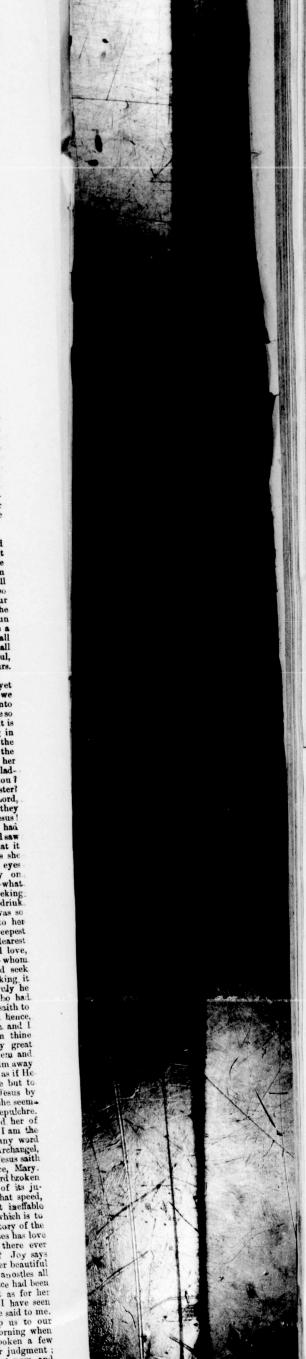
The Resurrection. The sun is not yet above the hills: in the pearly dawn we see St. Mary Magdalen looking down into the sepulchre: why does her face shineso.

the humblest. Governments have uo more right to do wrong than individuals. 'All power comes from God," and the Church is the witness and guardian of revelation, as well as the interpreter thereof. From her the world must learn the law of God. It is untrue to assert 'that all power comes from the people.' All power comes from the people.' All power comes from God,' by whom 'princes rule and the mighty decree justice.' Guided by these doctrines, Catholics can easily see that though they may be associated with the clergy in the management of the temporalities of the Church, yet they must never forget the reverence and respectful obedience due to their pastors, nor the loving and mutual co-operation due them in all works of religion. Let, therefore, the laity heartily co-operate with this clergy being ever mindful that in unity there is strength, and in love and harmony there is peace and union with God."

There are also strong paragraphs on mixed marriages, divorce, intemperance, and Catholic Schools. whall never seed away. The remaining the second of large and the persent unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the co in her fond tathful love, as it it was so great an Easter joy to Him, saith to her in a feigned voice, woman, why weepest thou? Whom seekest thou? O dearest Lord! thus to play with her grief and love, resurrection and the first resurrection and the first size the last trumpet of the Archangel, it is Ego sum resurrectio et vita. Jesus saith to her, behind her, in that voice, Mary. Does she live, or has that one word broken her heart with the abruptness of its jublic? She turning, O with what speed, with what surprise, with what iseffable eestacy of love, said, Rabboni, which is to say, Master. O in the long history of the world, how many sweet surprises has love contrived for love—but was there ever any one ha f so sweet as this? Joy says short words and few ones. Her beautiful white face may have told the apostles all when she met them, for, her face had been when she met them, for, her face had been when she met them, for, her face had been sad enough for days past; but as for her tongue, she could only say—I have seen the Lord! and these things he said to me. O happy, happy Mary! help us to our

the Lord! and these things he said to het.
O happy, happy Mary! help us to our
Heavenly Easter, to that morning when
Jesus our judge will have spoken a few
words to us, at our particular judgment;
it is only a few years distant now, and
then we will come to thee in Heaven and repeat thy simple but all-sufficient words, I have seen the Lord, and these things He

said to me.



captured and carried into slavery in the North of Ireland. There he remained an outcast and a stranger, not knowing the language nor the ways of the people, abhorring their Pagan lives, exposed to the cold, and the wind, and the rains of heaven. For seven long years did Patrick, this young Christian French nobleman, spend a life of captivity and cf misery on the hillsides of, Ulster; and at the end of seven years it pleased God, some say mire aculously, to deliver him. He escaped from the house of his slavery, and then, aged about sixteen, he returned to that land where his parents awaited him, and where his parents awaited him, and where his parents awaited him, and where all that could sweeten life was at his command. There he remained, as far as we know, having no thought or reflection of Ireland except the horror of the captivity which he spent there; but, as he himself tells us, when he lay down at a hight to sleep, "I heard," he says in the book of his confessions, "I heard a voice of weeping and wailing, and it came to my ears across the western sea, and it seemed to say "Gentle youth, kind stranger, come back to us again and bring us the life," "It was the voice," says Patof weiging and waiting, and it came to use a construction of the seemed to any Gentley outh, kind stransger, come and the seemed to any Gentley outh, kind stransger, come lake to the voice, "asy Patick," "of the Irish people and I began to get out the seemed to any Gentley outh, kind stransger, come lake to the voice," asy Patick, "of the Irish people and I began to get out the seemed to any Gentley outh, kind stransger, come lake to the voice," asy Patick, "of the Irish people and I began to get out the seemed to any Gentley outh, kind stransger, come as which is the window of the seemed to any Gentley outh, kind stransger, come and the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as well as the control of the many gentley of the through the seemed to any Gentley outh, kind stransger, come as well as the come of the seemed to any Gentley outh, kind stransger, come as well as the complex of the seemed to any Gentley outh, kind stransger, come as well as the seeding would be a seed to a seed the seeding would we way to the seeding would be a seed to a seed the seed to diminist college to the less of Good, equally as the following and the seeding would we see the seeding would be a gentley of the seed to a seed the seed to diminist college the seed to diminist college the seemed to any Gentley outh, kind stransger to the seed to a seed to desire the seed to diminist college the seemed to any Gentley the seed to a seed to desire the seed to diminist the

the kings and the princes of the land, that they speedly turned to St. Patrick, took him to their bosom, and learned from him the divine lesson which he came to teach them, and in their turn speedily helped him and became apostles to spread the light, until, in a very short time,—blessed be God! with a rapidity splaner in the conversion of any other

orgiveness of our

And since his death, through fifteen hundred years of weal and woe, Patrick's prayer has secured the fulfilment of his prophetic voice. Is that prayer still to avail—is that prophesy still to be verified? It depends upon you, my brethren, and upon me—on the Irishmen and women of the day. It is for us to say whether our children and descendants shall receive from us the precious gift that we have re-

Life-Dream.

We are dreaming in the shadow of anothe better life, better life,
On the Sunlit hills of Time,
With bright sandals on our feet treading
thro each pearly street,
On the altar stairs of labor that we climb.

We are dreaming by a sea-by the margin of And we look into its deep;
With the castle walls of years looming thro'
our flood of tears.
We are sinking like each shadow into sleep.

We are dreaming of the stars with our feet upon the earth; And the secrets of the sky, Ah, our souls would vainly read; reap the harvest in the seed, Reap the golden grain of heaven ere we die.

We are dreaming of the past with our hands stretch'd towards the shore, And we dream so filled with care That the flowing of our tears robed in accents of our fears

Are the voices of our prayer!

-Thomas O'Hagan.

THE HOLY SEPULCHRE.

Aided by his servants and by Nicode-Anded by his servants and by Nicode-mus—the Syriac employs the plural ad-volverunt—Joseph rolled a great stone to the door of the monument, and went his way (St. Matt., xxvii, 60), for the Sabbath drew on (St. Luke, xxiii, 54). The stone with which Joseph closed the door of the sepulchre had undoubtedly been prepared for that purpose and cut to fit the entrance from the beginning, since it fitted so exactly as to be sealed, as was done soon afterwards by the chief priests.

It was still to be seen in the same place

It was still to be seen in the same place in the time of St. Cyril: ". . This sepulchre which is here, which is close by," says he to the catechumens; "this stone placed at the entrance of the monument, and which to-day we still see in the same

In the time of St. Jerome, in order, no doubt, to facilitate entrance to the tomb this stone was placed in the interior of the grotto of the Holy Sepulchre, near the stone bench upon which the body of our Saviour had reposed. This is what St. Jerome says of it in speaking of St. Paula: "Having entered the Holy Sep-ulchre, she kissed the stone which the angel had removed from the door of the tomb." In fine the tomb of Leve Cheir. In fine, the tomb of Jesus Christ was at first a grotto cut into a double rock, was at first a grotto cut into a double rock, the first serving as a vestibule to the other, according to the ancient usage of the Hebrews (Gen., xxiii, 19; xxv, 9). The first grotto was open. It is of the latter that the poet Juveneus speaks (Hist. Evang., l. iv, v. 729) "Limen concludant immensa volumina petræ." (Paschal Rathbert.)

This cavern, serving as an ante-chamber to the tomb, remained a natural and unwrought grotto tili the time of Constantine; it was then leveled, as it interfered with the plan of the basilica which that onarch erected there, as we learn from monarch erected there, as we learn from St. Cyril, who says (Catech., xiv, 9): "Whence did the Saviour arise? We read in the Canticle of Canticles (ii, 10, 14): "Arise, make haste, my love, my love the beautiful one and love, my dove, my beautiful one, and come. the clefts of the rock.' He designates here the cavern of the rock through which it is necessary to pass in order to arrive at the entrance of the tomb, as we still see in other sepulchres.

At present we cannot recognize this are which served as a vestibule; it disappeared to give place to the architectural decorations we now admire. For, ral decorations we now admire. For, I repeat it, before the piety and munificence of our emperors had constructed all that surrounds the Holy Sepulchre, it was necessary, in approaching it, to enter into the rock. But where is this rock which formed a vestibule situated? Is it around the ramparts, ancient or new? It is in the cavern situated near the exterior wall. In spelunca petræ juxta antemurale." (Ibid. 14; see the Sep-

tuagint.) Paschal Rathbert, "presented the form of a circular ante-chamber cut out under an immense rock, which a man standing could hardly reach with his hand. The entrance to the monument looks to The body of Christ was laid at the north side in a recess, cut into the rock, three palms (or two feet) above the ground, and seven feet long. The opening of this lateral grotto fronted the south." Such is the description of the given in the ninth century Paschal Rathbert, a monk of Corbie (lib.

The reader may also consult the travels of Paul Lucas in Asia Minor (t. ii. p. 12 et seq.), who frequently visited this holy place, and gave an exact description of it in its actual state. "It is," says he, "a kind of little chamber, almost square within, eight feet one inch high from the and fifteen feet ten inches wide. The door is closed by a stone of the same rock as that of the tomb, and it was to this stone that the chief priests applied their

The stone which closed the tomb of our Saviour, and which the angel rolled back and sat upon, is, I believe, one of the most authentic relies of the Passion of our Lord. Besides its mention in the texts of St. Jerome and St. Cyril, as given above, we find it spoken of by Bishop Arculf (A. D. 700) in these terms: "The stone that was laid at the entrance of the monument is now broken in two; the lesser portion standing as a square altar before the en-trance, while the greater forms another square altar in the east part of the same church, covered with linen cloths." I have also found it mentioned in the relations of many pilgrims of subsequent ages; but not having taken any notes on this point, these details have escaped my memory. It is now in the possession of the schismatic Armenians. It is seen and wenerated by pilgrims in their church of Mount Sion beyond the walls, where it serves as an altar-stone. A fragment of it, however, is preserved in the Chapel of Imitating the piety of St. Paula, the pilgrims kiss it on entering. Rev. J. J. Begel.

Bright's Disease of the Kidneys, Diabetes. No danger from these diseases if you use Hop Bitters; besides, being the best family medicine ever made. Trust no other.

Sore Throat.

Apply Hagyard's Yellow Oil and take inwardly according to directions. Yellow Oil is the best remedy for Rheumatism, Neurolgia, Bruises, Burns, Frost Bites and all lameness, inflammation and pain. No household should be without it.

THE OCTOPUS "MONOPOLY."

A dark and heavy cloud is rapidly over-spreading the sky. The social conditions of Europe, which have so long excited our indignation and scorn and evoked our thankfulness for our own happier lot, are rapidly taking root in this once fa-vored soil, and the men who are planting the baneful upas trees are the giant Mono-polists, while they who are preparing the points, while they who are preparing the ground and watering and manuring the plants are our criminally apathetic fellow-citizens. Those who made this country what it has hitherto been, who suffered which should support a man, is rapidly being absorbed by the selfsame men by means of those very millions, for the pur-pose of still further taxing the nation to whom the land of right belongs. These are stern and bitter facts, and if united action be not promptly taken, the power of the Monopolists will be so consolidated that no efforts will be of any avail to break their hold upon the nation, and a state of things will be established here to which an Imperial despotism were liberty itself.

Let us take the case of the Railroads. Let us take the case of the Railroads. The original principle upon which these were permitted to be incorporated was that they should be allowed to charge what would yield a fair profit upon investment, and no more, the object being, of course, to secure transportation at such a programment of the course, would account of the course would account to the course of rates as would encourage manufacture and open up the country. What has been done? In 1867-8 the New York and Hudson River Railroad got bills passed increasing their stock by forty-seven mill-ions—millions not one penny of which exists except upon paper, and heavy dividends are paid. Again, the advantages of railroad transportation should be open to all, that the small trader may be enabled to compete on terms as equal as possible with his col-ossal brother. The Railroad Monopolists ossal ordiner. The rainted absorborses make one rate for one man and another for another; they encourage whom they choose, and crush whom they will, and fair trade is at an end. An attempt to obtain a Commission to stand between the Railways and the people has been made only to be defeated; and the explanation of this has been given by Mr. Depew in six words—"The old man won't have it. The old man won't have it! What Imperial ukase, what Sultanic firman can be perial ukase, what Suttain illiman can be more curt or more despotic than this dic-tum of Railroad King? And this is the American Republic! The New York Central Railroad is now running a literary bureau for the purpose of sending editor-ials hoodwinking the public to any paper ials hoodwinking the public to any paper that will print them at 15 or 20 cents a line. Bribes are offered to Senators, all those "in power" are sought to be cor-rupted, and the Monopolists have every—

thing their own way.

Then the public lands. These which should be reserved for the settlers who are to make the bone and muscle of the country, are granted wholesale to Corporations, who will let them out at rents and create a landlordism in America more disastrous because more difficult to combat or control, than that which has laid Ire-land low!

The telegraph system is another wound through which the nation's life blood is being sucked, with an actual original investment of not more than \$6,000,000 of stock on which the people have to pay interest!

There is a Monopoly press controlled by these vampires whose business it is to throw dust in the eyes of the public and prevent the dark ways by which colossal fortunes are built up from becoming ap-parent. For this the only remedy is— Don't read them. Read those papers, and those only, that are honest and out-spoken about these men, and that are working for the public good.

Organization, and prompt organization is necessary. The anti-Monopoly League which was started about a year ago, is do-ing good work. It has among its founders men of wealth and position. It is as vitally necessary here as the Land League is in Ireland, and only by prompt action can the measure of success that has been obtained by the latter be possibly secured to the former movement.—Buffalo

THE TRUE GENTLEMAN,

The following "Fortrait of a True Gentleman" was found in an old manor house, in Gloucestershire, written and framed, and hung over the mantlepiece of

a tapestried sitting room:
The true gentleman is God's servant, the world's master, and his own man; virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his father, Jesus Christ his Saviour, the saints his brethren, and all chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasurer, piety his mis-tress of the house, and discretion his

porter to let in or out, as most fit. Thus is his whole family made up of irtue, and he is the true master of the He is necessitated to be in the world on his way to heaven; but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man and a Christian.

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

Hagyard's Pectoral Balsam. Cures coughs, colds, asthma, croup, whooping cough, sore throat, bronchitis and all lung complaints that lead to consumption.

HAPPINESS OF CONFESSION.

The following authentic story has lately been circulated in France, and may be of use in our country, where the dread of the confessional is one of the weapons most employed by the devil to keep Protestants from being reconciled to the Church of their fathers.

One evening, during the gay and busy reign of the late Emperor of France, a well known priest in Paris left his presbytery about eleven o'clock at night, to administer the last Sacrament to a dying man. On his return home he was accosted by a gentleman, quite a stranger

the day of the great judgment.

Several hours passed, and many a street and boulevard was traversed by the earnest talkers, till at last the torrent of con-

fidences ran dry, and the man of the world took the hand of his newly-found "I fear," said he "that I have too long

duty dear to the Heart of the Great Con-soler Whom I serve; there is only one thing which would complete my satisfac-tion, that is to be able to couple your name and its associations with the remembrance of one of the most memorable nights of my life."

able nights of my life."

The unknown one turned his face earnestly to his questioner, and after an instant's hesitation, replied: "I will tell it to you, and I feel sure you will pray some-times for the frivolous, unhappy child of romance,—Alexander Dumas?"

How curious that the author of so many

columnious lives of fictitious persons should have suffered so much in keeping silence about his own? wrote so lightly of the confessional should have supplied such an argument in its favor? Surely the greater the genius and the keener the intuitive faculty a man posesses, the more does he loathe the sinful past to which he may be chainedas Mezentius chained the living to the rotting dead—and more, does yearn to cast from him. No one has known the human heart so well as its Maker, human trouble is beyond the reach of the Sacraments He has provided for its cure.—Donohoe's Magazine.

WHAT CATHOLICS HAVE DONE FOR SCIENCE.

It is well to call attention from time to time to the services which Catholics, clerical and lay, have rendered to science. Something of what is now being done among the stars and stones all over the which is baked by the hot fire in the fur-It is well to call attention from time to world by our co-religionists is thus commemorated in a letter from the Bishop of Salford: "When the English government determined to have the fruits of the scientific expedition of the Challenger thoroughly examined and analyzed, two Catholic priests, Monsignor Castracani, of Rome, and Father Reynard, a Belgian Rome, and Father Reynard, a Belgian Jesuit, were engaged to give their services, as being the two most competent men of science in Europe, the one in the department called diatomes, and the other in the microscopic analysis of the deposits of rocks brought up from the bed of the ocean. Science in various branches is still largely indebted to Catholics priests the name of Secohi stands in the first line. the name of Secchi stands in the first line of modern astronomers; F. Perry, of Stonyhurst, has twice been named head of the national astronomical expedition to Kerguelen and Madagascar; F. Denza, a Barnabite, is the most eminent astrono-mer and meteorologist in Italy; and Don Antonio Stoppani the most celebrated geologist. At the head of the astronomical Observatories at Kalosca, Louvain cal Observatories at Kalosca, Louvain, Puebla, Cuba, Manila, Calcutta, Tchangkia-Tchouang in China, and at Zikawei, near Shanghai, are stationed Catholic priests. A considerable list might be given of Catholic clergy on the Centinent of Europe, who have made a name for the eminent services they have rendered, and are till rendering to science, in high and are still rendering, to science, in bio-logy, diatomes, electricity, chemistry, mineralogy, botany, conchology, and the highest branches of mathematics the new American science of atmospheric currents and storms, we are told that one side of the Atlantic is a Catholic priest.

Fits. Fits. Fits.

successfully treated by World's Dispensary Medical Association. Address, with stamp for pamphlet, Buffalo, N. Y.

Ingenious Invention.

ne shrewd Yankee has invented a key that will wind any watch; it is a neat attachment to a charm. And it is said to act like a charm. So does that grand Key to Health-Burdock Blood Bitters, the greatest discovery of the age. It unlocks all the secretions, and cleanses and invigorates the entire system. Sample bottles 10 cents; large size, \$1.00 of all medicine dealers.

Apply flannel saturated with Hagyard's Yellow Oil and administer the Oil internally on a little sugar as directed on the bottle. Yellow Oil cures Rheumatism, Burns, Scalds, Chilblains, Lameness, and all flesh wounds. All dealers supply it, price 25 cents.

THE PRUSSIAN MINISTER TO THE VATICAN.

Doctor Corrado von Schloezer, the new Minister from Prussia to the Holy See was born at Lubeck fifty years ago; his present appearance, however, is that of a man of 40. He began his career as a literary man; his publications, especially those on history and diplomacy, brought him into notice, and the Prussian Government into notice, and the Prussian Government offered him a position in the office of Foreign Affairs, and after a short time sent him to the embassy of St. Petersburg, where Herr von Bismarck, now Chancellor of the German Empire, held the chief post. Herr Bismarck had special opportunities of intimately knowing the capacities and the promise of his subaltern. Herr von Schloezer afterwards returned to the Ministry in Berlin, and a little before the breaking out of the war of Prussia and Austria against Denmark, he was sent to Copenhagen. In 1864, he what it has hitherto been, what it has hitherto been, what it has hitherto been, privation, persecution and death to secure to their descendants their God-given heritage—the land—have had their toil and suffering in vain. They dethroned the king and banished the hereditary rulers; they asserted the right of the people to rule themselves and to hold the land for the common benefit, and now their descendants are giving up all their fathers gained, and placing over themselves typarants more despotic and more greedy than added to the lateness of the total the hour.

True, "replied his interviewer; "I have been in bed and risen again from it; there is something on my mind that prevents my sleeping. It is not care or anxiety for the morrow. I am rich, and have a great name; indeed I pass for a spoiled child of fortune; youths who have Ireland a wreck and Russia a land of slaves. The Railroads and to to and the Telegraphs are in the hands of a and the Telegraphs are in the hands of a metho make use of them who make use of them wh the secrets of my heart. I would give all I possess in exchange for one to whom I could reveal without fear of indiscretion the trouble that is eating into my soul!"

These words were the preface of a long story, in which the stranger told, with the poignant eloquence of sorrow and genius, things that will never again be known till the day of the great judgment.

Sevaral house of the most delicate missions, in all probability, that has yet been intrusted to him. In Rome is be truly said that the serious diplomaticareer of Herr Schloezer begins.

On the frequent occasions when Count Harry Arnim, then Minister to the Holy See, was absent from Rome, Herr Schloezer acted in the capacity of charge d'affaires, and being obliged by the duties of his office to consult daily with Cardinal Antonelli, and even with Pius IX., he had tience; but I will never forget what you have done for me to-night: you have brought back to me a peace of mind which was long departed."

"Sir," replied the priest, "I have not only a share in your present happiness, but also a pleasure in having performed a duty dear to the Heart of the Great Con. Like most educated and studious Germans, he is enamored of Rome, of its monument its history, and especially of the people and he has always spoken of them with an affection which seems enthusiastic. There is little reason to fear that he will grow weary of his task in Rome under pres circumstances; while, on the other hand Roman society is quite inclined to show all respect to the qualities and character of the new Prussian Minister to the Vati-

A POET WHO CAN WRITE PROSE.

The Rev. A. J. Ryan contributes to Donahoe's Magazine this article, which he puts under the heading "Some More of our Weak Points:"

Well, we know that it is very disagre able to write as, in honesty, we are obliged to write. But some one must do it.
"This is the best Government the world

ever saw"—a fine political phrase, but false. "The Catholic Church is better off in these United States than anywhere else —a fire ecclesiastical phrase, but somehow meaningless. There is political persecution masked, in every political party, against our persons and our beliefs, but not against our votes. Ah, no! votes tell even when the voter is the object of prejudice, that is, the vote is better than the voter. Republican or Democrat, why it is all the same pace of religious prejudice, to keep themselves and their families alive. In the natural order, we Americans are the sharpest, shrewdest, smartest, most enlight-ened people on the face of the globe; but in the supernatural order we are the dullest and blindest of people, save the heathens and Pagans. In spiritual matters we are always guessing. The American religion always guessing. The American religion is a guess of the mind or a gush of the heart. The guess and the gush are always against our Church. Direct persecution

would be much better for us. Persecution makes men brave. Its absence makes them lax, and cowards. This country is full of unpractical Catholics. An unpractical Catholic in the logic of error, is a living syllogism against his Church; for error never did, and never will, because it never can, reason logically. The unpractical Catholicity of tens of thousands is one of our very greatest weaknesses. It is an evidence of the weakening of faith. Whenever and wherever faith grows weak, true charity begins to fail. When charity fails, selfishness complacently sits on its ruins. Go from Catholic to Catholic in any city or congregation (the exceptions, if any, are few) to collect money for the Church, or the orphans, or any Catholic interest, and what? Some will give gladly, and at ence, God bless them! The most will listen, with an awkward hesitation, to your appeal, and give, if they give at all, grudgingly; and many will first rebuff, and then refuse.

Then, organize a fair, with all its pleasant enjoyments; have a picnic, with its pretty fascinations, or a grand ball with its sensuous dances, and lo! come a throng opening their purses, not out of pure charity, but out of natural generosities, in charity, but out of natural generosities, in proportion as you open to them the gates of worldly, and sometimes questionable attractions. Everyone knows this. It shows the weakness of charity, as the unsacramental life reveals the faith that is

Putting the Chief on His Feet.

The Hamilton, Ont., Fire Department under the training and supervision of Chief A. W. Aitchison, is not excelled in efficiency by that of any other city in the Dominion. Chief Aitchison, by the way, met with a very severe accident in driving to a fire not long ago. His head, shoulders and back were injured in a terrible manner. Being asked how he accounted for his rapid recovery he replied: "Sim-THIS NEW

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THE PROWN'S HOUSEHOLD PANACKA" has no great and back were injured in a terrible manner. Being asked how he accounted for his rapid recovery, he replied: "Simply enough; St. Jacob's Oil can put any man on his feet, if there is any life in him at all. I used that wonderful medicine from the start, and the result is, that I am to-day in prime health and condition. St. Jacob's Oil, the panacea that comes to St. Jacob's Oil the St. Jacob's Oil the St. Jacob's Oil the S

the relief of the Fireman for rheumatism burns, etc., served me in my trouble and cured me quickly, completely and per-manently. It is the standard medicine here in the Fire Department."

Be Tidy.

"Keep your drawer in order, Mary; remember that is your work." "Oh, aunt, it is such a little thing, I can't re member it: if I had a great many drawer member it; it had a great many drawers, to keep rice, I should then attend to it." So Mary answered, and so she thought, perhaps; but Mary was mistaken. It is only he who is faithful in little that will be "faithful also in much." Do all your little duties faithfully if you would inspire little duties faithfully if you would inspire your friends with confidence in your ability to do greater things. Do all your little things faithfully if you would give evidence that you can be trusted with doing more important things. Do all your little works faithfully, or you will never be sought for to fill higher posts. He only that is faithful in little will be faithful also in much.—Chimes.

Wolves in France.

For a country so long settled and well peopled as France, to be greviously af-flicted with wolves, which not infrequently attack men and women, seems a little But the secret of their persistent life may possibly be found that the killing of wolves is deputed to certain officers whose woives is deputed to certain officers whose business would fail if the wolves were ex-terminated. The country folk do not hesitate to charge the official wolf hunters with more discretion than vigor in the performance of their duty. The position of "lieutenant de louveterie" is much of "lieutenant de louveterie" is much coveted, and it is a pleasant one, both for the holder and his friends, as regards hunting, shooting, and social intercourse in the lieutenant's district. The rewards for killing a wolf are now very small, ranging from one to three dollars. The departments most infested demand an increase to fifty or a hundred dollars, so as to make it worth the while of good shots and expert poachers to devote themselves to wolf-destruction. Elisee Reclus has computed that there are 3,000 or 4,000

For Weakness and General Debility. FROM ITHIEL PEASE, of North Searsmont,

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"It gives me very great pleasure to inform you of the benefit received from the use of PERCUIAN SYRUP in my own family. My wife, for the past ten years, has been in feeble health—very much has been in feeble health—very inten-debilitated generally. Last spring she concluded to try a bottle of PERUVIAN SYRUP, and was so well pleased with the result she continued its use until three or four bottles had been used, and she is now in better health than at any time for ten years, and has increased in weight from years, and has increased in weight from 110 pounds to 126. I have employed physicians, and used a great variety of patent medicines, to the extent of hun-dreds of dollars, and I know she received more benefit from the PERUVIAN SYRUP than all the rest together. My sales of the Syrup are very large and constantly increasing, and I do not hesitate to recom-mend and even warrant it to give satisfac-

tion. Sold by all druggists.

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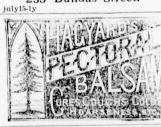
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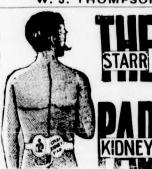
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LATEST BY TELEGRAPH.

Ireland.

London, April 4.—Several Liberal mem-bers of Parliament yesterday decided to make strong representations to Mr. Glad-stone in regard to the condition of Ireland. Several members expressed the opinion that a new Chief Secretary for Ireland is

The Irish members declared the Government, by crushing the Land League, encouraged ribbon societies. This was the

couraged ribbon societies. This was the cause of outrages.

London, April 5.—All the landlords in the counties of Westmeath and Ross-common are now under police protection.

The Land League paper, United Ireland, has again been printed. The issue was seized by the police. The number was much milder in tone than its pre-

London, April 5.—A Dublin despatch London, April 5.—A Dublin despatch says the report that the Irish American suspects were all liberated on condition that they quit the country, except two or three who refused to accept the conditions, is unfounded. About six suspects, who are naturalized citizens of the United States, have been released within three weeks, but only on the same grounds as were the others who were liberated. Their citizenship is entirely unconnected Their citizenship is entirely unconnected with their release, the executive holding that all persons resident in Ireland are liable to British law, and are to be treated as British subjects. Among those of this class released was Boynton, who was liberated on account of ill health. There are only four suspects of the same class

Dublin, April 6.—The Police made ex-

Dublin, April 10.—Parnell was released from prison this morning, and is now on his way to England.

Dublin, April 10.—The release of Par-

nell is on parole for one week, in order to enable him to visit his sister in Paris,

whose child has just died.

London, April 10th, 1882.—Parnell desiring faithfully to observe his parole, alighted at Willesden Junction, outside London to avoid demonstration. He was met by Justin McCarthy. He goes to Paris to day.

Cork, April 10th, 1882.—Bands are playing, houses illuminated, crowds par-

ading streets this evening in honor of re-lease of Parnell. In the country the hill-sides are ablaze with bonfires. The de-light of the people is explained by the fact that it is not generally known that Parnell was released on parole

Great Britain. The London Times, in an article on the imprisonment of American suspects, says that the Imperial Government can meet the wishes of the Government of the United States without impairing the securities of the Protection Act, and it has no doubt that favorable consideration will be given to the case of any citizen of the States who will undertake if released to leave the country. In the House of Commons Mr. Gladstone stated that

will withdraw from the Ministry on account of their opposition to an extension of the coercion policy of the Government.

London, April 5.—The Law Journal says McLean, who attempted to assassinate the Queen, will be tried with unusual pomp, and adds that the policy of giving so dignified an aspect to McLean's

act may be doubted.

London, April 10.—Lord Macdougall sent summonses to 20 tenants of his estate, Isle of Skye, for non-payment of rent. The process-server was seriously hurt by a mob, and warned not to return.

hurt by a mob, and warned not to return. The "No Rent" agitation is said to be spreading rapidly on the island.

London, April 8.—Truth has the following remarks on the Irish Home Rule: "Home Rule has taken its place in the area of practical politics because Englishmen are beginning to see that they will eventually have to accept it. There is no more reason why we English should claim the right to make land laws for Ireland than for Canada or New Zealand. I venture to predict that within twenty years it will be thought monstrous that we should ever have denied the Irish so of the use of the opera house (which we should ever have denied the Irish so self-evident a right."

Russia.

St. Petersburg, April 3 .- Despatches from Kieff report great excitement there, and fresh outbreaks against the Jews are imminent. The students of the university yesterday marched to the prison in which their comrades were confined. They clam-orously demanded their release, but the military presented a bold front

It is stated the attacks upon the Jews of Southern Russia have recommenced.

petroleum.

Warsaw, April 7.—Grave apprehensions of a renewal of the outbreaks against the Jews are felt. Placards have been posted threatening the Jews, who are in great terror. The Government has ordered the shops to be closed. Great military precau-

shops to be closed. Great limitary process tions are being taken.

Jewish exiles, arrived in New York, state that in Warsaw, Odessa, Kieff and other towns the Russians have stored arms, the Jews which they intend to use against the Jews in Easter week.

in Easter week.
St. Petersburg. April 7.—It has just been discovered that 20,000 pounds of gunpowder have been stolen from the fortress of Dunsbourg, which is the fortress nearest to Germany.

Fresh Nibilist machinations are being

been a great favorite in Washington society. Young, beautiful, wealthy, of fine social position, with all the world around her, it is difficult for the worldly to realize how in the morning of life she can give up all this; renounce all thought of love and marriage and future family ties, even her name itself, to devote her life to the near and suffering in the smoky city. poor and suffering in the smoky city.
Many think that the example of her
cousin, Gen. Sharman's son, who became
a monk a year or two ago, was the moving
cause. Her mother, brothers, and sister Edith were present during the ceremony which took her from them forever, and rendered her as dead to the world as though buried in the cemetery instead

of the cloister.

The House Committee on naval affairs The House Committee on naval affairs have reported a Bill for the completion of five monitors at a cost of \$2,500,000. In regard to his veto of the anti-Chinese bill the President is said to feel assured that American interests in China will be stronger than ever, and the Chinese Government he more readily disposed to ernment be more readily disposed to make concessions to the United States in make concessions to the United States in the matter of restricting Chinese subjects from coming to the United States. The President is confident the people will without distinction of party, when the welfare of the country is looked at, sustain him in what he has done.

Canadian.

There is such an accumulation of bag-gage at Winnipeg station that the shed is full, and several tiers are piled outside on Henry Boyce, a brakeman on the North-

Toronto on Monday.

Winnipeg, April 4.—Branches of the following banks are shortly to open here:
Nova Scotia, Ottawa, Federal, Dominion, Molson's, and Bank of Commerce, which will make, with five already here, eleven banking houses, besides three or four pri-vate banks.

A true bill has been returned against Michael Lee for the murder of Maggie

Michael Lee for the murder of Maggie Howie at Napanee.

A Winnipeg special says:—On. the St. Paul line, near Crookston, five miles of the road are submerged, and there is no sign of traffic being resumed. Floods are expected out West if the thaw to-day continues. It is not advisable for emigrants to start for a week yet. to start for a week yet. Grand Falls, N. B., April 8 —John Les

Grand Falls, N. B., April 8—John Les-lie, a leading respected citizen, was killed here last night on the New Brunswick Railway. He was engaged in shipping sleepers by rail, and while attempting to stop a shunting car, was pitched head foremost on the rails. A train of five loaded cars passed over the body, terribly mangling it. One leg and one arm were cut off, and the head entirely crushed and separated from the body. The deceased

cut off, and the head entirely crushed and separated from the body. The deceased was about 35 years of age.

Smith's Falls, Ont., April 8.—A terrible accident occurred at Lombardy Corners yesterday. While working at a sawing machine, a man named John Murphy was instantly killed by the breaking of the fly-wheel, a piece of which went through his body. through his body.
Walkerton, Ont., April 7.—Early

Commons Mr. Gladstone stated that correspondence was still progressing, and that no reply had as yet been received to the United States respecting certain to the United States respecting certain the Hendau Biterature. The negotiations so far have proceeded in an exceedingly friendly spirit.

London, April 5.—It is reported that Mr. Chamberlain, President of the Board of Trade, and Sir Chas. Dilke, Under Secretary of State for Foreign Affairs, will withdraw from the Ministry on actual that the boy had strict orders not attempt the preting up of any press. to attempt the putting up of any pres-criptions during his absence. An investigation is going on before the coroner. Mrs. Moore was a fine looking young woman, not long married.

BRANTFORD LETTER.

For a time the boys' department of our schools have been somewhat in an unset-tled state. Mr. M. A. McGill, who has been in charge, was for a time in very poor health and finally had to ask the trustees

of the use of the opera house (which belongs to his brother) free of charge, as a donation and the congregation are moving to make the opportunity a profitable one. Arrangements will be completed in a few

days.
Mr. S. Schryer has decided to leave the city shortly, and take up his abode in London. For a number of years he has taken quite an interest in all the doings of the congregation, and was never afraid of a little work. Since January he has been a member of the school board.

Southern Russia have recommenced. In one case Jewish shops have been fired with petroleum.

Warsaw, April 7.—Grave apprehensions of a renewal of the outbreaks against the

Miss Ellie Kew has gone to spend the summer, with her brother in Syracuse,

N. Y.

The choir gave a grand musical vespers on Easter Sunday, and show considerable improvement.

SARNIA LETTER.

Darsey, Thomas Byrne, Hugh Reilly, Patrick Trayner, P. Martin, Edward Good-erich, Michael Stanley, and Wm. Mc-Elheron.

The fact that there is two live Catholic Societies now in Sarnia will prove to the world at large that we are at last awakeing to the knowledge that there is strength in unity, and trusting that we will not be the last among the many Catholic communities in Ontario to realize that fact,

I am, dear sir, yours, &c., Jas. K. FAULKNER, Cor. Sec. We have had quite a number of new members join since our first meeting and expect to have at the least one hundred and fifty members before the end of sum-

RESIGNATION OF MR. C. DONOVAN.

At a recent meeting of the Trustees of the Separate School Board Mr. C. Donovan resigned his position as Head Master of the Separate Schools of this city, and the

Resolved, That this Board, in accepting the resignation of C. Donovan, B. A., wish to express its profound sense of the great loss that the R. C. Separate Schools of Hamilton sustain in the withdrawal of Mr. Donovan from the position of Master of St. Mary's Model School, in which, by his zeal, prudence and learning, he gained the love of his pupils and won the gratitude of every friend of Catholic edu-

cation in the community. E. I. HEENAN, V. G., Chairman CHAS. LEYDEN, SECRETARY. Mr. Donovan leaves Hamilton in a few days to enter upon duties in connection with the new Bureau of Statistics of Ontario. He carries with him the wishes of a numerous circle of friends, who, while numerous circle of friends, who, while congratulating him on his promotion in life, regret his withdrawal from their midst. Mr. Donovan deserves great credit in having raised himself to the high posi-tion he is about to fill, for he has proved himself an apt scholar and a gentleman of sound literary ability. Many tempting offers have been made to him before this; but his loyalty to the institution he repre sented, and his heartfelt desire to raise the standard of the schools with which he was connected counteracted the tempting emoluments of other positions. However, the advice of friends has at length pre-vailed, and he has accepted a Government position, in which the Times, in common with many others, wish him every success. For over nine years Mr. Donovan has been head teacher of the Separate Schools in this city, and in bidding the boys good-bye general regret was expressed at Mr. Donovan's leaving, and many of the boys shed tears at losing such a kind and generous friend. To-day Mr. Donovan visited the Model School and bade farewell to the young ladies, who were much affected at the leave-taking.—Hamilton Times, April 6.

THE PLACE WHERE OUR LORD WAS LAID.

After looking at the outer forms in the rotunda, the lamps, pictures, tapestries, and shrines of jewels, silver and gold, we take our tapers and go to the left, down into the dark. Here is solid rock. It is no counterfeit. We are shown the tombs of Nicodemus and Joseph of Arimathea, unless the tongue of man preach the Gos and others not yet opened. Then we enter the sacred place. Descriptions given in the early centuries correspond with what we see. It is a cave hewn in the rock. It is above the level ground. It is our own folly and the malice of the devil some six feet square, and one-half is oc-cupied by the sarcophagus. The mark of the workmen still shows upon the hewn rock.

As we enter we hear the chant of the Franciscans sounding in the Latin Church, and perceive a priest renewing the lamps over the tomb. We reverently draw the curtain; he motions us to enter, and then retires by another way. It is a narrow place. Age is upon everything here, except upon the fresh, pure white stainless marble, which covers this sacred place, and upon which our Lord's Body lay. Some pilerims are there praying It. Some pilgrims are there praying. It seems a place for hush and prayer. I seems a place for hush and prayer. I find in my wife's journal this brief sentence, for I cannot describe the impression: "The hallowed spot seems indeed, holy ground, and we, too, with reverent lip touch the cold stone with loving, tearful awe." Never since I have had a consciousness of the soul that rose with my life's being, and which has ever seemed to my best meditation to come from afar—from God, who is its home—have I had such uncontrollable and work have I had such uncontrollable and wor-shipful emotion. It is useless to reason about it, and to avow it, why should one be ashamed? In this far-off country one is very near his highest and best thought, and at the very tomb, or at least in the very precincts of the spot where He suffered, agonized, and died, the utter help-lessness of one's condition, without Divine aid, subdued all pride and humbled all aid, subdued all pride and humbled all worldliness. What Whittier said so tenderly came to my memory with new, unutterable meaning:

"I know not where His islands lift Their fronded palms in air:
I only know I cannot drift Beyond his love and care."
It is meet that we should close our Sabbath here and thus. We tread the Via Dologous houseward producing the work

Dolorosa homeward, pondering the prob-lems of this life, which these scenes, however wondrous, only serve to make more ever wondrous, only serve to make more recondite to the finite mind. Alas! we can see only in part. Here in Jerusalem it may be said, with more meaning than elsewhere in the world, "From mystery to mystery." S. S. Cox.

AN AMUSING INCIDENT.

Yesterday morning at the Cathedral, during the delivery of Bishop Gilmour's sermon, there was an interruption that would have caused amusement had it hap-pened anywhere else but in a house of worship. The pulpit at the cathedral is situated near the center of the auditorium tress nearest to Germany.
Fresh Nihilist machinations are being discovered daily.

United States.

New York, April 4.—Eugene Beecher, a nephew of Heury Ward Beecher, charged with selling to Horatio Angle St5,000 worth of Arkanasa Lands which did not belong to him, was jailed to-day in default of \$15,000 bail.

A considerable sensation has been created in Washington circles by the news that Miss Eleanor Ewing has taken, in a Pittsburg convent the veil of the order of the Order of the Sisters of Mercy. This young lady, who is now Sister Mary Veronica; has

of the unusual proceedings. Bishop Gilmour kept on the even tenor of his way.

"I demand that there be silence," said Bishop Elder. This brought the thumping emphasis to an end, and the astonished Bishop turned and faced the altar. Bishop Elder now discovered his part of Bishop Elder now discovered his part of the mistake, and said: "I beg your par-don, sir, I thought it was some one in the congregation creating a disturbance. There were no other interruptions.—Cin cinnati Commercial.

OUR DUTY TOWARDS MEN.

Father Gallwey, S.J., preaching at the High Mass in St. George's Cathedral on Sunday, taking for his text the words, "At that time Jesus was casting out a devil, and the same was dumb, and when he had cast out the devil the dumb spoke, and the multitude were in admiration at and the multitude were in admirator acit." He said why were the people so astronished at this miracle? Are we to believe that our Lord had never worked a miracle before in His life? When we miracle before in His life? When we remember that He multiplied the five loaves, that He raised the dead to life, that He changed water into wine, and other miracles without number, we were led to ask why the Jews were so greatly astonished at this miracle. He did not astonished at this miracle. He did not think there was any need to spend time trying to find out what was passing in the minds of the Jews. But he saw reasons in this miracle that might well surprise us Christians. At first sight thoughtful men would wonder, and ask the question, Why the devil should rob men of the Why the devil should rob men of the use of their tongues, and why does our Lord work a miracle to give a man back the use of his tongue? We know in how many places in Scripture we are warned of the harm and mischief that is done by the tongue of man. St. James tells us that the tongue is a resistless devil, a world of iniquity. He compares it to a fire that is forever spreading havoc around it; and the author of the Book of Eccle-siasticus tells us that, though many have perished by the sword, yet not so many as have perished by their own tongues; and, having his mind full of the ruin that has having his mind that of the table been caused by the tongue of man, he makes this prayer, "I will set a guard before my mouth, and a sure seal upon my lips, that I may not destroy myself by my tongue." Seeing, then, that the tongue of man works so much mischief, how is it that the devil wishes to make men dumb, and how is it that our Lord men dumb, and now is it that our Lord works a miracle to give man back the use of his speech? We must study this ques-tion for a few moments under the direc-tion of the Blessed Mother of God and asking her prayers, pray to understand this miracle, and whether our Lord worked it, in order that we may take a profit to our own souls. The answer we arrive at is that, though the tongue of man works so much mischief, yet it also works a great deal of good. The tongue of man great deal of good. The tongue of man is an instrument of the very greatest good, though it can be applied to mischief. The Apostle Paul tells us that The Apostle Paul tells us that "faith comes by hearing." That is, that man must come to the knowledge of that truth which is necessary to their salvation through their hearing, and then He goes on to ask the question, "How can

they hear unless there be some one to that changes the tongue into an instrument of evil. Scripture tells us that there is a time to speak and a time to be silent, and he could draw out a long list of the times when a Christian man should speak, and the times when he should be silent. If a Christian man had promised to keep a secret he ought to be silent when he is tempted to break his promise. Again, if you chance to know some secret that is injurious to your neighbour, that secret ought to be locked in your own heart forought to be locked in your own heart forever; never should you open your lips to
ay.
reveal it, however much you may be
It tempted. Again, when you are in a state
of anger with one of your children, or
enor with a neighbour, you ought to be slow
into speak. When you are tempted to
speak some word that would do harm to
those around you, be like the dumb man;
ith when you are tempted to save one immed. when you are tempted to say one immodest word in a Christian household, remember that the body of our Lord has been on your tongue, and that your tongue is as consecrated as the chalice on the altar, and

do not utter that word. On the other do not utter that word. On the other hand, there are times when a Christian man ought to speak and speak boldly. When you are present, and accusations are made against your absent neighbour, say a word for him, and take care you do your duty. You ought not to stand by and see him accused behind his back; you ought to say to his accusers, "you ought not to accuse a man behind his back; it is not manly, it is not the usual custom not manly, it is not the usual custom
that a man should be condemned without
a hearing." Speak up for the absent man,
and do not let him be condemned unjustly and rashly without having a chance. justly and rashly without having a chance. Again, if you know that harm is coming to the soul of some child or some friend, you ought to speak out to the parents and tell them its danger. It is your duty, and if you do not, what will you say to Jesus Christ, when, on the Judgment Day, He will tell you that you let a soul perish that you might have saved by a word you did not speak? In a country like this, where the devil has made fools of men—where, eighteen hundred years and more after our Lord came on earth to join us all in one great family, in one religion, that in one great family, in one religion, that we might be one, as we are to be one in heaven, the devil has made fools of men and multiplied religions till you cannot count them—in a land of this kind we must often hear our neighbour asking for the truth; Catholics should not be dumb, but should speak out and let them know the truth. Again, in a land like this, the scoffer is often heard uttering words of malice against God. Were Catholics to

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Joannal, Fine 25 50 to 2 50
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Bran 10 00 to 21 50
Bran 10 00 to 11 13
2 50 to 4 30 Eggs, retail. 9RODUCE. 0 15 to 0 16
"basket. 0 14 to 0 15
Butter per 1b 0 30 to 0 32
"crock 0 25 to 0 27
"tubs. 0 14 to 0 15
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Calfskins, green, # B. 0 10 to 0 00
"dry "0 15 to 0 07
Tallow, rendered 0 00 to 0 07
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Chickens, pair.
Ducks per pair. 0 75 to 2 00 0 50 to 0 70 Chickens, p pair
Ducks per pair
Beef, p cwt
Mutton, b b.
Lamb, "
Veal, "
Dressed Hogs.
Potatoes p bag
Anples, p bag

Apples, & bag.
Onions, & bhi.
Hops, & cwt.
Wood & cord. London Stock Market. 50 Canadian Sav 50 Canadian Sav 50 Dominion xd 100 English Loan 20 Financial A. of Ontario... 20 Huron & Erie xd 50 Huron & Erie xd 50 Ontario... 50 Ontario... 50 Soyal Standard. Superior..... Ontario Investment Ass'n London Life.

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CORN—00c to 00c.
WOOL—00c to 00c.
FLOUR—Superior, \$5 80 to \$5 95; extra, \$5 70 to \$5 80.
BRAN—\$18 00 to \$18 00.
BUTTER—13c to 21c.
GRASS SEED—Clover, \$4 60 to \$4 90.
BARLEY—(street)—86c to 91c.
WHEAT (street)—Fall, \$1 27 to \$1 28,

Montreal Market.

FLOUR—Receipts, 3,000; sales 25. Market quiet, unchanged. Quotations are as follows Superior, 6 25 to 6 30; extra, 6 15 to 6 20; spring extra, 6 00 to 6 60; supering, 5 60 to 5, 5 75; strong bakers', 6 50 to 8 00; fine, 4 90 2to 5 00; middlings 40 0 to 4 52; rollands

Superior, 6 25 to 6 639; extra, 8 15 to 6 29; spring extra, 6 00 to 6 605; superine, 5 60 to 5 75; strong bakers', 6 50 to 8 00; fine, 4 90 to 5 00; middlings 40 00 to 4 25; pollards, 3 50 to 3 70; Ontario bags, 2 95 to 3 05; city bags, 3 80 to 4 00.

GRAIN—Wheat, red winter, 1 45 to 1 37; Ontario bags, 2 95 to 3 05; city bags, 3 80 to 4 00.

GRAIN—Wheat, red winter, 1 45 to 1 37; spring, 1 42 to 1 43. Corn, 81c to 81c. Peas, 98c to 98;c. Oats, 42c to 42c. Barley, 65c to 68;c. Rye, 00c to 87;c.

MEAL—Oatmeal, 5 00 to 5 20. Cornmeal 4 00 to 4 00.4

PROVISIONS—Butter, Western, 18c to 19c; Eastern Townships, 22c to 25c;B. & M., 18c to 22c. Creamery, 60c to 00c. Cheese, 12[c to 13]c. Pork, mess, 21 00 to 22 00 Lard, 14c to 14;c. Bacon, 13c to 13]c. Hams, 13c to 14c.

ASHES—Pots, 4 85 to 5 00.

HAMILTON, Apl, 8—Wheat, white at 5 00 to 5 25; red, 1 25 to 1 27; spring, 1 28 to 1 30; barley, 80c to 85c; oats, 42c to 45c; lower seed 4 50 to 4 40; timothy, 75c to 80c; orr, 75c to 80c; rye, 75c to 75c; clover seed 4 50 to 4 40; timothy, 75c to 80c; rye, 75c to 75c; clover seed 4 50 to 4 40; timothy, 75c to 80c; peas, 75c to 80c; orr, 80 to 85; No. 2 c. 80. Dressed hogs, choice, 80 to 85; No. 2 c. 80. Dressed hogs, choice, 80 to 85; No. 2 c. 80; Dressed hogs, 101 (12]c; shoulders, 10]c; to ng clears, 15c to 15c; good, 16c to 20; extra, 20c to 22c large rolls, fresh, 18c to 20c. Ergs—Fresh, 18c to 20c. GUELPH, Apl, 8—Flour, No. 1 super, 3 25 ac 12c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 50c; barley, 10c; barley, 78c to 88c; peas, 74c to 77c; oats, 30c; and 10c; barley, 50c; barley, 10c; barley, 78c

eggs, 15c \$\tilde{a}\$ 14; cheese none: hay, 9.00 \$\tilde{w}\$ 10 00; potatoes, 1 00 \$\tilde{a}\$ 1 15 per bag; corn, 00c \$\tilde{w}\$ 00c.

St. CATHARINES, Apl. 8.—Flour, No. 1 super, 6.25 \$\tilde{a}\$ 6.50; fall wheat, 1.25 \$\tilde{a}\$ 1.28; barley, 70c \$\tilde{a}\$ 50; peas, 85c \$\tilde{a}\$ 70c; oats, 38c \$\tilde{a}\$ 1.28; barley, 70c \$\tilde{a}\$ 50; peas, 85c \$\tilde{a}\$ 70c; oats, 38c \$\tilde{a}\$ 1.28; barley, 70c \$\tilde{a}\$ 50 00 to 6.50; sheepskins, 1.00 to 1.25; butter, 28c \$\tilde{a}\$ 38c; eggs, 14c \$\tilde{a}\$ 16c; cheese, 14c \$\tilde{a}\$ 16c; hay, 8.00 \$\tilde{a}\$ 10 00; potatoes, 1.00 \$\tilde{a}\$ 1 00; corn, 70c \$\tilde{a}\$ 72c.

KINGSTON, Apl. 8.—Flour, No. 1 super, 7.00 to 8.00; fall wheat, 1.25 to 0.00; spring wheat, 0.00 to 11 30; barley, 90c to 95 peas, 77c to 78; oats, 40c to 00c; cattle, live weight. 3.00 to 50; beef, 5.00 to 9.00; mutton, 8.00 to 9.00, dressed hogs, 8.00 to 9.00; hides, 6.00 to 8.00, sheepskins, 0.80 to 1.75; wool, 22c to 24c; butter, 18c to 24c; eggs, 14c to 18c; cheese, 12c to 00c; hay, 9.00 to 10.50; potatoes, 65c to 00c per bush; corn, 85c to(00c; rye, 77c to 00c.

SEAFORTH, Apl. 8.—Flour, No, 1 super, 0.00 to 0.00; fall wheat, 1.20 to 1.20; spring wheat, 1.20 to 1.22; barley, 1.28 to 1.50; peas, 50c to 1.00; oats, 40c to 00c; hides, 6.00 to 7.00; butter, 25c to 7c; eggs, 12c to 18c; cheese, 00c to 00c; potatoes, 125 to 1.40, corn, 36c to 60c.

oes, 1 25 to 1 40, corn, sic to 69
Halifax, N. S. Apl. 8;—Flour quiet and unchanged to-day. Choice pastry, \$8 00 @ 9 0;
superior extra, Choice, 7 25 to 7 50; superior extra 7 00 to 7 10; extra superine 6 75 @ 6 8;
spring extra 6 50 @ 6 75; strong bakers, 700 @ 7 25; superine. 6 00 @ 6 25, yellow kiln dried cornmeal, 4 00; fresh ground, 4 00; Canada oatmeal, 5 70 @ 5 80.

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