

The Catholic Record.

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CLERICAL.

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THE CATHOLIC CHURCH AND CIVILIZATION.

By Rt. Rev. John Walsh, D. D. Bishop of London.

The Encyclical Letter, "Humanae Genus," of Our Holy Father Pope Leo XIII., on the State of the Freemasons.

The American Catholic Quarterly Review.

In his great and instructive Encyclical Letter, *Humanae Genus*, our Holy Father Leo XIII. traces out with a master hand the evils that afflict modern society, exposes its wounds and sores, and points out the destructive forces that are arrayed in wicked warfare against the Church of Christ and the Christian civilization which she has created and fostered. This magnificent document is so luminous in style, so irresistible in argument, so irrefutable in its deductions, and so full of facts, that any words of ours would add nothing to its power or to the salutary and lasting impressions its perusal must make on all candid and unbiased minds. Naturalism, which is the denial of the supernatural, and, therefore, of all revealed religion, is the curse of the age and the canker worm that is gnawing at the very vitals of society. Its doctrines are most destructive of public and private virtue, and aim at the overthrow of the whole Christian order. The

FUNDAMENTAL DOCTRINE OF THE NATURALISTS.

says the Holy Father, "is that human nature and human reason ought in all things to be mistress and guide." Laying this down, they care little for duties to God, or to man, or to the neighbor, and they deny that any thing has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed. According to the gospel of the flesh, the existence of God and the immortality of the soul, which are the unsold reason points out as certain and fundamental truths, are to be regarded as questionable and uncertain; and consequently the foundation of law and order, of all justice and morality, are shaken and undermined. God, the Creator and provident Ruler of the world, is outlawed from His own creation. Law is stripped of all divine sanctions. The political order is supreme and independent of all responsibility to a higher law. Man in society is the source of supreme civil power, and therefore can appoint or displace the chief magistrate according to his good pleasure. The education of youth must be godless, and marriage, the bond of domestic life, and the basis of society, must be reduced to the genus of commercial contracts. Says the Holy Father: "When we refer to domestic life in the teaching of the Naturalists is almost all contained in the following declarations: That marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond; that, in the education of youth, nothing is to be taught in the matter of religion, as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavored to make them into a law and institution. For in many countries, and in some nominally Catholic, it is enacted that NO MARRIAGE SHALL BE CONSIDERED LAWFUL except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be. Thus the time is quickly coming when marriages will be turned into another kind of contract—that is, into changeable and uncertain unions which favor may join together, and which the same change may disunite. With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth. They think that they can easily mould it to their opinions that soft and pliant age and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children, they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the important and most holy duties of men to God shall be introduced into the instruction on morals. Then come their doctrines of politics, in which the Naturalists lay down that ALL MEN HAVE THE SAME RIGHT, and are, in every respect, of equal and the condition; that each one is naturally free; that no one has the right to com-

mand another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed; and the source in the multitude or in the governing authority, when this is constituted according to the latest doctrine. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place.

Such are the destructive doctrines and forces that are now in active operation in the world, and which have for aim the destruction of civil society as at present constituted, the ruin of Christian civilization and the overthrow of the Catholic Church, which is the firm prop of the one and the fruitful mother of the other. These terrible anti-Christian doctrines, if put into successful operation, would result in Communism, Socialism, and Anarchy, in desecrated homes.

IN FAITHLESS PEOPLES AND GODLESS STATES:

In other words, Christian society and Christian civilization would be utterly destroyed; the work of Christ and of His Church in the world would be undone, and the devil, the world, and the flesh would once more reign in Paganism, revived, restored and triumphant. Now, the great aim of Freemasasonry and of cognate societies is to bring these doctrines and principles to a successful and triumphant issue; and therefore they wage a fierce and unrelenting war against the holy Catholic Church, which is the great obstacle to the realization of their wicked and diabolical purposes. Hence it is that the Holy Father raises his voice in warning against those wicked anti-Christian confederations, and from the chair of Peter calls upon the Christian world to hold fast to the saving truths and holy laws which it symbolizes.

The many evils that afflict modern society and menace it with ruin, are the logical consequences of the Protestant "reformation," and of the action of its principles and teachings. Naturalism and its allies are the progeny of Protestantism. The Catholic Church, on the other hand, is the FOSTER MOTHER AND SAVIOUR OF CHRISTIAN SOCIETY

and Christian civilization, and she alone has the true remedies for the healing of the nations and for the removal of the moral and social evils that, like a wasting plague, ravage and threaten them with death. This it is proposed to prove to some extent in this article; but, it would, of course, be impossible within the space of our disposal to do full justice to the subject in all its bearings. There are no moral evils for which the Church has not a remedy, no human sorrow for which she has not a heavenly consolation, no wounded, broken hearts for which she has not a healing balm; there are no dark problems of life for which she has not a solution, no questionings of the human soul for which she has not satisfactory answers, no dark despair for which she has not the blessed light of assured and immortal hopes. In the sick and afflicted have a mother of consolation, the poor a friend and benefactor with an open hand, the oppressed a powerful protector that in all ages has never failed to shield them with the power of her influence and laws, whilst she smote with her banners and anathemas the tyrants and enslavers of their fellow-men. To the king and his subjects, to the master and his servants, to the employers and the employed she teaches the just relations that should exist between them, the reciprocal rights and duties which, like the nicely adjusted works of a clock, should in their harmonious action and reaction regulate all social grades and interdependencies, and bind all members of society in the golden bonds of justice, charity, good rule and friendly offices; thus establishing in this fallen world the reign of law and order, and of peace and good will to all men. Were the voice of the Church listened to and obeyed, and her teachings reduced to practice in individual and social life, the world would have been spared the existence of those organizations which, under the presence of exercising philanthropy and benevolence, have been the fruitful source of innumerable evils, and modern civilization would not be forced to shudder with fear at the apparition of such associations as Communism, Socialism and Nihilism, which desperate men in their despair have framed to right their political and social wrongs, whether real or imaginary, and which threaten with ruin and overthrow. Within the Church's pale all rights are protected, all duties enforced, and the just relations and subordinations of the social hierarchy are based on true and firm foundations. She is the friend of the poor, the protector of the orphan, the defender of the weak and oppressed. She is

THE FIRM SUPPORT OF LEGITIMATE ACTIVITIES

and the promoter of civil liberty. Here is, in fine, the fruitful womb whence has sprung Christian civilization with its unnumbered blessings and sweet and tender charities.

The poor have been at all times the object of her special solicitude and affection, following in this the example and the precepts of her divine founder.

A considerable portion of Church revenues was by her direction to be set aside for the maintenance of the poor, and in various councils laws were passed making provision for their support. Thus, the Council of Tours, held in 566, by its

fifth canon orders every town to maintain its poor; and the priests in the country as well as the faithful were required to maintain their own poor in order to prevent the abuses of unrestricted mendicancy. The Church had a register of the poor for the purpose of ascertaining their wants and of regulating the distribution which was made to them of a portion of the ecclesiastical property.

No form of human misery and suffering was a stranger to the all-embracing charity and Christ-like compassion of the Church. The lepers, excommunicated from the society of their fellow-men, were embraced by her with a mother's affection; the ordinary sick poor were tenderly nursed and cared for; and even prisoners were visited and consoled, and their physical as well as their spiritual well-being was carefully considered and looked after.

It would be long to enumerate in detail even a small part of the laws and provisions which prove the Church's holy zeal for the comfort and consolation of the unfortunate. Amongst her canons may be found one directing that priests should refuse to accept the gifts of those who oppress the poor.

In the midst of the awful solemnities of his consecration, the bishop-elect, standing in the presence of God's altar, is made to promise that he will be affable, kind, and compassionate to the poor for the sake of God's holy name. The Church, like her divine Founder, respects and dignifies, while she compassionates, poverty, and impresses her children with reverence for what the Fathers call "the Sacrament of the Poor," that is, recognizing Christ in the poor man as faith recognizes Him under the sacramental species. She exclaims with Boetius: "Let no one any longer scorn poverty or treat it as a vulgar thing." True, it was once of the dregs of the population, but the King of Glory, having espoused it, He has forth with His alliance, and henceforth round the banner of the Cross and to hold fast to the saving truths and holy laws which it symbolizes.

"For she is still the poor man's friend, And all the oppressed who, with no strength Have her at their command."

Veronica-like, she has never ceased to wipe the blood and sweat and tears from the face of suffering humanity; nor has she failed to act as an angel of consolation in every centre of human sorrow. In every ghetto and institution of charity like blessed proboscis for relief and comfort of the sick, the suffering and the poor, and she has entrusted the care and administration of these institutions to the holy men and women who have embraced the virgin life, and who have renounced all property and all rights to property in order to live for the poor and suffering, to expend themselves in their service, and to bestow upon them their undivided care, their tender ministrations and their unselfish and Christ-like charities. We may, therefore, say of the Church what Solomon said of the mother and her child, "Hæc est vera mater." She is the true mother of suffering humanity. It were needless to dwell on the limits of this article to dwell on all that the Church has done to alleviate human sorrows, to relieve distress, and to care for the sick and suffering. We venture, however, to quote

THE FOLLOWING STRIKING TESTIMONY on the subject from a Protestant journal, the *Saturday Review*, written apropos of the Pope's intention to establish a hospital for cholera patients, should that dread plague visit the Eternal City:

"The proverb about 'an ill wind' appears to have been illustrated by the terrible visitation of cholera in Italy, even more fully than was known last week, and in the same sense which we then pointed out. The Pope himself has openly come forward, not to thwart, but to praise and to second, the efforts of those at the head of public affairs in Rome, as is testified by his letter to Cardinal Jacobini on the dreadful scourge of Italy. His Holiness is not content with commending 'the zeal and prudence' of the Government; he finds it impossible to remain an indifferent spectator, and announces his intention of co-operating in this work of charity by founding a hospital at a cost of a million francs, in the close neighborhood of the Vatican, so that he may himself be able to visit and console those attacked by the malady. That such a step is a very fitting, as well as a politic and a gracious one on his part, is obvious enough, and it appears to be generally appreciated, as such on all but except by 'liberals' of the irreconcilable class. But it is also the course which might have been expected from the antecedents and general character of Leo XIII. who has all along manifested a special anxiety both to emphasize, and so far as circumstances permit, to emulate the nobler historical traditions of the Papacy. The name and so much a matter of course, that we are sometimes apt to forget how comparatively new in the world's history such institutions are. There are probably some who will even be surprised to learn that the idea and the fact are alike of purely Christian origin, and form part of our large indebtedness to the early and medieval Church. Millenaria is quite within the mark when she says that, in institutions for the poor, hospitals, leper houses, charity was not only reckoned 'a duty specially incumbent on churchmen, but was a duty ostentatiously discharged.' He adds that Latin Christianity may point to her hospitals and brotherhoods, as well as to her universities, schools, and churches, 'as in great part owing to the munificence of the

active agency of her universal hierarchy.' But we must go further back than the date of distinctively 'Latin Christianity' for the origin of hospitals. It is really one aspect of the striking contrast which challenges attention in many different ways, whether in art, in literature or in life, between the civilizations of the Pagan and of the Christian era. And it may be said without exaggeration to reveal the radical nature of that contrast. A modern writer has justly observed that 'civilization so repulsive as its indifference to suffering.'

"The wealings of mankind could neither contribute to the joyousness of life nor bear its burdens; they were out of place equally in court or camp, and were better out of the world altogether, seeing that they were not of it. And, therefore, as was only natural, charitable institutions were absolutely unknown. The almost entire ignoring of all sympathetic reference to childhood in classical poetry, compared with the prominent place it occupies in the poetry of every Christian age—which is somewhere dwelt on by Dr. Farrar—illustrates one side of this contrast. It finds a more graphic illustration in the fact, noted by Mr. Lecky, that the infant was entirely unprotected, and infanticide was regarded by no one as a crime." But the sacredness of human life and the sentiment of compassion so conspicuous in Christian ethics speedily produced a marvellous change. Even during the ages of persecution the hospital and the refuge (*Xenodochion*) had already come into existence, and the catacomb epitaphs bear abundant witness to the multitude of foundlings supported by Christian charity. After the conversion of the Emperor, one of the first changes in the law was to provide for the care of infants, and under Justinian we find mention of public *brithrophilia*.

If we pass on to the Middle Ages, Innocent III., one of the ablest and most representative of the Popes, founded both the Hospital of Santo Spirito at Rome, for patients of all nationalities, and a Foundling Hospital, and Gregory IX. not long afterwards founded the Lateran Hospital, which is still kept up. Every monastery, moreover, as a rule, had its infirmary, not only for the use of its own members, but for the care of invalids and convalescents generally, and the nursing of the weak, the blind, and the aged; and these infirmaries were in fact the originals and patterns of our modern hospitals. The earliest record of the establishment of a separate hospital in England is in the time of Lanfranc, Archbishop of Canterbury, who founded two in 1081, one for leprosy, and one for general purposes. St. Bartholomew's, Smithfield, founded in 1123; St. Thomas, in the Borough, in 1213; and Bethlehem, in 1247—converted under Henry VIII. into a receptacle for lunatics—were all originally connected with religious houses.

"The curious fact, which has been noticed by historians, that so few names comparatively have come down to us signified for what yet was from the first so widely spread a work of Christian philanthropy, is in itself significant. And hence it comes to pass that the men who, at a later date, covered Europe with a network of hospitals after the Crusades, have passed from recollection, though in another and most important sense they are not forgotten. They were the men who, really show how entirely that has become a matter of course, a necessary and universal incident of Christian civilization, which under the previous regime had been altogether unknown. If, to cite Milton's words, 'the haughtiest Popes condescended to imitate the Lord in washing the feet of poor men,' the ceremony, however perfunctorily it may sometimes have been performed, had a background of meaning which was never lost sight of in the Church. It is no doubt a satisfaction at once to the piety and the historical sense of Leo XIII. to know that, in his proposed foundation of a cholera hospital at Rome, he is emulating the best of his predecessors in a matter where they use his own phrase—'trud most closely in the steps of their divine Master. Rome, Athens, Alexandria, in their old heathen days, took no heed of suffering, or only recognized it as an eyecore to be concealed or even a crime to be suppressed. The question has been debated from various points of view in our own day, whether the Christian morality can be maintained in the absence of Christian belief; and it may at all events be pardoned for the amiable weakness of adhering in this respect to the old-fashioned ethics of Christendom."

It is in this way THE CHURCH HAS SOLVED THE PROBLEM of poverty as a social question. She has ever treated poverty as our Lord prescribed, with reverent respect, kindly sympathy, and tender compassion.

TO BE CONTINUED.

"ST. PATRICK'S DAY IN THE MORNING."

In a late issue of the *Dublin Freeman's Journal* I notice an able article in which the tolerant and liberal spirit of the Quebec Legislature in adjourning its sitting on the 17th of March last in honor of Ireland's patron saint is warmly applauded. I am certain that had the *Freeman*, which, by the way, is usually well posted on Canadian affairs, known that the House of Commons at Ottawa, two-thirds of which is Protestant, adjourned an important sitting on the same day for a similar purpose, an equal meed of praise would have been extended to that body. I was in the gallery of the House when the eloquent member for Montreal Centre, J. J. Curran, Esq., in a most happy speech, made his motion for

adjournment, and the cordiality with which it was received I could not help regarding as a most gratifying proof of our growing influence as an element of the population, as well as a further testimony of the liberality of those constituting the Federal Parliament of the Dominion. RAMBLER.

IRELAND RISEN FROM HER RUINS.

AN ENTERTAINING AND INSTRUCTIVE LECTURE BY REV. FATHER RYAN, S. J., CHICAGO.

From the Chicago *Herald*, of April 23rd, we clip a brief report of Father Ryan's eloquent and exhaustive lecture of the previous evening. We regret that we have not a full report at hand of this magnificent lecture. Father Ryan is so well known in Canada that his friends hold that nothing short of a verbatim report can do him justice. As this is not available, we must content ourselves with the resume in the *Herald*:

"Ireland Risen from her Ruins"—a lecture delivered by Rev. Francis Ryan, S. J., at Ignatius College Hall last night—was a leading feature of the closing entertainment in the series of lectures with the means of the Sodality of the Holy Family Parish during the past winter. The lectures were a new venture undertaken with the view to promote healthful social union among Catholics, especially to guard Catholic young men against dangerous influences, and supply them with the means of innocent amusement and mental culture. It was to the successful accomplishment of this aim, during the past season at least, that the popular lecturer referred in the introductory remarks to his theme. The capacious hall was filled almost to overflowing, there being at least 1,500 people present.

"Two thoughts there are—Ireland dead and buried, and Ireland risen again"—remarked the speaker. "You may ask me, why this retrospect? Why go back to what is dead and buried? Let me refer you to Rome—at once the greatest ruin and the greatest monument of the world. From within her ruins and through them she speaks to day to all civilized nations, for the spirit of immortality dwells within her and lives. And we Irishmen have not need to be ashamed to look to the dead, for in Ireland's death there was the germ of victory. A land without ruins is a land without memory. Crowns of roses fade, but crowns of thorns last through the ages."

Speaking of the stereopticon views, which were neatly displayed and of superior quality, the lecturer, adhering to his line of thought, said that there were also two ways of getting to Ireland—one by way of Kingstown. That was the way from England, the way the Prince of Wales came recently. The other way, Queenstown, was also the way by which thousands of Irish patriots left to seek their freedom so sadly missed by them in other hemispheres. Queenstown, the old cove of Cork, had not long since been the Queen's town, and Kingstown would soon cease to be the King's. Through the Shandon Valley and its historic chimneys at St. Ann's the listeners were led to Cork.

"I tried to have the bellringer ring the chimes," remarked the speaker, "but he would not ring while the Prince of Wales was in Ireland." The lecturer had pointed to the massive tower on the canvas while he spoke, and his ally was enthusiastically applauded. Then the weather-beaten ruins of Blarney Castle and the wild, romantic Glengarriff and Comer's bridge came into view, on the day to the castle to Killarney. The beautiful lakes of the latter, with the old castle of the Donoghues, the Irish kings; Mercurius ruins, with the yew tree in the church, which is said to bleed when it is cut into; Kilkenny Castle, and the rocks of Cashel were displayed and explained. Alluding to the gigantic rock upon which the chapel is erected the lecturer referred to the old Irish legend that the devil had made an attempt to carry off the rock to have something cool to rest upon in his hot abode. But the Tipperary men were too sharp for the devil; they made him drop his load, and that was the rock upon which pious Irishmen built the chapel of Cashel.

"The Abbey and Monastery of Holy Cross," said the speaker, "have more to do with civilization than even many Irishmen suppose, who glance at what is left of this seat of learning, for it was here that the first public school system known to men originated." In a similar manner the audience was led through the country made memorable forever by Sarsfield's strong fight for freedom of worship—an alarm in the mountains during the religious persecution, the giant's causeway, abbey near Galway, the ruins of Glendrook, and other scenes. Then the rising of Ireland was depicted in "that Calvary of Ireland," Glanavon and the tomb of O'Connell, "who gave his soul to God, his heart to Rome and his body to Ireland." There was also depicted on the canvas Sackville street in Dublin, with O'Connell's statue; College Green, with an apotheosis of the great Irish patriot; St. Patrick's, in New York, "rivaling in beauty and power and strength the old churches of Ireland," and finally St. Ignatius College and the Church of the Holy Family in this city, "the religious and literary resurrection—church and college together."

The lecture was appropriately interlarded with patriotic songs and music. The programme was almost too voluminous for one evening. It contained a fine

selection of essays, recitations, vocal and instrumental music, in the rendition of which the Misses Nellie Carney, Jennie Snell, Hammill, McGrath, Conway, Mary Callahan, Rose Bedlan, Braddock, Mooney, and Shuttler, and Charles E. Byrne, F. J. Polley, John W. Kavanagh, Rome O'Connell, Harry W. Gubbins, Edward St. J. Flynn, and the Ideal Quartet participated in a very creditable manner. The entertainment successfully closed a successful series.

From the *Western Catholic* of May 2, we take the following summary of a second lecture by Father Ryan:

"Rev. Father Ryan, S. J., lectured to a large congregation Sunday night at St. James Church, corner Wabash avenue and Twenty-ninth street, on 'Christian Charity and Pagan Philanthropy' for the benefit of the St. Vincent de Paul Society. After the rosy had been offered Father Ryan ascended the pulpit and took for his text the third verse of the thirteenth chapter of St. Paul's First Epistle to the Corinthians: 'If I should distribute my goods to feed the poor and deliver my body to be burned and have not charity it profiteth me nothing.' The apostle used, Father Ryan said, a bold but true figure. It was natural to think that a man who gave away all his goods to the poor and even delivered his body to be burned, would be rewarded. The ruling motive of a man who was charitable should be considered. Man could not act without a motive. Man had reason and he showed it. The man who distributed his goods to feed the poor must have a motive. Here they had an illustration of the difference between the charity of the church and pagan philanthropy. Man had two motives, or, as St. Augustine described it, two loves—man and God. The object of the man who gave his goods to the poor and found it profited him nothing, was man not God. He did not mean to say that his object was bad or wrong, but that it did not go far enough. It was not bad to give to relieve the sufferings of humanity, but the donor to deserve eternal reward should be actuated by Christian charity. If charity was given for the purpose of heralding it in the newspapers it was of no use to him who gave it. Positivism, which prevailed to a great extent to-day, held that they should live and work for the amelioration of the human race. Love of the human race was an abstraction, and therefore could not be grasped by the human heart. The Christian Church took the poverty before their eyes and super-naturalized it. Although it took in the masses, it singled out an individual and relieved him. The Son of God had taken humanity in his great grasp, as it were, and held it to his heart. Here was a difference between those two working powers in modern society. Those who give of their goods for charity should be actuated by a Christian motive. They said the Catholic Church was only charity, but they were ever living creeds, but they could not see human nature as the Catholics did. The pagans before Christianity came, helped the suffering poor as the modern pagans did. It was well, and he had no fault to find with it. The charity of the Catholic Church was universal; it looked to each as it looked to all. The poor, by all except Catholics, were looked upon as an impediment to the political machinery, and they were removed to public institutions. It was not bad, but the Catholic Church regarded the poor as holy, and it was a part of its mission to foster and to care for them. Father Ryan paid an eloquent tribute to the zeal and Christian charity of the members of the St. Vincent de Paul Society, who sought out the poor in their hovels and assisted them, without allowing the outside world to know of it, and concluded by reciting Gerald Griffin's poem on 'The Sisters of Charity.'

FATHER MCGILLIVRAY'S MONUMENT.

Charlottetown Examiner, P. E. I., March 27. The monument to be erected in the new Catholic Cemetery by the Catholics of Charlottetown to the memory of the late Father McGillivray is now almost completed. Mr. Hunter will, so far as can be judged from an unfinished piece of work, make an excellent and substantial monument. When completed and in position in the cemetery, it will not only reflect credit on him, but on those who raised it to the memory of their beloved pastor. The monument is of white marble with freestone base. It will stand sixteen feet high. Its design is very neat, and most appropriate for a clergyman of the Roman Catholic Church. In front of the pillar above the inscription block, is a well executed bust of the late pastor of St. Dunstan's. Above this, on four sides, are handsome dormers, and the monument is continued about four feet above these by a round pillar, and surmounted by a cross bearing the inscription "I. H. S." The inscription on the monument reads:—

ERECTED

by the

CATHOLICS OF CHARLOTTETOWN,

to the

MEMORY OF THEIR BELOVED PASTOR,

REV. ALEXANDER MCGILLIVRAY,

who departed this life on the

4TH JULY, 1883.

Of your charity pray for the Rest of his Soul.

I am much pleased with your excellent paper, the *Catholic Record*. No family should be without it.—PATRICK McMANUS, Esq., Smith's Falls.

Dehoned.

Oh, rose, within her hair, How happy must you be To turn to smile where All her fair eyes see!

CARDINAL MANNING ON THE CRUCIFIX.

London, Univers. On Sunday morning His Eminence the Cardinal Archbishop preached at the Pro-Cathedral, Kensington, at the High Mass, which was sung by the Rev. Charles Cox.

THE WHOLE AIR WAS THICKENED WITH BLASPHEMIES when the Son of God for three hours hung in agony upon the cross. Darkness covered the earth, the Sun of Justice was obscured, and in that dereliction of soul our Lord and Saviour gave up the ghost.

On the occasion of a recent pilgrimage to Lourdes, Mr. Caste, Bishop of Mendes, presided, led the pilgrims to the foot of a large cross placed on an eminence between the beaches and the city of Lourdes.

THE CROSS IS THE MEASURE OF THE CHARITY OF GOD. It is the measure also of other truths, so many indeed that I cannot speak of more than three, and they are the most obvious.

THE CATHOLIC RECORD is an excellent ly conducted paper and should be in the homes of every Catholic family.

master of all things He had made, crowned him with honour and glory, and the crown was the reason or intelligence which is like the eternal intelligence of God Himself, and a will which is like the sovereign will of God.

At the moment in which man sinned he died. God had said, "In the day thou eatest thereof thou shalt die the death." Death follows sin with an indissoluble connection as the shadow follows the substance.

Large as are the congregations at all times at this chapel, the present is an occasion when the attendance is increased. The season is that of Lent, a period of prayer, fasting, and spiritual activity.

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A PROTESTANT IDEA OF A CATHOLIC MISSION.

The Liverpool Review, under the heading "Shawls and Prayers at St. Anthony's," says:

It is with no sneer of sarcasm or expression of contempt that I write the title of this little sketch. There were shawls and prayers at the great Roman Catholic Church dedicated to St. Anthony, in Scotland Road, during my visit on evening this week.

The congregation consisted of workmen in their working clothes; of aged women in their white caps—some of them in black caps; of stalwart and cleanly looking men in their blue coats and caps; of women in their blue dresses or children in their blue dresses.

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O my God, give me grace to love Thee now and for ever.

My most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things.

After a litany the second missionary delivered a long and very impassioned address on "Sin," which he described as a horrible leprosy, in language the most vivid, and illustrated by anecdotes the most appalling.

The man who daily prays, who attends to all the duties prescribed by his pastor and church; who is punctual in his attendance at Mass and in receiving the sacraments, is one who may be safely judged to be a true Christian.

A pathetic scene occurred a few nights ago at notorious up-town resort. It was little girl pleading with her father, "Don't you come here now, father, please!" she said. Her voice was low and childlike, and the sweet upturned face was pale and quivering with some hardly suppressed emotion.

Large as are the congregations at all times at this chapel, the present is an occasion when the attendance is increased. The season is that of Lent, a period of prayer, fasting, and spiritual activity.

On the occasion of a recent pilgrimage to Lourdes, Mr. Caste, Bishop of Mendes, presided, led the pilgrims to the foot of a large cross placed on an eminence between the beaches and the city of Lourdes.

THE CROSS IS THE MEASURE OF THE CHARITY OF GOD. It is the measure also of other truths, so many indeed that I cannot speak of more than three, and they are the most obvious.

THE CATHOLIC RECORD is an excellent ly conducted paper and should be in the homes of every Catholic family.

THE CEREMONIES OF THE CHURCH.

Marshall, Ill., Church Progress. It is certainly distressing as well to the Catholic beholder, as it must be to the Protestant visitor who frequently visits our churches, as from their exterior exhibition is manifested a total ignorance of the ceremonies and their signification, which are performed in the most sacred functions of the officiating priest.

To the instructed Catholic every ceremony has its meaning, but to the uninitiated and those not familiar with the sacred rites of the church, everything is a blank and must be in their estimation considered very unintelligible.

The man who daily prays, who attends to all the duties prescribed by his pastor and church; who is punctual in his attendance at Mass and in receiving the sacraments, is one who may be safely judged to be a true Christian.

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For the Catholic Record.

A NOBLE WOMAN.

"She was a noble woman," I heard these words uttered to-day, and they set me thinking. They were rather unusual words—one does not hear a woman so spoken of every day.

When the hearts of others were sinking, she whispered to them of hope, and raised their thoughts from sorrow to the God who sends for His own wise end. Her bright smile was her chief and highest reward. The key-note of her life was:—all that we have to endure here below is ordained by God, and therefore it is best for us.

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IRELAND AND THE HOLY LAND.

The Enemies of Ireland a National Party.

The following pastoral letter Lordship the Most Rev. Dr. read at all the Masses in all throughout the diocese of Meath to the CLERGY AND LAITY OF OF MEATH.

DEARLY BELOVED BRETHREN this letter reaches you, or rather you, I will be far away on my home. Indeed it was only moment that it occurred to me at all. . . . I think it is a reason for participating from ones of the Irish bishops with titles at Rome large and except official results for our country for our religion.

Large as are the congregations at all times at this chapel, the present is an occasion when the attendance is increased. The season is that of Lent, a period of prayer, fasting, and spiritual activity.

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St. Columba and the Bird.

One morning on Iona's sea-beat shore,
Turned to the land he might behold no more.

IRELAND AND THE HOLY FATHER.

The Enemies of Ireland and the National Party.

The following pastoral letter from his
Lordship the Most Rev. Dr. Nulty was
read at all the Masses in all the chapels
throughout the diocese of Meath on Sunday:

DEARLY BELOVED BROTHERS,—Before
this letter reaches you, or can be read to
you, I will be far away on my journey to
Rome. Indeed it was only at the last
moment that it occurred to me to write it
at all. . . . I think I see the strongest
reasons for anticipating from the confer-

on an important question, whilst the
Church actually took the other? Could
the Church act independently of the
Pope? Did treachery and disloyalty to
the Pope of necessity imply apostasy from
the Church and forfeiture of her commu-

WHEN O'CONNELL PRESENTED HIMSELF
at the bar of the House of Commons as
the first elected Catholic representative of
Ireland, the same issue was again
submitted to him. As a preliminary con-

they confiscated our estates, they demol-
ished our homes, extinguished our hearths,

we LOST EVERYTHING WE POSSESSED
on this earth save the precious jewel of our
faith, exactly the very thing which above
all others they longed and labored most to
wrest from us.

THE RELIGIOUS SYMPATHIES

and feelings that nourish and preserve it.
In the fierce and terribly persistent efforts
made to wrest its faith from the Irish
nation by brute force and bloodshed, it
must be admitted that the enemy assailed
us exactly on the side on which the
national character was strongest, in fact,
on which our faith was invincible.

WHILE THE NUMBER OF THOSE WHO TO AVENGE
an affront or to retaliate on an enemy,
have been apostatized from their religion,
is painfully large. The ancient and noble
family of — in this diocese, after herol-

THE POPE HAD ACTED ON ERRONEOUS, PRE-
JUDICED, OR ONE-SIDED INFORMATION.
Considering how desperately bent the
nation always seems to be to secure all
the social and political ameliorations of
its conditions that are within its grasp,

the Church in a paroxysm of passion,
either in retaliation for some imaginary
interference with their political freedom,

has rescued the nation's faith from the
grave and serious dangers that constantly
threatened it, and has relieved ourselves
even from the apprehension of these dan-

MISTAKES OF MODERN INFIDELS.

From a somewhat casual examination
of "Mistakes of Modern Infidels," by
Rev. George R. Northgraves, I feel safe
in recommending it to all who may be
interested in the subject of the refutation
of modern scepticisms, and well worthy of
careful study.

The Power of the Press.

One of the old-time editors of Michigan
was boasting the other day that he had
never been sued for libel, or attacked in
his sanctum, but he could recall many
narrow escapes. Twenty-five years ago
he was running a red-hot paper on the
line of the Michigan Central Railroad.

It has also cured my wife, who had
been sick for years; and has kept her
and my children well and healthy with
from two to three bottles per year.
There is no need to be sick as long as
these bitters are used. J. J. BEAK, Ex-Super-
visor.

OPINIONS OF EMINENT DIVINES.

Reverend and Dear Sir,— * * * I
shall hope to write you again, and I have
doubt favorably, when I shall have
had the opportunity of studying your
arguments. For the present I will only
say that a debt of deep gratitude is due
to you from all bodies of Christians re-

Diocese of Michigan.
Detroit, Thursday, Holy Week, 1885.
Rev. G. R. Northgraves, Parkhill, Ont.
My Dear Sir,—From such examination
as I have been able to give of the copy
of "Mistakes of Modern Infidels,"

EVANS BROS.

Orchestral Scale PIANO

Appeals to the highest musical taste. Its
tone equals that of a grand, possesses power
and brilliancy, and purity without
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brilliant, and the touch delicate. Will keep
in tune for years, the ordinary period.

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all the impurities and foul humors of the
secretions; at the same time Correcting
Acidity of the Stomach, curing Billi-

WORM POWDERS.

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The last and best of a special spring
over invent. Never slip or move
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hold the worst form of hernia, during
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The following letter from one of our best-
known Massachusetts Druggists should be of
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was afflicted with an attack of
Rheumatism, so severe that I could not move from the bed, or
dress, without help. I tried several reme-
dies without much if any relief, until I took
AYER'S SARSAPARILLA, by the use of two
bottles of which I was completely cured.
I have sold large quantities of your Sarsa-
parilla, and it still retains its wonderful
popularity. The many notable cures it has
effected in this vicinity convince me that it
is the best blood medicine ever offered to the
public."
E. F. HARRIS.
River St., Buckland, Mass., May 13, 1882.

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GEORGE ANDREWS,
overseer in the Lowell
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was for over twenty years before his removal
to Lowell afflicted with Salt Rheum in its
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more than half the surface of his body and
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SARSAPARILLA. See certificate in Ayer's
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tone equals that of a grand, possesses power
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It contains neither alum, lime, nor arsenic,
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ditions with perfect safety. Its great success
has thoroughly adapted it to the wants of
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its name and appearance. Beware of such.
No addition of any other name.

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lated from his place in Parliament by a prominent member against the Mounted Police. More hostile denials of these charges cannot and will not satisfy the people. The Indians of the North-West have given up peaceful possession of their lands, and are entitled to legal protection. We were not doing our duty to them or to the in-going settlers to the North-West in refusing them such protection even against the police.

Some measures were, we believe, taken to carry out the views expressed by us, but how far from success did they turn out to be may easily be inferred from the correspondence in La Verite published in our last issue. Delays at Ottawa, inefficiency, not to say criminality, in the North-West have brought about the present state of things which has already involved Canada in the waste of many valuable lives and must further involve her in great loss of blood and treasure, besides sowing seeds of rancor and division that may ripen into the ruin of this confederation. In L'Espresso of May 4th appeared a remarkable letter from a missionary in the North-West, which the editor of that journal prefaces by the following remarks:

"The following letter is well calculated to make known the prevailing sentiments of the Metis of the North-West. It is by reason of the light it throws on the situation that we publish it, with, of course, our own reservations on many points it advances. We know that our correspondent strove to prevent any raising of the Metis and Indians, even going so far as to provoke them in this respect, if not to anger, at least to silent resentment. We know him, however, to be a man of sacrifice to a sufficient extent to believe that without directly aiding them he will not abandon them in their hour of trial, but even, if necessary, partake of their lot. His letter is headed 'The Metis and their rights,' and is dated from the Prairies of the North-West, April 20th, 1885."

"Miserere mihi, miserere mihi, nos saltem amici mei. Have pity on me, have pity on me, you at least my friends."

"Such, Mr. Editor, is the cry that breaks from the heart of the missionary who writes you to-day. The papers of our dear province of Quebec have arrived. Alas! what a dagger's blade they have plunged into our hearts! In them are re-echoed the many manifestations of the Orangeman of a certain portion of the Ontario press. Why believe the telegraphic news controlled, by whom, you know? There are amongst these manipulators of the wires noble exceptions, but we say it with regret, they are the exception. Articles of La Minerne and of some other journals have caused deepest anguish in the hearts of those who surround me. The people of Quebec are appealed to rise in defence of 'La Patrie en danger.' Again, 'honor to the brave men who know how to defend hearth and fire-side even with their blood,' etc. etc.

"How long will the press of Ontario be permitted to form the theological opinions of the Province of Quebec? Let us examine the theological aspect of the case, putting aside the Indians. Half-breeds, descendants of French Canadians, of old fur-traders in the North-west, occupy fertile lands. They live by the chase and the cultivation of their farms. They have been ten, twenty, thirty and even forty years in peaceable possession of their lands and made on them many improvements. They have been orderly, doing no injury to any man, and their conduct might reflect credit on any race. The Mounted Police come into our midst to keep order. They bring disorder. Some of them teach these poor children of the wilderness crimes these had never even conceived. Some even made it their pleasure to trifle with the honor of families, repeating arrogantly that outside of civilization nothing was allowed. Under the good counsel of the missionaries the Metis bore with patience their sufferings. Yes indeed, they endured much with patience. These missionaries were there, they prayed, themselves, and made their half-breed flock pray with them, and counselled them to hope. The surveyors then came with their chains. How heavy they proved! The Metis made representations to the government. Bishops, priests, Metis and Indians went to Ottawa, but chains continued to be drawn across fields and fences. Ever growing crops of wheat were not spared and in some instances the surveyors line divided the home of the poor half-breed from his barn. If the latter ventured to remonstrate in French, he was told to speak English or 'go to hell.' The Metis endured all for many years for they are a law-abiding people. I fear not to say that they bore their grievances much longer than would the people of Ontario have done under similar circumstances. At last, seeing their rights disregarded and that plighted faith was set at naught, they rose, not in revolt, but in defence of their homes, not to despoil others, and swearing not to fire first. And the fact is, but for that brainless Crozier, the profound peace would to-day reign in the North-West, for the government, it appears, was ready to do us justice. I do not throw the blame for the present situation on the government, but on its officials. Let not the opponents of the government seek out of this to make political capital. At the time of the first troubles here they made much noise, but, once in power, were quite indifferent in our regard. They cried out in hatred of the government of that day and not out

of love for justice. This their subsequent actions proved. In the same manner to-day, it is hatred that is heard all along the line, hatred of the God of truth and justice! Suppose that the Metis were Protestants and that, instead of the government at Ottawa, it was that of Quebec which had to deal with the question? High heaven! what meetings of indignation would not be held in Ontario, and would betide the soldier passing through that Province to fire on the Metis! I do not indeed propose to belaud the rising, but St. Thomas Aquinas, who was as good a theologian as any of the journalists of Ontario, says there are cases wherein revolt against an abuse of power is justifiable. With more reason therefore are there cases wherein it is lawful to defend oneself. If the Province of Quebec had suffered as we have, it would not send soldiers to slay us at the point of the bayonet. What an auspicious occasion were there not for the two extremities of the Union to join hands and show that the French and Catholic element had to be taken into account. Now, however, it has passed, and the ball of the fanatic will plough the earth fertilized by the sweat of Catholic fellow-countrymen and Catholic missionaries. Last year, to obtain advantages of limited importance, much noise was made by the papers and strong pressure brought to bear on ministers. This year why not have asked that the case of the French Metis should be at heart examined, (I use the word French purposely, for the others have nothing to complain of), and if they were found guilty of wrongdoing, then let an army be raised to crush them. But no, faith is put in a few telegraph operators who now rejoice that they have succeeded in hiding the turpitude (the true word) of some of their friends and put the blame on those who merit rather praise for moderation than the war of extermination made on them.

"The Metis do not deceive themselves as to the result of the war. They look forward to their effacement and to that of their missionaries and to the time when their churches, bereft of altars, will be turned into meeting-houses. All this they have foreseen, but they are ready at heart. They have their chaplains who will fall with them, but the bullet of the enemy will cause them less pain than their abandonment by their friends and relatives of the Province of Quebec. May God forgive you, as we ask Him to forgive our trespasses, but before we die, let us make one tender reproach. What is the meaning of the words, Religion and Country in that beautiful French tongue, words you so often repeat? I have said that the Metis do not deceive themselves, but do not on this account believe you will subdue them in a year. I do not know where that general of yours is to be found, who, it is said, believes that the victory will be easy. If he knew what awaits him! He might kill some of the Half-breeds, might win a brilliant victory, but that in this country is not the end but the very beginning of the struggle. Everything will depend on the treatment of the prisoners. The Metis will respect their prisoners, but if, unfortunately, any of their men taken prisoners are shot or lynched, then will commence a war of extermination." The writer then proceeds to speak of the mode of fighting amongst the Metis. They are, according to him, the best shots in the world. They lie in ambush, awaiting the approach of the enemy. So deadly is their aim that in a moment thirty of them could disperse three times their number. He adds this very significant remark: "A letter I have received goes to show that the general impression was that the Metis would, after the first encounter, lay down their arms. If peace be not made—hear me well, I beg of you—if peace is not made, they will not lay down arms even after the hundredth bullet. But if peace is proclaimed, the Metis being faithful to their word, will observe its conditions."

In a second letter addressed to La Verite by the writer we last week quoted, we read: "If Canada desires to be free from the numerous Indian wars that have cost the United States so many millions, it has but to make ample provision for the aborigines. Believe an old missionary who has a profound knowledge of the Indian character. The Indian will die fighting rather than of hunger, especially when he sees in the midst of plenty the white men who have robbed him of his means of subsistence. Why economize a few thousand dollars when it is certain that by expending them a much greater expenditure is obviated, not to reckon at all the sufferings of the soldiers, the loss of blood on both sides, the grief of families, and the terrible responsibility resting on those who are the cause of the trouble? True, the government should enforce the laws and make its power feared. But it should, on the other hand, do everything, make every honorable concession asked of it, to prevent the spilling of the blood of citizens, and set at naught the outcries of Upper Canadian or other fanatics, whether Orangemen, Franco-phobists or anything else. If the government were to lend ear to certain journalists, organs of men breathing fire and flame, blood and thunder, we had

soon before our eyes a most revolting spectacle. I do not wish to say that Riel and his half-breeds have all the right in the world on their side. But before condemning them, it would not be out of place to ask their enemies what had they done in their place. The men in power should also ask themselves if they have done their duty in respect of this people—if the tergiversations, the negligences and unscrupulous delays from which the Metis have had to suffer are not the cause, as certain as it is inexorable, of the actual troubles.

"If then, the government is largely to blame for those misfortunes it is not just that it make serious efforts and even sacrifices to satisfy the discontented, driven to resistance only after having found it useless to press claims by them considered just and reasonable.

"I see by the papers that a commission has been sent, charged with the adjustment of the difficulty. This measure is already quite late. The commission should have preceded the troops. Much blood and treasure had thereby been saved. Still I have hope that having for eight months shared pot luck with Riel, whose full confidence I enjoyed, I can affirm that he abhors the shedding of blood when it can be avoided.

"His actual conduct proves it, for were he of the blood-thirsty disposition attributed to him, had he not time, before the arrival of succor, to ravage the whole country and massacre the settlers? At Duck Lake the Metis did not desire to begin the hostilities. Had Crozier a little less ardor and a little more common-sense he had not lost a man or been forced to fly. The murders committed by the Indians have been committed without Riel's orders; very probably even against his orders. When a man is by circumstances forced into alliance with a race so cruel as the Indians, it is not always easy to keep them in bounds. The history of Canada and of the American colonies offer us more than one sad exemplification of this truth. I hope the commission will succeed in its mission of peace. It has, it appears, full powers. If it employ these powers without talking of reprisals, of hangings and all the terrors which only an authority without stain and without reproach has the right to inflict, everything will go well.

"Our young men will return, fatigued it is true, from their campaign, but blessing heaven that they were not obliged to take part in a fratricidal war."

HOW THE FIGURES SPEAK. We have before us the fourth volume of the Canadian census of 1881. It contains some statistical tables of great interest. Thus Table A shows that when the census was taken there were in the Dominion 753,017 places of abode, fixed or temporary. Of these 40,688 were uninhabited. Quebec had 18,469 and Ontario 19,649 deserted homes. The same table gives 50,813 as the number of widowers and 109,375 as that of widows, a large majority certainly for the latter. Table B presents a summary statement of religions. The total Catholic population of the Dominion is set down at 1,791,982, or 414.3 in every 1,000. In Prince Edward Island, Nova Scotia, New Brunswick and British Columbia, the Catholics outnumber any other religious body taken separately, and in Quebec all put together. In Ontario the Methodists, with 591,503, rank first; the Presbyterians, with 417,749, second; the Episcopalians, with 366,539, third; and the Catholics, with 320,839, fourth. The Jewish population is distributed among the Provinces as follows: In Nova Scotia 19, New Brunswick 55, Quebec 989, Ontario 1,193, Manitoba 33, and British Columbia 104. The Presbyterians are most powerful in Nova Scotia, numbering 265.3 of the total population, or 112.488. While there are but 2 pagans in New Brunswick and 6 in Quebec, there are 1,499 in Ontario and 2,173 in Manitoba. Table C shows that there are in Canada 1,290,161 persons of French, 957,403 of Irish, 882,894 of English, 699,863 of Scotch, and 252,848 of German descent. The number of Indians in Canada is 108,547, of negroes 21,394, and of Chinese 4,383. The total number of churches in the Dominion is given in Table E as 5,662, of which 3,017 are Methodist temples or conventicles, and 1,485 Catholic places of worship. We have in the country 83 hospitals, 46 orphanages, 13 lunatic asylums, and 85 other places of refuge. Ontario heads the list with the number of its lunatics, there being in this Province 2,727, a number sadly out of proportion with its population. Quebec has but 1,013 in its insane asylums, New Brunswick 324, and Nova Scotia 443. The Province of Quebec ranks first as to the number of universities and classical colleges, of which it has 44, with 4,425 inmates. This Province has also 186 boarding schools for young ladies, with 10,101 in attendance. Ontario has 17 universities and classical colleges, with 874 students, and 44 boarding schools for young ladies, with an attendance of 1,711. In the Table of Field Products Ontario holds the first place with honor. The total product of winter wheat in 1881 was 20,247,452, and of this Ontario raised 20,193,067. Of the spring wheat

raised that year Ontario contributed much more than one-half, seven-eighths of the barley, four-sevenths of the oats, two thirds of the wheat and beans, and eight-ninths of the corn. In the wheat crops Ontario holds undisputed pre-eminence. What marvel then that it is called the premier Province and exercises so great an influence in the union?

WERE WE RIGHT?

The Ottawa Free Press in one of those occasional outbursts of loyalty which that journal, as with most others indulging in such antics, is an empty display of asinine thick-headedness, made, as stated in our last, a savage onslaught on the Record for speaking the truth in regard of Britain's weakness in the presence of Russian aggressiveness and determination. Were we right in the position we assumed? Did the facts of the case warrant us in making the statement we made? We have several witnesses to summon in support of the ground we felt in the interests of truth, bound to take. The first is Lord Randolph Churchill, and surely even the Free Press will admit that the noble lord's loyalty is not to be impugned. On the 3rd of May Lord Randolph in the House of Commons, said:

"The government have made a base, cowardly surrender of every point at issue to Russia. I greatly fear that as a result we have lost India." He furthermore declared the history of Russia's negotiations with England was the record of treachery, fraud, and falsehood. Remembering the action of the Government in the present matter and the useless sacrifices in the Sudan; remembering how they had forced Egypt to wallow in the mud before France, and gladly associated themselves with her in that act of humiliation, it was impossible to repose the slightest confidence in the Government, and farcical to acquiesce in the present vote. It was impossible, he said, to provide security for India by an agreement with her. He implored the Ministry to remember the past perfidy of Russia, and their duty to England and India."

The noble lord's statement was received with loud cheers. But besides this testimony from a rising star in the Conservative horizon we have that of Lord Claude Hamilton who, amid the ringing cheers of nearly half the House of Commons, declared on Monday night:

"The Government have surrendered every one of the questions between them and Russia. The Prime Minister has altogether abandoned the attitude by which the Government obtained the vote of credit. The great objection I have to the Premier's policy is that from the very day he assumed office until now, he has shown a readiness to sacrifice any body or any thing to save himself."

But the Free Press may not yet be satisfied. To give our contemporary full satisfaction, that his little soul may rest in peace, we direct his attention to the article on "England's Back Down" in the Dublin Freeman's Journal. That great journal tells us that not alone in Russia, but in Germany, France, Austria and Italy, the press terms with articles couched in the bluntest language, and with singular unanimity pointing the moral of England's abject "back down." The Freeman cites a correspondent who, writing from Vienna on the 17th of April, states that in the diplomatic, military, and general political circles of the Austrian capital the word cowardice is generally used to characterize the attitude of the Government.

"What is the use," it is asked, "of alarming the world and disturbing the Bourses by parading your resources in four corners of the world if from the beginning you have resolved 'courageously to retire' whenever the gauntlet is thrown down?" English prestige in Europe, not to speak of Asia, has suffered more since yesterday than during the whole Egyptian campaign.

An article in the Tagblatt, headed "Peace without Honor," is a lament over England's rapid decay, which it holds to be unparalleled in history. It concludes with the following reflection:—"Russia has already gained so much that she can now pose as a lover of peace, while England has proved her inability to defend either Afghanistan or India."

The Deutsche Zeitung is quite as outspoken:—"Russia was right in the disdain she has shown for England's far-famed fleets. All the protests and threats about England were empty bluster. Earl Granville has secured peace for his country, but at the same time has invited Russia soon to repeat her safe promenade towards Herat, the seizure of which will be as easily arranged as the present."

The Dublin journal adds that similar quotations could be multiplied to fill columns and that a common sentiment pervades continental opinion on the subject. The causes of England's weakness are two: first, she has not a single ally in Europe. Turkey itself has been warned by Germany and Austria that in case of hostilities she must close the Dardanelles against British ironclads. As far as Europe is concerned England is therefore friendless. The second cause of England's hesitancy to fight is the deep-seated and unquestionable disaffection prevailing amongst the masses in India. The American (Philadelphia, Pa.) on the 2nd of May declared that:

"The intelligence received from the American missionaries in India is anything but comforting from the conference of the native princes with the Governor-General at Rawal Pindl. The missionaries have far better means of observing the drift of public opinion and feeling than have the

official class. They are more trusted, and they hear much indirectly through the native Christians. The terrible competence of thirty years ago have made them watchful and careful. They write that the state of feeling among the natives, and especially the Moslems, is most alarming. The intelligence of the fall of Khartoum and of the repulse sustained by the English in the Sudan threw them into a ferment. The news of Russia's advances must add to the disturbance. They do not love Russia any more than England. They resent her conquests of their brethren in Turkistan. But they hope that the mutual injuries inflicted by these Christian powers will open the way to a restoration of Moslem rule in both India and Turkistan."

Is our Ottawa contemporary satisfied? NOT OUR READING.

Mr. Charlton, M. P., for North Norfolk in the Commons of Canada, recently delivered an able speech on the Franchise Bill. In the course of his observations the hon. gentleman is reported in Hansard as saying:

"One hundred and twenty-five years ago the power of the French king on the continent of America passed away forever. Canada, after a heroic and desperate struggle, was subdued, and became a conquered race. Now suppose the conqueror had had the bad taste, the fatuity, to endeavor to assimilate this population completely with the Anglo-Saxon population of the other colonies and make it homogeneous with the colonies to the south, would he have succeeded in such an attempt? No, sir, his efforts would have been a blank and total failure. But the English conquerors, who were wise and far-seeing men, treated the French colonists with the utmost forbearance and consideration. They respected their prejudices, they respected the retention of their language, their religion, their semi-federal institutions—everything which was distinctively French Canadian, everything which the French Canadian held dear, everything which separated him from the Anglo-Saxon colonists, everything which marked him in any degree or sense, as a man of different nationality, different race, different prejudices, different religion—everything of this kind the conqueror respected. He allowed him to retain his language, and to-day that language is an official language here in the House of Commons, just as much as the English language is, and on account of the moderate conduct on the part of the English, when they succeeded to the Dominion of this continent—in consequence of this forbearance, this knowledge and prudence in the management of the French Canadian people—instead of the French Canadian being today an alien or an enemy to the institutions of the country, he is a component part of the population, and is as loyal as any man in the Dominion of Canada."

Mr. Charlton is a very well-read and clear-headed gentleman, and in many of his views on public matters we concur, but in this interpretation of Canadian history we cannot acquiesce. We have paid some attention to the history of Canada just immediately after the conquest, and cannot join in the eulogy pronounced on the English conquerors by the hon. member for North Norfolk. The fact is, that if the thirteen English colonies had not revolted from Britain, the French Canadian would not long have been permitted to enjoy the privileges accorded him by the Treaty of Paris. The erection of a republic on the southern border of the British possessions in America forced British statesmen and their agents in Canada into a course of caution and care in their dealings with the French in Canada. But still English prejudice in many ways manifested itself, and English agents in Canada did their very best in many cases to oppress the French. Was it not out of hatred for the French that their country was in 1790 dismembered and the English Province of Upper Canada formed out of the richest part of French Canada? Was it not out of hatred for the French that the Legislative Council of Lower Canada was filled with placemen despising the race and detesting the religion of the French Canadians? Was it not out of hatred again for the French that the plot was hatched to rob the Sulpicians of their lands, a plot frustrated by the war of 1812—the estates of the Jesuits seized and diverted from their original purpose—and the various attempts recorded in the official correspondence of the time made to vest the appointment of Catholic bishops and priests in the English crown? If the Canadian French to-day enjoy political autonomy and freedom for their language and religion, they owe it to their own vigilance and determination and to the difficulties of Britain. The Anglo-Saxon Protestant would have attempted, but for their powerlessness, to do in Lower Canada that which he sought also to do in Ireland.

EDITORIAL NOTES.

The Gladstone Government has been sustained by a vote of 290 to 260 on Lord Hamilton's motion of censure on the Russo-Afghan policy of the administration.

The rebellion in the North-West seems as far as ever from suppression. Three more regiments of militia have been called out and there is now no telling when hostilities will cease. No advantage of a permanent character has as yet been obtained over the insurgents.

Sunday, June 28th, having been fixed for the opening of the new St. Peter's Cathedral in this city, every preparation

is being made to render the occasion of the finest in a religious sense ever witnessed in Ontario. Many distinguished churchmen from all parts of Canada and the United States will be in attendance and it is expected that delegations every parish in the diocese will also present.

After a long illness Mr. Carlo C. president of the academy of fine arts in Rome from the year 1874 till 1882 at his villa in Crenschuch, Rhine-Pr. April 17th. The Berlin Museum of most of his statues, but prominent last works is the beautiful Madonna Infant Jesus, in Bingen on the Rhine. With Professor Cauer one of the sculptors is lost to the academy an rising generation of young sculptors.

There would appear to be much in the statement of the cable despatch of the 9th, that every delay in the negotiations has redounded to Russia's advantage. The Ministers have been talking Russian railway has been actively pushing the Afghan frontier, and the Indian troops have seized the debatable territory. These are facts, and the avowed Briton grows impatient when an attempt is made to belittle their importance obscure them with a cloud of words.

We have before us some interesting statistics concerning the Church of Switzerland. The clergy are distributed as follows:—The diocese of Bale, priests, under the jurisdiction of Lauch; the diocese of Coire, 332; the jurisdiction of Mgr. Rampa; the case of St. Gall, 203; under the jurisdiction of Mgr. Egger; the diocese of sance and Geneva, 307; under the jurisdiction of Mgr. Merz; the diocese of Sion, 204; under the jurisdiction of Jardanier; the canton of Tessin, under the jurisdiction of the Bishop of Come and Milan; total, 2,030 priests. The religious orders count, besides priests—namely, Benedictines, 145; uchin, 183; Bernardines, 41; Car Regular, 40; Cordeliers, 12; Chartreux.

France is evidently tired of war, general feeling in that country is the republic has had enough of the enterprise against the Hovas of Madagascar, and that the whole affair should brought to a speedy termination. despatch conveying this information the states that the Ministry, it is perceived, have come around to the view of the case. A similar policy to followed in settling the difficulty China is likely to be adopted. The France will prepare the way for practically receding from the position which she set out to maintain whenilities began. It is believed that Ministers are already engaged in proper terms of peace which will be acceptable to the Hova Government. Such a course may strike a blow at French prestige there can be no doubt that it will be menely popular with the French people.

The American pays a just tribute to the Marquis of Ripon's efforts in India, thinks that "his efforts to secure justice for the Hindoos may yet result in disaster for Britain. "He was determined," that paper "to deal justly with the people of India. But justice means equality the long run, and to treat the Hindoos equals is to cease to treat them as a quered people. He awakened hopes expectations which may prove fatal English rule. The Indian Empire founded on violence and on injustice and it is too large and motley a structure to be shifted with safety to a different foundation. The Anglo-Indian who the Hindoo "a nigger," and kicks out of any railroad carriage he wishes occupy, knows what he is about. conduct is the natural expression of and's position in India, and any else is conscious hypocrisy or fatal infidelity."

MARTIN RYAN, TORONTO.

On Wednesday, the 29th of April, at 176 Queen St. West, Mr. Martin R. in the 49th year of his age. Mr. Ryan fully twenty years had been in the employ of Hughes Bros., who always found in a trustworthy, painstaking and industrious employee. Mr. Ryan was for many a member of the St. Vincent de Paul Society, and was ever characterized by fidelity to its rules. A good Christian and faithful imitator of his Divine Master he forgot not the suffering poor, he abandoned little ones. His life was a true and fervent Catholic. He practiced his religion through firm conviction, earnest piety, and was a model citizen being a kindly and exemplary neighbor. We beg of his bereaved widow and sorrow-stricken family to accept an earnest expression of our condolence. Our prayer for the departed husband and father that God may grant him eternal light and joy.

Correspondence of the Record.

BRANTFORD NOTES.

The young ladies of the Sodality hard at work preparing for an entertainment to be given on Tuesday evening next week on behalf of the Sisters' here. The convent is in need of improvements very much, but owing to the being made towards improving the school and clearing off the debt, the Sisters do not urge their necessities; but the young ladies have become aware of the need and are moving earnestly to supply it. They have the best sympathies of the whole congregation in their good work. A will be satisfactory to know that all

is being made to render the occasion one of the finest in a religious sense ever witnessed in Ontario.

After a long illness Mr. Carlo Casar, president of the academy of fine arts in Rome from the year 1874 till 1880, died at his villa in Cresnash, Rhine-Prussia, April 17th.

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The general feeling in that country is that the republic has had enough of the costly enterprise against the Hovas of Madagascar, and that the whole affair should be brought to a speedy termination.

The American pays a just tribute to the Marquis of Ripon's rule in India, but thinks that his efforts to secure justice for the Hindus may yet result in disaster for Britain.

OBITUARY.

MARTIN RYAN, TORONTO. On Wednesday, the 29th of April, died at 178 Queen St. West, Mr. Martin Ryan, in the 49th year of his age.

BRANTFORD NOTES.

The young ladies of the Sodality are hard at work preparing for an entertainment to be given on Tuesday evening of next week on behalf of the Sisters' house here.

patronize the entertainment are assured of receiving good value for what they pay as an admission fee, for the young ladies have already shown their ability to furnish excellent entertainment.

HON. FRANK SMITH.

The following speech was delivered by Hon. Frank Smith in the Senate a short time since on a resolution relating to the Canada Temperance Act and Liquor License Act Amendment Bill.

Resuming the adjourned debate on the Hon. Mr. Dickey's motion in amendment to the Hon. Mr. Vidal's motion for the second reading (Bill 92), Canada Temperance Act 1878, and the Liquor License Act 1883, further Amendment Bill.

Hon. Mr. SMITH said: I do not intend to detain the House long on this subject, but I think it my duty, when this Bill is before the Senate, to make a few remarks on the temperance question.

Combining with other virtues, it is an admirable thing for any public man to advocate; but temperance, combined with hardness and injustice, and total ruin to many of our fellow-citizens wherever this Act is forced upon a municipality, is another matter.

On Wednesday, the 29th of April, died at 178 Queen St. West, Mr. Martin Ryan, in the 49th year of his age. Mr. Ryan for fully twenty years had been in the employ of Hughes Bros., who always found in him a trustworthy, painstaking and industrious employee.

Hon. Mr. SMITH—My hon. friend who in his zeal cries "hear, hear," knows whether he was ever able to take his glass or run a distillery, or able to carry

on a legitimate liquor trade. There are many gentlemen here who call out "hear, hear!" I will not say in this House—but there are many gentlemen occupying high positions in this country who owe their positions to the fact that their fathers before them made their money out of legitimate hotel business or in the liquor traffic.

For ten or twelve miles from the town the trails lead through a partially settled country, and after that there is no settlement. For the entire distance the country is rough and full of bluffs.

We marched all night, stopping once for food and once for a brief rest. At daybreak on Saturday morning we saw a lot of cattle and some Indians on the low hills at Cut Knife Creek and started for them.

Running from the river, our line was now as follows:—Two companies of the Midland, with the Winnipeg Battery, supported by "B" and "C" Companies of the 90th in the centre, and extending across to the right, where the Grenadiers, who were supported on the left by "B" Company of the 90th, on the right centre by "D" Company of the 90th, and the extreme right by "F" and "A" Companies.

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could give many illustrations that would show the great hardships that would result from the adoption of the Canada Temperance Act, but I do not think it is necessary to do so.

Hon. Mr. SMITH—I want to keep within bounds, but I dare say it may reach six or seven millions of dollars before long, and this deficiency will have to be made up; it will have to be levied on the country, and the farmers and the grain producer will have to sustain the additional burden.

THE REBELLION.

Battleford, N. W. T., May 6.—(Mail special.)—Col. Otter with a force of 300 left here on Friday afternoon at 3 o'clock for Pound-Maker's reserve, 34 miles west of here, on the south of Battle river.

Running from the river, our line was now as follows:—Two companies of the Midland, with the Winnipeg Battery, supported by "B" and "C" Companies of the 90th in the centre, and extending across to the right, where the Grenadiers, who were supported on the left by "B" Company of the 90th, on the right centre by "D" Company of the 90th, and the extreme right by "F" and "A" Companies.

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Sunday that he had moved on a short distance further west, and that he now occupies a very strong position in a knot of bluffs covered with scrub.

Our loss is eight killed and thirteen wounded. The loss of the Indians is estimated at not less than eighty killed and wounded. We counted twenty-six dead Indians. It must be borne in mind that, though the action lasted seven hours, their fire was comparatively harmless, as their shot-guns could not reach us, while our men were firing at a sheltered enemy.

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CATHOLIC PRESS.

Catholic Columbian.

The world everywhere, socially, mentally and morally, is very uneasy.

Wars, revolutions, communities' strife, crimes of all kinds, civil and political commotions, are almost universal. What all portends it is difficult to say, but it must ultimately terminate in the triumph and vindication of truth, eternal truth.

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FROM PORT ARTHUR.

The R. C. literary concert is to come off on an early date after the arrival of the first boat, as some of the best singers to take part have to come up from the east.

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FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Faithful Fathers. Preached in the Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

FOURTH SUNDAY AFTER EASTER. There are some other sinful practices forbidden in the words which we have been considering these last two Sundays, beside fortune-telling and the observing of charms and amulets. These are the use of charms, and the consulting of spirits, or seeking of the truth from the dead.

First, then, with regard to charms, amulets and the like. Christians are unfortunately to be found, even at the present day, who use in a superstitious way, and it may be for sinful purposes, things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have, from the devil, whose aid is, therefore, implicitly invoked by those who possess such things. Let every one then understand that the use of these charms and amulets, though it might be even for a good object, as the preservation of one's life, is a great sin, and will bring a curse instead of a blessing on any one who perseveres in it.

Secondly, with regard to fortune-telling, or the consulting of spirits, or seeking of the truth from the dead. This is a very serious sin, and one which is forbidden in the most express terms of the law of God.

But how, it may be asked, "about holy things such as relics, medals, Agnus Dei, Gospels, scapulars and the like? Surely you would not call it superstitious or sinful in any way to keep or wear such things as these, or to think that they might do us some good, not only spiritually, but even in the temporal order?" No, you are right about this. It is not sinful even to ask for miracles by the aid of things like those, which are either sacred by their nature, or by the blessing of the Church. And the reason why it is not sinful is very plain. It is because God is invoked by means of them, and that any favors which are obtained by them will be for His honor and glory. Still that should be so, they must be used with piety and devotion. To wear a scapular, for instance, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin by it, or to invoke her aid to escape from sin, would be not only useless but highly displeasing to her Divine Son.

Well now, to pass to the other subject, that of consulting spirits, or seeking, as the Jewish law has it, the truth from the dead. You see it is no new thing, the spiritism, though the rapping and table-tipping business is rather a new form of it in these days. It has been and is still very common among us, though it may be losing ground somewhat lately. But I do not think that Catholics have at any time been much interested in it compared with some other people. With regard to the next life, we have our faith to instruct us and are not inclined so much as others to ask the spirit-rappers to give us information. But still many Catholics have gone to their meetings, and would have little scruple in going now, just as they say, from curiosity. They think there is nothing in it; that it is only a more or less clever piece of jugglery. Now in this they should understand that they are likely to be greatly mistaken. Jugglery and trickery it is sometimes, no doubt; but there is the gravest reason to suspect that in many cases the spirits actually have a hand in the matter. Not, it is true, the spirits of the departed who are invoked, but evil and lying spirits who personate them and wish by information seeming to come from them to weaken or destroy our belief in the truth of revelation. It is then no joking matter, but a very serious and dangerous one, to put one's self in the power and under the influence of these spirits from hell; and this is what one who goes to these spiritual seances, as they are called, may probably do. Remember then, to have nothing to do with them if you value your immortal soul.

By land or at sea, out on the prairie, or in the crowded city, Ayer's Cathartic Pills are the best for purgative purposes, everywhere alike convenient, efficacious and safe. For sluggish bowels, torpid liver, indigestion, bad breath, flatulency, and sick headache, they are a sure remedy.

The demand for the "Myrtle Navy" tobacco is still on the increase, and from every quarter the firm who make it are receiving unalloyed testimony of its growth in public favor. A gentleman from one of the mining islands of Lake Huron writes, "Your 'Myrtle Navy' is an invaluable solace to the loneliness of the miner's life. I don't know how our men could get along without it. If their stock ran out they would risk swimming to the mainland to replenish it, heedless of danger, and I believe they would cross the ice in winter on the same errand if it was not more than an inch thick. No other tobacco will satisfy them."

A Secret. The secret of beauty lies in pure blood and good health. Burdock Blood Purifiers is the grand key that unlocks all the secretions. It cures all Scrofulous Diseases, acts on the Blood, Liver, Kidneys, Skin and Bowels, and brings the bloom of health to the palid cheek.

Depend Upon It. You can depend upon Hagar's Yellow Oil as a pain reliever in rheumatism, neuralgia and all painful and inflammatory complaints. It not only relieves but cures.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

When the Footsteps Came.

Detroit Free Press. Step! step! step! It was his footsteps—her husband's. The echo became a part of her daily existence. To listen for it became one of the objects of her life. When that echo caught her ear a smile flitted across her face, her eyes grew brighter, and a wifely kiss was on her lips. And she waited and listened, and the footsteps came and went, and the years passed away.

Step! step! step! But the footsteps had ceased, and the echoes had died away forever. They bore him away to sleep with the numberless dead, and she was a widow from whom the sunshine had gone forever. She wept and grieved and listened.

Step! step! step! How her heart throbbed for an instant! So much like him, and yet she knew that he slept beneath the willow. Not once, but a dozen times a day she felt her heart stop its beating as the echo of a footstep caught her ear. And she waited and listened, and the echoes came and went, and she whispered to herself:

"Some day I shall again hear his footsteps and know that he has come." The years went by, and a gray-haired woman looked out upon the setting sun and knew that it was her last night on earth. Friends went to her bedside—she had no tears. They spoke to her in tearful tones—she made no answer. She sat up, and she listened, and of a sudden, as the first shadows of twilight began stealing into the room, she whispered:

"Hark! I hear it!" Step! step! step! "It is his footsteps—I feel the echo in my heart! He has come back to me—my husband!"

All listened as they kept their eyes fixed upon the dying woman's face. Step! step! The echo brought the old wifely smile to her face. Step! step! Her face grew radiant at thought of the meeting. Step! step! step! The echo gave her strength to rise up and stretch forth her arms as if to clasp some one, and as she sank slowly back she heard her whisper: "I knew his footsteps—he has come at last!"

But it was that he might guide her safely through the valley of the shadow.

ROYAL BAKING POWDER Absolutely Pure. THE STORY OF IRELAND FROM THE EARLIEST AGES TO THE INSURRECTION OF 1807. BY THE LATE ALEXANDER M. SULLIVAN, M. P. and finished to the present time by JAMES LUBY, OF NEW YORK. 12mo., cloth, illustrated, \$1.50.

MISTAKES OF MODERN INFIDELS, comprising evidences of infidelity, and a complete answer to Col. Ingersoll, by Rev. G. R. Northgraves. 12mo., cloth, \$1.25; paper, 75c.

A PROTESTANT CONVERTED TO CATHOLICITY by Her Bible and Prayer Book; and the Struggles of a Soul in Search of Truth. 12mo., paper cover, 50c.; cloth, \$1.

Any of the above sent by Mail on receipt of price. Agents Wanted for Above Works.

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Always in stock a complete assortment of Catholic and Miscellaneous Books, Stationery, Church Ornaments and Religious Articles, for which we respectfully solicit your orders.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY.

Independence, Texas, Sept. 26, 1882. Gentlemen: Ayer's Hair Vigor

Has been used in my household for three reasons: 1st. To prevent falling out of the hair. 2d. To prevent too rapid change of color. 3d. As a dressing.

It has given entire satisfaction in every instance. Yours respectfully, WM. CAREY CRANE.

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and is, at the same time, a very superior and desirable dressing.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE. Used by the Chief Mechanic of the U. S. Coast Survey, by the Admiral commanding the U. S. Naval Observatory, and by the U. S. Engineers, Conductors and Rail Road Engineers. They are recognized as the most accurate and durable time-keepers in the world. They are made in Rockford, Ill., and are sold by the U. S. Patent Office, Washington, D. C., and by all the leading jewelers in the U. S. and Canada.

BUCKEYE BELL FOUNDRY. Manufacturers of all kinds of Cast Iron and Steel Castings, and all kinds of Machinery. Also, of all kinds of Steam Engines, and all kinds of Mill Work. Located at Rockford, Ill.

McSHANE BELL FOUNDRY. Manufacturers of all kinds of Cast Iron and Steel Castings, and all kinds of Machinery. Also, of all kinds of Steam Engines, and all kinds of Mill Work. Located at Rockford, Ill.

HENRY McSHANE & CO., Baltimore, Md., U.S.A.

MENEELY & COMPANY WEST TROY, N. Y., BELLS. Favorably known to the public since 1858. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

393 RICHMOND ST. NEW IRISH TWEEDS, NEW SCOTCH TWEEDS, NEW ENGLISH SUITINGS, Mahony's Celebrated Serges!

ATHLON SERGES and Tweeds, INSPECTION INVITED. PETHICK & McDONALD.

NOTICE. SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of MONDAY, 25th MAY, 1898, for the supply of Indian Supplies during the fiscal year of 1898-99, consisting of Flour, Bacon, Groceries, Ammunition, Tools, etc. Bids, Agricultural Implements, Tools, etc., will be received at the same time, and will be opened at 10 o'clock on the morning of the 26th of May, 1898, at the office of the undersigned, at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods for any portion of each description (of goods) separately or for all the goods together, and may be accompanied by an accepted cheque in favor of the Superintendent General of Indian Affairs or a Canadian Bank for at least five per cent. of the amount of the tenders for Manitoba, and for the Northwest Territories, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

Tenders are required to make up in the money columns in the Schedule the total money value of the goods they offer to supply, or their tender will not be entertained. Each tender must, in addition to the signature acceptable to the Department, for the proper performance of the contract. In all cases where transportation may be only partial by rail, contractors must make proper arrangements for supplies to be forwarded at once from railway stations to their destination in the Government Warehouse at the point of delivery. The lowest and any tender not necessarily accepted.

L. VANKOUGHNET, Deputy of the Superintendent-General of Indian Affairs. DEPARTMENT OF INDIAN AFFAIRS, OTTAWA, 19TH MARCH 1898.

RETIRING FROM BUSINESS—Dicothone, cocoon making, Imperial madding, Imperial madding, wool and India mats, at cost.—R. S. MURRAY & CO.

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WANTED A CATHOLIC MAN of business disposition and steady habits. Must travel short distances in section in which he resides. Apply with references to BROTHERS, 30 and 32 Barclay St., New York.

CATHOLIC BELIEF

Or, a Short and Simple Exposition of Catholic Doctrine. By the Very Rev. Joseph Faa di Bruno, D.D. Author's American edition, edited by Rev. Louis A. Lambert, author of "Notes on Ingersoll," etc. With an Introduction by the Right Rev. S. V. Ryan, D.D., Bishop of Buffalo. 26mo., flexible cloth, 40 cents.

Published by Benziger Brothers, New York. Sent on receipt of price by this firm or by Thomas Coffey, Catholic Record Office, London.

In regard to this timely and valuable little work, we have received the following recommendation from His Lordship Bishop Walsh: "We find the little work entitled 'Catholic Belief' to be most perfect in its kind. No better manual could be put into the hands of inquiring Protestants or Catholics who need instruction in the tenets and practices of their faith. We earnestly recommend it to the patronage of the faithful of the diocese." JOHN WALSH, Bishop of London.

RETIRING FROM BUSINESS—Brussels carpet, tapestry carpet, three-ply carpet, at cost.—R. S. MURRAY & CO.

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And the best route to Madison, La Crosse, Ashland, Duluth, Winona, Huron, Aberdeen, Pierre, and all points in the Northwest. It is the direct route to Oshkosh, Fond du Lac, Green Bay, Ishpeming, Marquette, and the mining regions of Lake Superior.

It is the LAKE SHORE PARLOR CAR ROUTE between CHICAGO and MILWAUKEE. PALACE SLEEPING CARS on night trains. PATRIA DINING CARS on through trains, between CHICAGO AND MILWAUKEE, CHICAGO AND ST. PAUL, CHICAGO AND COUNCIL BLUFFS AND CHICAGO AND WINONA.

If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-West, ask the ticket agent for tickets via the "NORTH-WESTERN" if you wish the best accommodations. All ticket agents sell tickets via this line.

General Manager, R. S. Hairs, CHICAGO.

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A SUPERB PHOTOGRAPH OF THE THIRD PLENARY COUNCIL OF BALTIMORE. Composed of 80 Archbishops, Bishops and Officers, was photographed for the express purpose of being presented as a souvenir to His Holiness Pope Leo XIII., at an expense of over \$2000.00. The likeness of each one (with name printed on the large one) being perfect and a great triumph of the art. It is mounted on the best card board and published in four sizes, as follows:— 12 inches long, \$1.00, 15 inches long, \$2.00, 24 inches long, \$4.00, 30 inches long, \$6.00.

Also groups of the Archbishops and Bishops of different Provinces, same sizes and prices as above, and singly, including Archbishop Lynch, who was visiting the Council. Supplied wholesale and retail by THOMAS D. EGAN, New York Catholic Agency, 42 Barclay Street, New York.

This agency supplies goods of any description required, and attends to any personal or business matters where an agent can act for the principal.

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Leaving a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to F. B. LEYS, MANAGER, OFFICE—Opposite City Hall, Richmond St. LONDON, ONT.

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THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are precious.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON, and are sold as in 14d., 2s. 6d., 4s. 6d., 11s., 22s., and 35s. each Box or Pot, and may be had of all Medicine Vendors throughout the World.

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LISTEN! Have you a mind of your own? If so, listen to us just a moment. You are not enjoying good health; you have tried internal medicine, and you are not well yet. Now, why will you not put prejudice aside, and try our treatment? We will send you, on trial, one of our ELECTRO-MEDICATED APPLIANCES to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you, it costs you nothing. And this is fair offer! Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER and KIDNEY DISEASES, PILES, LUNG DISEASES, ASTHMA, CATARRH, LAME BACK, AURAL DEBILITY, and many other Diseases. Remember, we do not ask you to buy them, kindly, but merely to try them, at our risk. 125,000 Cures made during 1894, in cases where all other treatments had failed. Price very low. Illustrated book, giving full particulars, and blank for statement of your case, sent free. Address, at once, ELECTRIC PAD SYSTEM CO., Brooklyn, N. Y. AGENTS WANTED. ELECTRICITY & MEDICINE COMBINED.

LONDON (CANADA) POSTAL GUIDE.

Table with columns: MAILS AS UNDER, CLASS, DUE FOR DELIVERY. Lists various mail routes and their respective schedules.

The Mails for Australia, New Zealand, New South Wales and the Fiji Islands, leave San Francisco on the 11th April. The Mails for China and Japan leave San Francisco on the 11th, 18th and 26th. The Mails for India, Ceylon, Hong Kong, Japan, and the Philippines, leave San Francisco on the 11th, 18th and 26th.

Money Order issued and paid out from any Money Order Office in the Dominion of Canada, Great Britain and Ireland, British India, Newfoundland and United States, the Victoria Empire, Italy, Switzerland, Austria, Hungary, Roumania, Jamaica (West Indies), Barbados, Norway and Sweden, Denmark, including Iceland, the Netherlands (Holland), and all other countries, will be received for transmission to the Central Office of the Post Office Savings Bank, Pass Books, and every information, to be had on application.

Post Office—Office hours from 7 a. m. to 7 p. m. Doors will remain open until 10 p. m. on Saturdays only. London, April 1, 1898. R. J. O. DAWSON, Postmaster.

